MS. A. ~~649.~~
3188
XVI F

This volume is in Dr Dee's own handwriting, ~~was purchased at the sale~~ as far as fol. 108.
~~of Sir Joseph Jekyll's library, in [illegible]~~
~~[illegible]~~

A fair copy of it by Elias Ashmole was purchased at ~~[illegible]~~ Sir Joseph Jekyll's sale, Jan. 17 39/40 (Lot 405) and is now MS. Sloane 3677.

The original MSS. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. MSS. No. 5007. A. B. C.

F. M. Jan. 7. 1854.

BRITISH MUSEUM

Dr John Dee's conference
with Angels from Dec. 22. 1581. to
May 30. 1583. being what preceeds ye other
Conferences printed by Dr Meric Causabon
Lond. 1659. in folio.
with a preface by Elias Ashmole. An: 1672.

Be it remembred, That the 20th of August 1672. I receiued by the hands of my Servant Samuell Story, a parcell of Dr Dee's Manuscripts, all written with his owne hand; viz: his Conferences with Angells, wch first began the 22th of Dec: an: 1581. & continued to the end of May an: 1583. where the printed Booke of the remaining Conferences (published by Dr Casaubon) begins, & are bound up in this Volume.

Beside these, the Booke intituled, The 48 Claves Angelicæ, also Liber Scientiæ Terrestris Auxilij & Victoriæ (These two being those very individuall Books, wch the Angells comanded to be Burnt+, & were after restored‡ by them, as appeares by the printed Relation of Dr Dee's Actions with Spirits pag: 418. & 419.) The Booke intituled De Heptarchia Mystica Collectaneorum Lib: primus, and a Booke of Invocations or Calls, begining with the Squares [illegible] fill'd with Letters, about the Black Cross. These 4 Books I haue bound up in another volume.

+ 10. Apr. } 1586.
‡ 30. Apr. }

Sloane 3191

All wch were a few daies before deliuered to my said Servant, for my perusall (I being then at Mr William Lillies house at Horsham in Surrey) by my good friend Mr Thomas Wale, one of his Maties Warders in the Tower of London.

MVSEVM
BRITAN
NICVM

The 5th of Sept: following Mr Wale (having heard
of my returne to Towne) came to my Office in the Excise Office
in Broadstreete, & told me he was content to exchang
all the foresaid Books, for one of myne, vizt:
The Institution Lawes & Ceremonies of the most
Noble Order of the Garter, to this I agreed, and
provided one, which I sent him fairely bound, &
gilt on the Back.

As a further Testimony of the sence of Mr Wale's kindness; shortly after his death, I sent for his Son, & bestowed on him one of my Deputies places in the Excise, with an allowance of 40li p Annum.

On the 10th of the sd Sept: Mr Wale came thither
to me againe, & brought his wife with him, from
her I received the following account of the
preservation of these Books, even till they came to
my hands, vizt: That her former Husband was
one Mr Jones a Confectioner, who formerly dwelt
at the Plow in Lumbardstreet London, & who, shortly
after they were married, tooke her with him into
Adle Streete among the Joyners, to buy some
Houshold stuff, where (at the Corner house) they saw
a Chest of Cedar wood, about a yard & halfe long,
whose Lock & Hinges, being of extraordinary neate
worke, invited them to buy it. The Master of the
shop told them it had ben parcell of the Goods of
Mr John Woodall Chirurgeon (father to Mr Tho:
Woodall late Serjant Chirurgeon to his now Matie
King Charles the 2d: my very intimate friend) and
tis very probable he bought it after Dr: Dee's
death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before
the fatall Fire of London) she & her sd husband
occasionally remooving this Chest out of its usuall
place, thought they heard some loose thing rattle
in it, toward the right hand end, under the Box or
Till thereof, & by shaking it, were fully satisfied
it was so: Hereupon her Husband thrust a peece
of Iron into a small Crevice at the bottome of
the Chest, & thereupon appeared a private drawer
which being drawne out, therein were found divers
Books in Manuscript, & Papers, together with a
little Box, & therein a Chaplet of Olive Beades, &
a Cross of the same wood, hanging at the end of them.

They made no great matter of these Books &c:
because they understood them not, which occasioned
their Servant Maide to wast about one halfe of
them under Pyes & other like uses, which when [illegible]
discovered, they kept the rest more safe.

About two yeares after this discovery of these
Books, Mr Jones died, & when the fire of London
hapned, though the Chest perished in the Flames, because
not easily to be remooved, yet ~~but~~ the Books were taken
out & carried with the rest of Mrs Jones her
goods into Moorfields, & being brought safely
back, she tooke care to preserve them; and after
marrying with the foresd Mr Wale, he came to
the knowledge of them, & thereupon, with her
consent, sent them to me, as I have before
set downe.

E Ashmole

Anno 1581 : 1582

4

Mysteriorum
Liber Primus.

Mortlaci.

·1·

Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: hæc Vna, maxime usitata fuit

Orō mea Matutina, Vespertinaq: pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, ~~Spu~~ et spiritui Sancto: Sicut erat in principio, et nunc, et semp: et in sæcula Sæculorū: Amen.

Recte sapere, et intelligere doceto me, (ô rerum om̄ Creator,) Nam Sapientia tua, totum est, quod Volo: Da Verbum tuum in ore meo, (ô rerum om̄ Creator,) et Sapientiā tuā in corde meo fige.

O Domine Jesu Christe (qui sapientia Vera es, æterni et Omnipotentis tui Patris) humilime tuam oro Diuinam Maiestatem, expeditum mihi Vt mittere digneris, alicuius pij, Sapientis expertiq; Philosophi auxilium, ad illa plenissime intelligenda perficiendaq; quæ maximi Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris Viuat, qui ad hoc munus aptus sit: Vel qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Diuina Maiestate requiro, Vt ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosq; Videlicet Michaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Diuino tuo fauore) quoscunq; alios, Veros, fidelesq; tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaq; Vera et exacta, Arcanorum et Magnalium tuorū (Creaturas omnes tuas, illarumq; naturas, proprietates, et optimos Vsus, concernentium et nobis Mortalibus Scitu necessariorum; ad tui nōis laudem, honorem, et gloriam; et ad solidam meam, aliorumq; (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) ~~petititione~~ petitionem hanc, modo tali, qui tibi maxime placebit.

Amen.

* * *

Ab anno 1579. hoc ferè modo: Latinè, Vel Anglicè; (ast circa annū 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et~~ ~~et~~. Mirabilem in me faciat Deus Misericordiā suam.

Amen.

* * *

BRITISH MUSEUM

~~5~~ 6

John Dee his Note.

Etymologia:
Gratiosa
Affectans } Dei
Miserens

Angelus, siue Intelligentia, uni toti Mundo praedominans —— ANNAEL ——

4. Angeli praesidentes 4 cardinibus Caeli: ut Agrippa notat, in scala Quaternarii. —— Michael Gabriel Raphael Vriel

Etymologia —— Fortitudo Dei | Praevalescentia / siue praepotentia / siue Fortitudo praevalescens } Dei | Medicina Dei | Lux Dei

—— אָנָּא et אָנָּה. Anna, et Annah, obsecrantis, et confitentis particula est.
hac voce, non absurdè innuere videtur,
Orantem et confitentem Deum.

BRITISH MUSEUM

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam A°. 1582 :

O God Almighty, thow knowest, that my direction, and intent herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the world might be browght, in some bowntifull measure under the Talent of my Capacitie, to thy honor & glory, & the benefit of thy Servauntes, my brethern & Sistern, in & by thy Christ our Saviour. And for as many as, many yeres, in many places, far & nere, in many bokes & sundry languages, I have sowght & studyed, and with sundry men conferred, and with my own reasonable discourse labored, wherby to fynde or get some ynckling, glyms, or beame of such the foresaid radicall truthes: But, (to be brief) after all my foresaid endevor I could fynd no other way, to such true wisdome atteyning, but by thy Extraordinary gift: and by no vulgar Schole doctrine, or humane Invention: And seeing, I have red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And also that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy their desyres, doutes & questions of thy Secrets: And furdermore Considering, the Shew stone, which the high preests did use, by thy owne ordering: wherein they had lights and Judgments in their great dowtes: and considering also that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things oeconomicall, as Samuel, for Saul, seeking for his fathers asses being gon astray: and of other things vulgar true predictions, wherby to wyn credit unto the waighty affayres: And thinking with my self, the lack of thy wisdome, to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good counsayle thy Apostle James giveth, saying, Si quis autem vestrum indiget Sapientia, postulet a Deo &c. And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome: Therfore, seeing I was sufficiently taught and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but only from the (O God) mediately or immediately And having allwayes a great regard & care to beware of the filthy abuse of such as willingly and wittingly, did invocate & consult (in divers sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruths: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes crying unto the, Mitte lucem tuam et veritatem tuam, quae me ducant &c. sometymes Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo: &c. sometymes, Da verbum tuum in ore meo, et Sapientiam

tuam in

tuam in corde meo fige Deus. And having perceyved by sundry [illegible] experiences with two diverse persons, that thou hadst a speciall [illegible] to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one (a master of Arts, a preacher of thy word admitted) accounted as a good Seer, and skryer of Spirituall apparitions, in Chrystalline receptacles, or in open ayre, by his practise, procured: and trusting to frame him, by my ernest & faithfull prayers unto thee (my God) to some my helpe in my foresayd Studies: tyll, thou (o heavenly father) wouldest by thy unsearchable providence, send me some ~~[illegible]~~ other way or means thereto. Thervppon, hearing him and using him, I found great diversity betweene his [illegible] spirituall [illegible], and [illegible] of practise, and my prayers, fervor, devotion, & faithfull prayers unto thee onely. And therfore after a fewe [illegible] with him, ~~[illegible]~~ to thee good; and rejected both him, and his ministers, was in no small danger, but that thou (in manner [illegible]) didst pitifully [illegible] unto my desyre, and comfort, in comfort [illegible] trouble: as thou best knowest o God, as I would [illegible] the mercyes, & the words of the Angels [illegible] the [illegible]

Castrametatur Angelus Domini, in Circuitu timentium eum.

And out of Roger Bacon his boke written De mirabili potestate Artis et Naturae, ~~[illegible]~~ (where he writeth against the Magicall Dealers) I noted unto him this sentence. Facilius (sine comparatione) a* Deo impetrandum foret, vel a bonis spiritibus, quicquid homo utile reputaret. So having my [illegible] the promisses [illegible] as thou art witnes, o our true & almighty God.

And albeit the good Spirituall Creatures neyther had delight in this man, neyther would so playnly (as promised) give me theyr answers or informations by him, that he might [illegible] the rest thereof: So that he at length was very unwilling to [illegible] his best [illegible] for his unworthynes, and to be [illegible] the mysteries of thy truthes understanding [illegible] the onely thing that I desyred, through thy great grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my doings, hereafter to be made accordingly hereafter: (beleving [illegible] unto thy infinite mercyes, and unspeakable providence,) I have thought it not impertinent, to note downe, here in this place one of the last Actions, which I had with the foresayd [illegible] wherein I made earnest & faythfull petition unto thee (O the true and Almighty God) for sending, unto my comfort & direction (yf it were thy blessed will) thy holy & mighty Angel Annael: of whome and of all the Heavenly host be all prayse honor & thankes, be rendred unto thy divine maiestie now and ever: & world without ende. Amen. Amen. Amen.

* Numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub, deum Accaron? Reg. 4. cap. 1.

ANAEL

Δ After my feruent prayers made to God, for his mercifull comfort and instruction, through the ministery of his holy and mighty Angel, named Anael (yf it were his divine pleasure) I willed, the Skryer (named Saul) to loke into my great Chrystalline Globe, yf God had sent his holy Angel Anael, or no.

And Saul looking into my foresayd Stone (or Chrystall Globe) for to espie Anael, he saw there one, who answered to that name. But being earnestly requested of me to tell the Truthe if he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold. and his hed had beames like star beams, blasing, and spreading from it; his eyes fyrie. He wrote in the stone very much ~~[illegible]~~ in hebrue letters, and the letters seemed all transparent gold. which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.

A bright star did go vp ~~and~~ and down by him.

There appeared also a white* dog, with a long hed.

And many other visions appeared, with this second: the first being voyded quite away.

Δ. Note: An illuding intruder, even at the first, putting him self, as an Angel of light. Take hede allwayes of [illegible]

* There appeared a great number of [illegible]

Thervppon I sayd, as followeth.

Δ — In nomine Jesu Christi, Quis tu es? — he answered to Saul his hearing

AN: — Potestas omnis, in me sita est.

Δ — Quae?

AN. — Bona, et mala.

Δ — Then appeared in the stone, these two letters M. G.

I then asking him some questions, de Thesauro absconditio: he answered,

AN. — Ne perturbes: Nam haec sunt Nugae.

And withall appeared many dedd mens skulls, on his left hand.

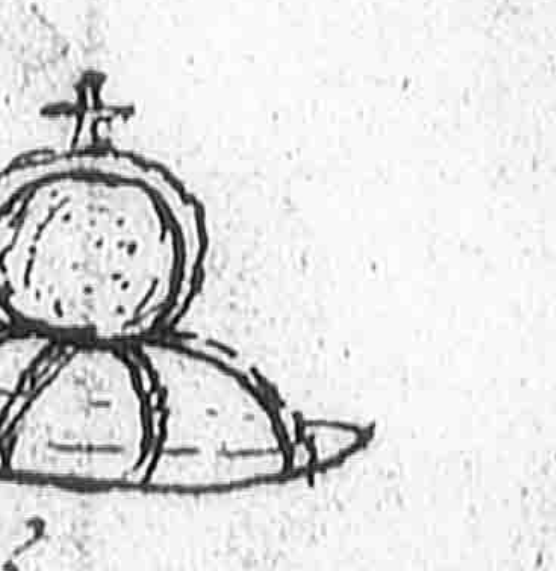
He sayd to me,

AN. — Ubi est potestas tua?

Δ — Cur quaeris de potestate aliqua mea?

AN — Cur? Significo, non mihi placet.

Δ I, thervppon, set by him, the stone in the frame: and sayd.



Δ — An bonus aliquis Angelus, assignatus est huic speculo?

AN. — Etiam.

Δ — Quis?

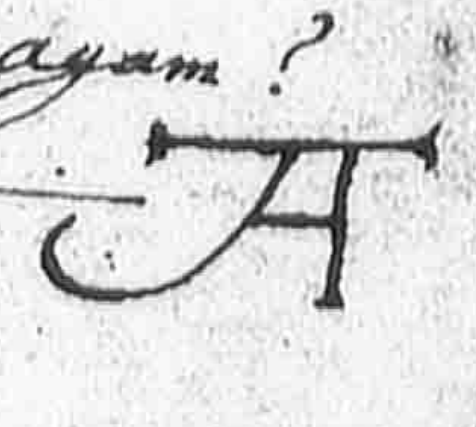
AN. — מִיכָאֵל — he answered, by the shew of these letters in ye stone

Δ — Bonus ne ille Angelus, de quo in scripturis fit mentio?

AN — Maxime.

Δ — Fieri ne potest, quod ego eundem videam, et cum illo agam?

AN. — Ita. and therwith appeared this character —



Δ — Quid per hoc, significare velis?

AN — Alterius Angeli character est.

Δ — Cur hic, et nunc ostendis?

AN — Causam ob magnam — Make an ende: It shalbe declared, but not by me.

Δ — By whome then?

AN. — By [illegible]

Prayer
Fastinge

AN — By him that is assigned to the Stone: but not, tyll after the feast. And then thow must prepare thy self, to prayer and fasting

In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: Which shall not be far of.

After Newyeres tyde, Deale, But not on the Sabaoth day

Pray contynually.

When it shall pleas god, to stir the vp, Then procede. In the brightest day when the Sonne shyneth: In the morning, fasting, begynne to pray. In the Sonne Set the Stone.

Deale both Kneeling, and Sitting. I haue done for this tyme.

My name is ANNAEL

I will speak ones more to ~~the~~ the: and than fare well: for thow shalt not haue me any more.

Be not to hasty in wrath.

Δ — Is this, that, you ment to speak?

AN. — I. Do good to all men. God hath sufficient for the, and for all men. Fare well.

Δ — Gloria patri et filio et Spiritui sancto. Sicut erat in principio et nunc et semper: et in secula seculorū Amen.

Δ — Remember that diuerse other particulars, mought haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is prepositus orbis Veneris and allso Chief gouernor Generall of this great period, as I haue Noted in my boke of Famous and rich Discoueries.

Consider and Remember .:. } That this Note, of the Action (had with holy ANNAEL) is, of Prince Befafes, (otherwise called Obelison,) accounted as the Prolog of my first boke of mysticall exercises A° 1582. Nouembris 20. — vide post.

At Mortlak

In nomine Iesu CHRISTI. Amen.

Anno 1582. Martij die 10: hora 11 $\frac{1}{4}$ Ante meridiem. Saterday

Δ Note: he had two dayes before made the like demaunde and request vnto me but he went away vnsatisfyed. for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on. &c.

One Mr Edward Talbot * cam to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused my self therein: as not in the vulgarly accounted Magik, neyther studied, or exercised: But confessed my self long tyme to haue byn desyrous to haue help in my philosophicall studies through the Cumpany and information of the blessed Angels of God. And thervppon, I brought furth to him, my Stone in the frame (which was given me of a frende) and I sayd vnto him, that I was credibly informed, that to it (after a sort) were answerable Aliqui Angeli boni: And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that Stone to my owne sight. And therfore I desyred him, to call him: and (yf he wold) Anachor and Amilos likewise, accounted good Angels. for I was not prepared therevnto. &c. He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Amilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, vsed; I required to know his name. And he spake plainly (to the hearing of. E.T.) that his name is VRIEL.

Δ — Are you one of them (sayd I, John Dee) that are answerable, (vppon due obseruations performed) to this stone?

VRIEL — I am.

Δ — Are there any more besyde you?

VR — Michaël and Raphaël. But, Michaël est princeps in operibus nostris

Δ — ys my boke, of Soyga, of any excellency?

VR — Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.

Δ — Will you giue me any instructions, how I may read those Tables of Soyga?

VR — I can — But solus Michaël illius libri est interpretator.

Δ — I was told, that after I could read that boke, I shold Liue but two yeres and a half.

VR — Thow shalt liue an Hundred and od yeres.

Δ — What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

VR — Præsentias nras postulate et inuocate, sinceritate et humilitate. Et Anchor, Anachor, et Amilos, non sunt in hunc Lapidem inuocandi.

Δ — Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

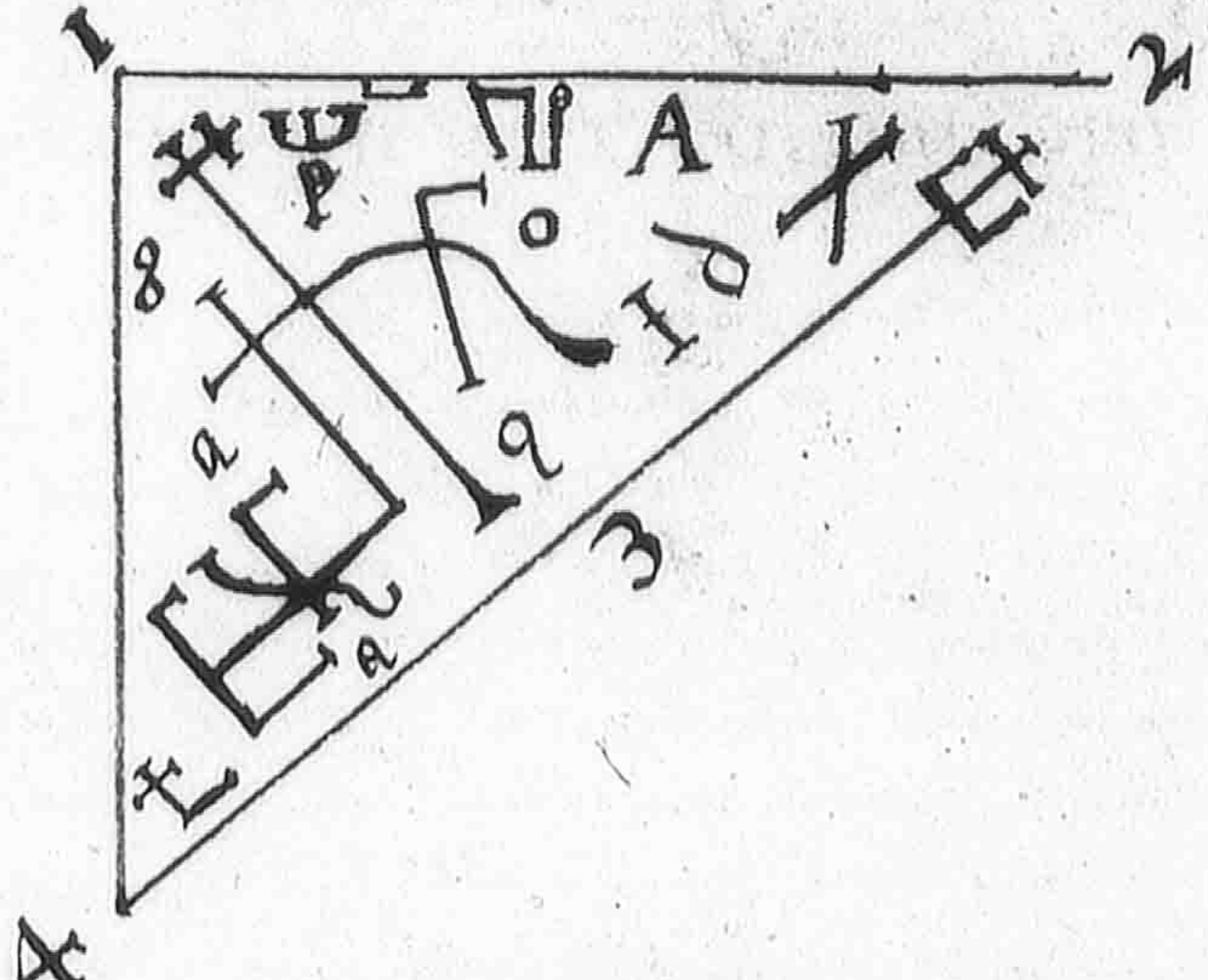
VR — Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc reuelantur in Virtute et Veritate non Vi.

Δ — Is there any speciall tyme, or howre to be obserued, to deale for the enioying of Michael?

VR — Omnis hora, est hora nobis.

Δ — After this, there appered in the stone a strange seale, or Charactrisme of this fashion ensuing:

Δ An illuding spirit straight way intruded him self, and this character, as may appere here: [illegible] where the Character is [illegible]



Δ —— What is the intent, or Use of this?

* This was not True Uriel: as may appere Aº 1583: Maij 5.

*VR —— Sigillum hoc in auro sculpendum, ad defensionē Corporis, omni loco, tempore et Occasione. et in pectus gestandum.

Δ — So he ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ —— Soli Deo Honor omnis, et gloria. Amen.

The same Saterday after none. Hora. 5.

Δ — After that Mr E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: ~~an~~ I then required some instruction for the purpose of Soyga

VR —— Peace. you must Use Michaël.

Δ —— I know no meanes or order to Use in the invocating of Michaël

Note. in this time there appered in the stone a riche chayre: and after a little while, it was out of syght.

VR —— He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours with hand and hart: whereby you shall allure him and wyn him (thorough Gods favour) to atteyn unto the thing, you have long sowght for.

There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, ioinctly, have the knowledge of his Angells togither

You had atteyned unto the Sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ —— The chayre cam into the stone agayne: and I asked what it ment.

VR. —— This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

Δ — Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.

VR —— A Mysterie, not yet to be knowen. These two, shall remayn in the stone, to the sight of all undefyled Creatures.

you must

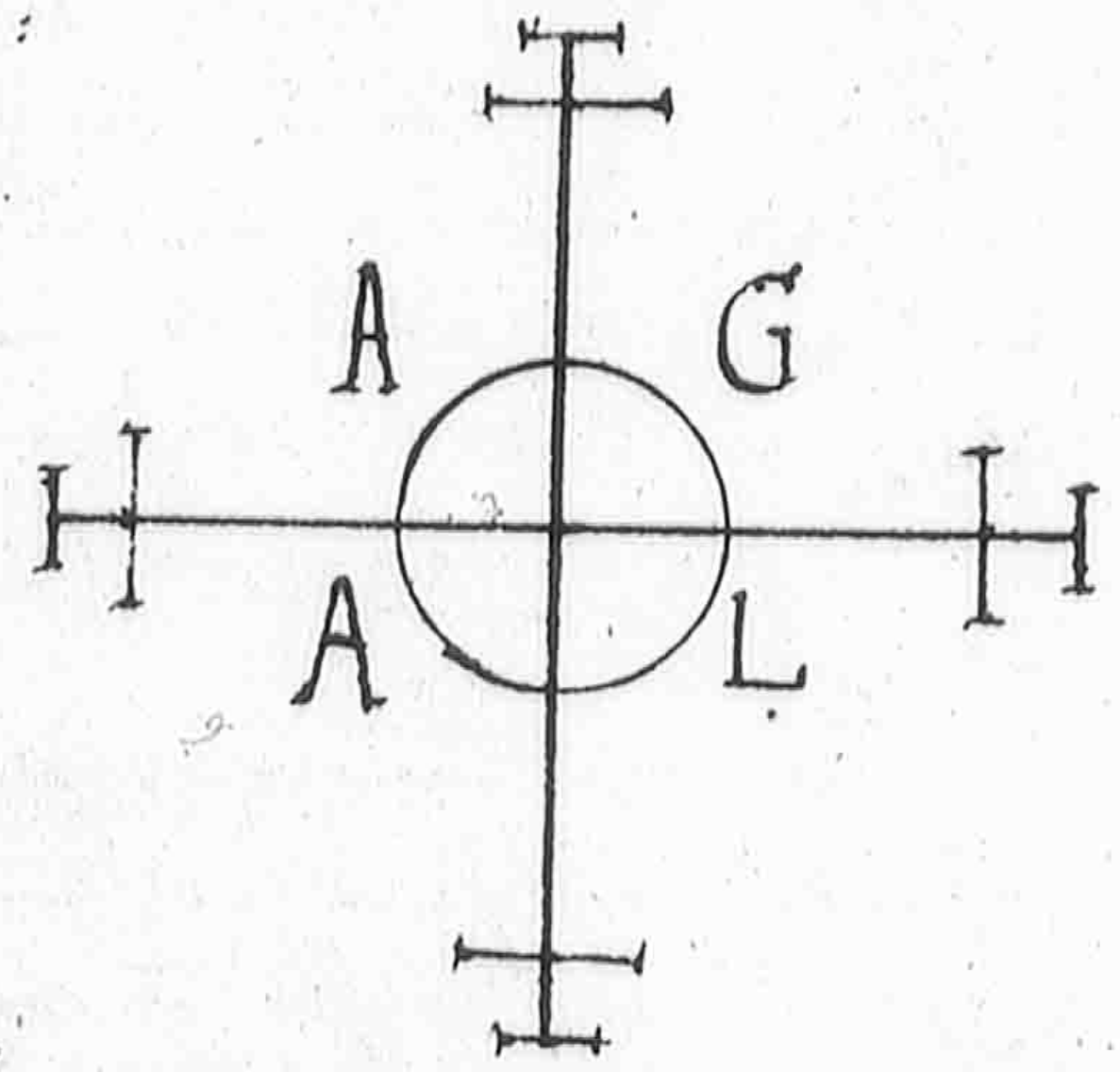
---

you must Use a fowre square Table, two cubits-square: Where uppon must be set Sigillum ~~Diuinitatis~~ Dei *, which is allready perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: We have no respect of cullours.

*. [illegible], contra ignorantiam [illegible]. vide post.

This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The thiknes of it, must be of an ynche and half a quarter. and a figure of a crosse, must be on the bark side of it, made thus:

10



The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ —— The fashion of the 4 feet, standing uppon the foresayd round seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean * without the cumpas of the fete, equally rownd about the same fete. And those seales were shewed much lesser than the principall seal.

* Note this point

Under the Table did seme to be layd red sylk, two yardes square. And over the seal did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd sylk was betwene the one and the other.

The Table was shewed to have on the fowre sides of it, Charac*ters and names these, that are here in a schedule annexed, in 4 diverse rowes.

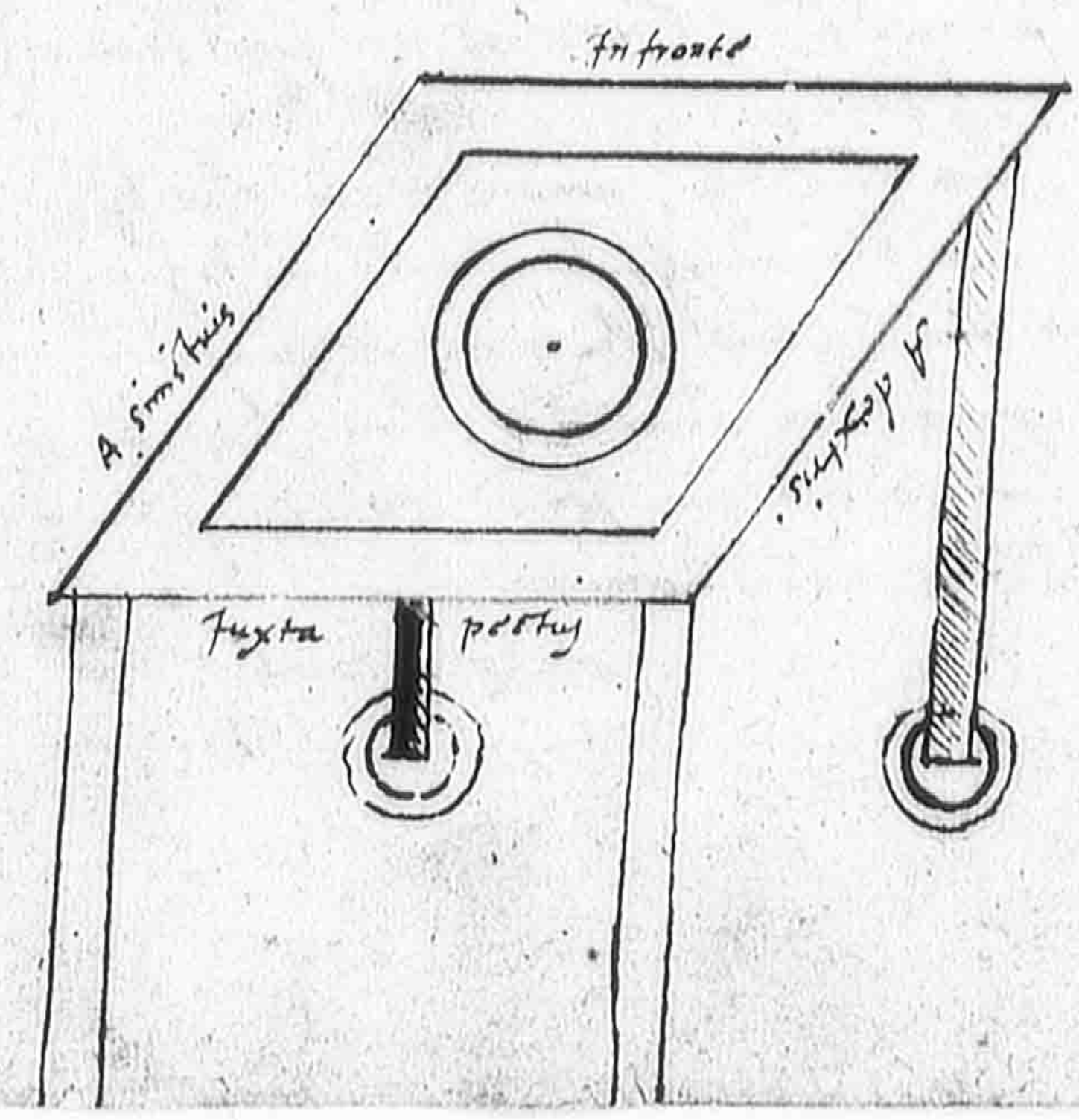
Caue: quia angelus tenebrarum se intrusit [illegible] Vt libri [illegible] appendice apparebit.

VR —— The Characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the Church.

Δ —— What oyle is that

VR — Of That oyle shalbe opened unto you. The oyle, is perfect prayers of other oyle I have no respect.

We sanctifie, bycause we are holy: and you sanctify bycause of your holines



VR — There is a spirit, named Lundrumguffa vsing you. Who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to haue maymed the in thy sholder the last night, and long ago. Yf thow do not discharge him to morrow, he will hurt both thy wife and thy dowghter.
He is here* now
Giue him a generall discharge from your familie and howse
He will seke Sauls death, who is accursed.

Δ Note:
* so is it euident who went about to hinder the truth before in the characters, and in the border of the Table, falsly counterfeting them: as it also in the next action may appeare.

Saul in danger of being carried away quick

Δ — I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, when I found Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George, and other of my howse can testify.

VR — The Cursed will come to the cursed.

Δ — I beseche you to discharge him: and to bynde him somwhere farr of, as Raphael did (for Tobias sake) with the wycked spirit Asmodeus

VR — But Tobias did his part. Art is vayne, in respect of God his powre. Brymstone is a mean

Δ — When shall I do this?

VR. — To morrow at the tyme of prayers.

Δ — Gloria Patri et filio et Spiritui Sancto sicut &c. Amen

1582 Martij 11

Sonday. a Meridie hora 3ª circiter

Δ — Vriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spangled with gold. and on his hed, a garland, or wreath of gold: his eyes sparkling. of whome I asked Whether the characters noted for the Table, wer perfect: He answered,

— They are perfect*: there is no question

*Hereby may appeare that this wicked spirit foysted in the sheets of the Tables characters and names before

Δ — Are you Vriel.

Than presently cam in One, and threw the brave spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all hery and owgly: and styll the spirit was beaten of him, who cam in after him. And that spirit, which so bet him sayd to the hearing of my skryer,

LO, thus are the wycked skourged

Δ — Are you Vriel, who speaketh that?

VRI — I am he. Write down and mark this: for it is worthy

Note.
Lundrumguffa
skourged
spiritually

worthy of the noting.
This was thy persecutor Lundrumguffa. I browght him hither: to let the see, how God hath punished thy enemy
Lo, thus, hath God delt for the: Lo thus haue I delt for the: Thank God.

Δ — blessed be his holy name, and extolled, world with out ende.

E.K. — he drew the wycked spirit away, by the leggs, and threw him into a great pitt. and washed his hands, as it were, with the swett of his ~~[illegible]~~ own hed. for he semed to be all in ~~[illegible]~~ a sweat.

Δ — Here uppon, my skryer saw Vriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and iointly these two said to gether. Glorifie God for euer.
And than Vriel did stand behinde: and the other did set down in the chayre, with a swoorde in his right hand: all his hed glystring like the Sonne. The heare of his hed was long: He had wings: and all his lower partes semed to be with fethers. He had a roab ouer his body: and a great light in his left hand. he sayd

Michaël — We are blessed from the beginning: and blessed be the name of God for euer.

Δ — My skryer saw an innumerable Company of Angels abowt him: And Vriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd Then:

— Go forward: God hath blessed the
I will be thy Guyde
Thow shallt atteyne vnto thy seking
The world begynnes with thy doings
Prayse God.
The Angels vnder my powre, shall be at thy commandement
Lo, I will do thus much for the
Lo, God will do thus much for the
Thow shalt see me: and I will be seen of the
And I will direct thy liuing and conuersation
Those that sowght thy life, are vanished away.

Lundrumguffa

Put vp thy pen.

Δ — so he departed.

Δ — Gloria, laus, honor, virtus et Imperium
Deo immortali, inuisibili, et
Omnipotenti, in sæcula sæculorũ
Amen

Martij 14. Wensday . mane circa horam 9.

Δ — Being desyrous to procede in this matter, by consent, we bent our selues to the Action . And after that [E T] had called Vriel and saw him , I cam to the desk from my oratorie

There did contynually appere, the chayre and the Table

I than being affrayde that any other shold come into the stone, in stead of Vriel, did ernestly require the Spirituall creature appearing, to show who he was , and what was his name.

At length he answered, and sayde to the hearing of E T

Vriel is my name , with diuerse called Nariel*

Stay.

*Agrippa hath so, cap. 24. Lib. 3. occultæ philosophiæ

Δ — Then he went away, for a while: and cam agayn, and sayd thus

VR. — The strength of God, is allwayes with the

Dost thow know, what thow writest?

Δ — In two senses, I may understand it : eyther that ~~God~~ the good Angel Gabriel* is allwayes with me, though invisibly: or els that the strength, and mighty hand of God, allwayes is my defense

*potius tamen dicendum Michaël: Nā Gabriel est Prævalescentia Dei: et etiam fortitudo quidem, sed altioris gradus.

VR — Fortitudo Dei, tecum semper est.

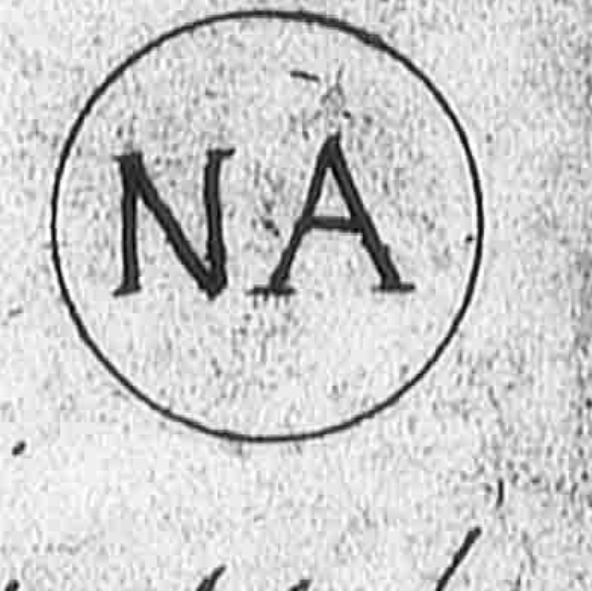
Δ — He went away agayn, and cam agayn, following or waiting on another . and before that other, was a man hauing his hed all couered with blak . Then he that cam so in the middle, did sit down in the chayre, and spake thes words following:

Mi — Note

Δ — This was Michaël, with his sword in his right hand.

Then cam Vriel to the man (hauing his hed all hyd, as if were in a blak hode) and toke of that blak hode. and then lifted vp the Table cloth . He looked vnder it, and put it down againe : and lifted it vp again . The man stode still before Michaël. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt

Then Vriel toke a little round Tablet, as it were, of the bignes of a sixpence, hauing two letters in it, thus :



and gaue it to Michaël.

Vriel lifted vp the Table cloth:

and, from thence, semed to take

apparails, and put on the man . it semed to be sylk . and very full of wrynkles, or plights. And the man kneeled, and held vp his hands . Vriel toke like a lawrell bush, and set vppon the mans hed. And than the man kneeled before Michaël

Michaël toke the round thing, with the letters : and gaue it the man to eat : and he did eat it

VR — Lo, things are couered

Δ — Then he couered the Table and pluckt the cloth ouer it, down to the grownd, on euery side . The man rose vp : And Michaël dubbed him on the hed with his sworde . Then the man stode vp

Then

Then the man turned his face toward [E.T.] the skryer . and the man did resemble me (John Dee) in countenance . And then he turned to Michaël agayn

Michaël wrote vppon the mans bak, thus, 12

ANGELVS TVÆ PROFESSIONIS.

Δ — Then E.T. asked me, yf there were such Angels of a mans Profession : and I answered yea; as in *Agrippa and other, is declared

*de Agrippam Triplici hominis custode. Lib. 3. cap 22.

Mi — Leaue your folly : Hold thy peace.

Haue you not red, that they that cleaue vnto God, are made like vnto him

Δ — yes forsoth

Mic — Thow canst better to lern; and not to dispute.

Laudate Dominum in operibus suis.

Δ — The man kneled down, and so went out of sight.

Mi — He hath eaten strength against trubble : He hath eaten nothing : and in eating, he hath eaten all things . The name* NA be praysed in trubble

*Vide Reuelationem de Verbo mirifico, de noie NA

Δ — Then Michaël thrust out his right arme with the sword: and bad the skryer to loke . Then his sword did seme to cleaue in two: and a great fyre flamed out of it vehemently . Then he toke a ring out of the flame of his sword : and gaue it, to Vriel: and sayd, thus

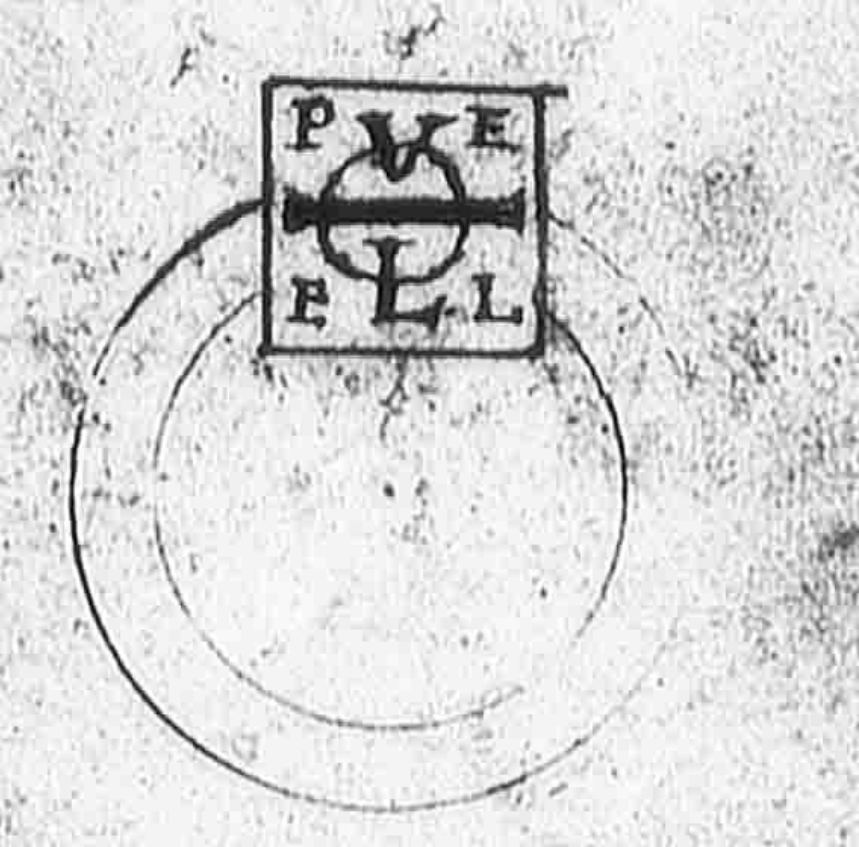
Mi — The strength of God, is vnspeakable . Praysed be god for euer and euer.

Δ — Then Vriel did make cursy vnto him.

Mi — After this sort, must thy ring be : Note it.

Δ — Then he rose, or disapeared, out of the chayre, and by and by, cam in agayn, and sayde, as followeth.

Mi — I will reveale the this ring : which was neuer reuealed since the death of Salomon : with whom I was present . I was present with him in strength, and mercy.



Lo, this it is . This is it, wherewith all miracles, and diuine works and wonders were wrought by Salomon : This is it, which I haue reuealed vnto the . This is it, which Philosophie dreameth of.

This is it, which the Angels skarse know.

This is it, and blessed be his Name:

yea, his Name be blessed for euer.

Δ — Then he layd the ring down vppon the Table : and sayd,

Mi — Note.

Δ — It semed to be a Ring of Gold : with a seale graued in it . and had a round thing in the myddle of the seale and a thing like a V, through the top of the circle : and an L, in the bottome : and a barr ▬ cleane through it : And had these fowre letters in it, P E L E.

Vide Reuelationem de nomine PELE

After that, he threw the ring on the borde or Table : and it semed

to fall

to fall throwgh the table: and then he sayde, thus,

Mi— So shall it do, at thy commaundement.
Without this, thow shalt do nothing.

The vse of the Ring

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders, from generation, to generation.

Δ— Then he went away: and cam in agayn by and by.

Mi—. Note

Δ— Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the Skryer, reade; and he red EMETH

De Sigillo Emeth Vide Reuclini Art: Cabalistic. lib. 3. et Agrippa lib. 3. Cap. 11.

Then the sword closed vp agayn: and he sayde

Mi— This ~~do~~ I do open vnto the, bycause thow merveylest at SIGILLVM DEI. This is the Name of the Seale: which be blessed for ever. This is the Seale self. This is Holy: This is pure: This is for ever. Amen.

Δ— Then the Seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diverse fashions of this Seal: and I found them much differing, one from an other: and therfore I had nede to knowe, which of them I shall imitate: or how to make one perfect of them all.

Mi— Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is knowen to God. I have no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue. yea you shall see me in Powre, and I will visit you in HOPE

Bless you the Lorde, and follow his wayes, for ever

Δ— Then he went away: and VRIEL followed him.
And then I sayde to my Skryer: It were good, we had ever some watchword, when we shold not loke for any more matter at theyr hands, every tyme of theyr visiting of vs.
Whereuppon, (vnlooked for, of vs,) he spake agayn

Mi— We lead tyme, Tyme leadeth not vs:
Put vp thy pen.
The Name of God, be blessed for ever.

Δ— Then they lifted vp theyr hands to hevenward (which heven appeared allso in the Stone) and turned toward vs, and sayd

Valete:.

Δ— So they departed: and at theyr going, the chayre, and the table in the Stone, did seme to shake

Δ— Soli Deo oïs honor
Laus et Gloria.:
Amen.

Martij 15. Thursday. Hora 1¼ a meridie.

Δ— After EΤ his calling into the Stone, appeared a tall man, with a Sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the Sonne beames.

Δ— ~~It~~ being desyrous, to knowe who he was, and his name, I requested him earnestly thereto. but he answered, as followeth.

13

— Invocate nomen Domini, et agnoscetis eum

Δ— Then I prayed the psalme, Deus misereatur nri, et benedicat nobis &c: after that, he sayd

— I am mighty.

Δ— Bycause he delayed to declare his name, EΤ the Skryer did require him, in the name of God the father, Jesus Christ his Sonne, and of the holy ghost, to expresse his name: and he answered in speche

— So I will by and by

Δ— Then he semed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth.

— I am mighty, and working wonders: I am SALAMIAN.
I rule in the hevens, and beare sway vppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the Servant of God, in his sight: I serve him. I say, I serve him, with ~~reverence and~~ feare and reverence. My name is SALAMIAN: Mighty in the Sonne: worker of wordly actions, as well internall, as externall: Knowen vnto God: whose name I know, and bless for ever.

SALAMIAN

Δ— Of Salamian you may rede, in the Call. Diei Dominici in Elementis Magicis Petri de Abano, there called Salamia.

Δ— Then appeared a big flame of fyre by him in the ayre

Sal— Thow knowest not, or thow wilt not knowe, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the Vertues Adonay our comming. Blessed be God, in the highest Amen

Δ— He toke the foresayde flame of fyre, and flung it vp into the heven ward

Mamon.

Sal— Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stirr vp wikednes, against the Lord, and against his anoynted. But he dyeth: blessed be God for ever. Drive him away

Δ— It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working.
Whereuppon he caused the whole chamber (which we were in) to appere very playnely in the Stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting, and approaching to our hedes: and skorning and grasping at vs.

Sala— God determining his mysteries, by Arte and Vertue

Δ— Then he willed me very ernestly, to drive them away. And I prayed fervently. And there semed One to come into the Stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the Stone, all white
Salamian reached this white one a Cup.
The white man held vp the Cup: and sayd, as followeth,

— Lo, this is my name.

Raphael

God shall blesse you. Fear not. your faithfullness provoketh me to tell my name, and this it is: (putting forth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of your

De OCH vide in libello Arbatel ☉

your Direction, which is called OCH

Δ — This name he spake: he shewed it also on the Table (before him) written

Raph — He is mighty in the Sonne beams. He shall profit the hereafter.

Δ — Then cam in an other, and sat down in the chayre: and he sayde, as followeth.

— The strength of God liveth: and God raygneth for ever.
I am Fortitudo Dei.

Δ — Why, then, you are Gabriel: and I toke you hitherto to be Michael. Michael How shall I then amend my boke, in respect of your name, allwayes, was before, written Michael?

For. Dei — What thow hast written, that hast thow written: and it is true is true. Write down this name POLIPOS.
Dost thow understand it?

Δ — No, God knoweth.

For. Dei — When that day commeth, I will speak with the. Yf thow observe that which I have* commanded the.
As truely, as I was with SALOMON, so truely will I be with the thee.

* Perchance he meaneth the Chrystall of Amasael: before specified.

Δ — Then cam in an other. whom we toke to be Uriel. for he went went allso, as he was wont: and leaned at the Table.

For. Dei — Search for wisdome and lerning, and the Lord will deliver it unto you.

Δ — I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei — Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the [illegible] under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders.
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face face of the erth: His name is written in the boke which lyeth in the Wyndow.

+ His — in Elementis Magicis Petri de Abano printed with Clavis Agrippae, which is in my oratorie [illegible] under my [illegible]

Δ — Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

For. Dei — I have sayde.

Δ — What order will you appoint unto us two, in respect of our two beings togither? My frende here, may have other intents and purposes of his affayres, then will serve for me, for for his ayde having in these Actions.

For. Dei — Joyne in prayers. For God hath blessed you. Do not consider these Mysteries.

Δ — Then they in the stone used talk togither: but not well to be be discerned of the eare of E.T.
At length F.D talked very much, and speedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and Circumstances about the Action intended, with the gold Lamin, the ring, the Seales &c. And after I had spoken somwhat in requesting him to shew me the manner, how I shold artificially prepare every thing spoken of, he sayd

F.D

BRITISH MUSEUM

Blessed be God, who revealeth all Mysteries + &c ^

I am strength in nede
And Lo, here is Medicine for the sore
We bless the Lord: We governe the erth, by the Societie of Gabriel
whose powre, is with us: but he not here. &c
Use Patience

Ur — I lived with Esdras: I lived in him, in the Lord, who liveth for ever.

Raph — I lived with Tobie: Tobie the yonger. 14

Δ — This was the white creature, that spake this.

F.D — We Live in the Lorde: Who be praysed for ever.

Δ — I stode silent a good while.

F.D — What wilt thow?

Δ — I did attend, what you wold say.

F.D — I have sayd.

Δ — I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therwith. But, for my parte, I could finde in my hart to contynue whole dayes and nyghts in this manner of doing: even tyll my body shold be ready to synk down for weariness, before I wold give over. But I feare, I have caused weariness to my frende here.

F.D — In vertue is no weariness.

Δ — Now ~~they~~ he stode up, out of his chayr: and he, and they all, jointly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the Chayre remayned. and the glyttering sparckles, or drops of streaming little lightes were of the chayre immediatly.

Δ — Glorie, thanks, and honor
be unto the Almighty Trinitie
Amen

[illegible] venged uppon Saul: for he hath abused his names in his Creatures agaynst kinde. His ponishment is great and so [illegible]

[redacted]

Mysteriorum Liber Primus, booke ending here (as I conceive) after wch followes Mysteriorum+ Liber ~~De~~ secundus, but the begining thereof is utterly perished.

+ So it appears to be by divers Quotations in the follg Books.

13 X

Mysteriorum Liber
secundus.

shyp,
he whome a thing,
house is hollow, it is empty and voyde
The God of heaven and erth, will send me
NOTE We bring tydings of Light. The Lord is a
you and we prayse togither. His name be praysed for ev O
in his Mysteries. O holy and eternall God.

(p. 19)

Δ. he bowed down to the Chayre and then to the table, and sayd, Bene dictus qui venit in, (and there stayed a little) and sayd agayn Bene dictus qui venit in nomine Domini 15

Δ Then cam in Michael, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael.

ichael

Mic. Dowt not: I am he which reioyceth in him that reioyceth in the fortitude and strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect

The vow required for secresie

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries

Δ yf no man, by no meanes, shall perceyve any thing herof, by me, I wuld thinke that I should not do well.

Mi: Nothing is cut from the Church of God. We in his Sanctity are blessed for ever.

We separate the, from fylthy and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and guyde, now and ever amen.

MIC. This is a Mystery, scarse worthy for us our selves, to know, much less to Reveale. Art thow, then, so contented.

Δ. I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.

I will pluck the, from among the wycked [he spake to my Skryer]

To E.T. he spake

Thow Commyttest Idolatry
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee, what woldst thow have?

Δ Recte sapere et Intelligere. &c.

Mic. Thy desyre is graunted the.

1/8

with
they are Corrupt
I have byn vsed to the wycked

I will shew the in the mighty hand and strength of your
his Mysteries are: The true Circle of his eter[illegible]
Comprehending all vertue: The whole and sacred trinitie
Oh, holy be he. Oh, holy be he: Oh, holy be he.

Circle of Æternitie

Vriel answered. Amen.
Mic. Now what wilt thow? Δ I wold full fayne procede
according to the matter in hand.

40.

Mi. Divide this owtward circle into 40 æquall partes
whose greatest members are fowre. See thow do it presently.
Δ I did so: Dividing it first into fowre: and then every of
them into ten. He called, Semiel: and one cam in
and kneled down: and great fyre cam out of his mowth.
Michael sayde, To him, are the Mysteries of these Tables knowen
Michael sayd, Semiel (agayn) and by and by in his language, O God thow hast for
and thow Livest for ever. Do not think here I speake
to him. Δ he spake that to vs, least we might doubt of his last
speches; as being spoken to Semiel: which he directed to the æternall god
and not to Semiel. Semiel stode vp, and flaming
fire cam out of his mowth: and than he sayd, as followeth

Δ Semiel this etymologie, is as I thought he was the Secretaries, for the Name of God.

Sem. Mighty Lord, what woldest thow with the Tables?
Mi. It is the will of God, thow fetche them hither.

The Tables

Sem. I am his Tables.
Behold these are his Tables. Lo where they are.
Δ There cam in 40 white Creatures, all in white sylk long robes
and they like chyldern: and all they falling on theyr knees sayd
Thow onely art ~~Ho Ho~~ Holy among the highest. O God,
Thy Name be blessed for ever.

Semiel

40 white Creatures

Δ Michael stode vp out of his Chayre, and by and by, all his legges
semed to be like two great pillers of brass: and he as high as half
way to the heven. And by & by, his sword was all on fyre
and he stroke, or drew his Sworde over all theyr 40 hedes.
The Erth quaked: and the 40 fell down: and Michael called
Semiel, with a thundring voyce, and sayd
Declare the Mysteries of the Living God, our God, of one
that liveth for ever.
Sem. I am redy. Δ Michael stroke over them, with
his sw

Δ Semiel forte significat Nomen meū Deus: Ita quod Tabulæ istæ sunt Nomen Dei
vel Nomīa divina

---

his Sword agayne: and they all fell down; and Vriel also on his
knees. And commonly at the striking with his sword, flaming
like lyghtning did flash with all.

Mi. Note: here is a Mysterie.
Δ Then stept forth, one of the 40, from the rest, and opened his brest, which
was covered with sylk, and there appeared a great T all of Gold.
Mi. Note the number. Δ over the T, stode the figure of 4, after
this manner $\overset{4}{T}$
The 40, all, cryed, It liveth and Multiplyeth for ever: blessed be
his name.
Δ That Creature did shut vp his bosome, and vanished away, like vnto a fyre.
Mi. Place that, in the first place. It is the name of the Lorde.

Δ Δ T. I in the holy Language is named Gisg. vide lib. 5. [illegible] et est vltima Alphabeti [illegible]

Δ Than there semed a great clap of thunder to be.
Then stepped (before the rest) one other of the fourty 40, and kneled as the other
did before. and a voyce was herd, Prayse God, for his name is reverent.
Michael sayd to me, say after me thus
Deus Deus Deus noster, benedictus es nunc et semper: amen
Deus Deus Deus noster, benedictus es nunc et semper: Amen
Deus Deus Deus noster benedictus es nunc et semper: amen
Δ Then the Creature opened his breast, and fyre cam oute of the stone
as before and a great romayne G appeared

Δ Δ G: dr God lib. 5

Mi. Write with reverence. These Mysteries are wunderfull, the
Number of his name, and knowledge.
Lo, this it is. 9. Behold, it is but one, and it is Marveylous
Δ Then this Creature vanished away.
Mi. The Seale of Gods Mercy: blessed be thy name.
Δ It semed to rayne, as though it had rayned fyre from heven
Then one other of the 40 was brought forth. The rest all fell
down and sayd. Lo, thus is God knowen.
Then he opened his brest, and there appered an H (not of so big proportion as the other), with the number of 7 over it.

Δ dr, Drux.

Mi. Multiplicatum est Nomen tuum in terra
Δ Then that man vanished away as it were in a golden smoke
Mi. Thow must not write these things, but with great devotion.
He Liveth. Δ Then cam an other forth. Then all falling
down sayde, Vidimus Gloriam tuam Domine. They were
prostrate on theyr faces. Then this Creature opened his brest
and he had there a Tablet all of Gold (as it were) and there
appered a small t vppon it: and the figure of 9 vnder this
letter t.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the 40)
seamed to fly vp into the ayre, like as it were a white garment.
Mi. Illius Gloria sit nobiscum. Δ All sayd, amen: and fell down.
Δ Then stode vp another, and opened his bosom, and shewed on his brest
bare (being like sylver) a small h; and he pointed to it, and over it
was the number of 22.

Δ Na

Mi. Et est numerus virtutis benedictus. Δ This shewer went a way like a
White Cok flying vp.
Videte Angelos Lucis.

Angeli Lucis

Δ There cam an other in, and sayd
Et sum Finis et non est mihi Numerus. Sum Numerus in numero
Et omnis Numerus est mihi Numerus. Videte
Δ There appeared a small n on his skyn, being all spotted with Gold

Δ Drux

Then he

then he went away, like three fyres, red flaming, and coming to gether in the myddst of the firmament. Δ [illegible]

stone the whole world in manner did seme to appere, heaven, [illegible]

Mi. (Δ he cryed with a lowde voyce) Et est Vita in celis

Δ Then stepped forth one and sayd, Et ego viuo cum Deo [illegible], and withall he kneeled down: and Michael stepped forth and toke of his vaile [illegible] and he made Cursy and stode up.

Mi. Viuamus Halleluyah. O Sanctum Nomen

Δ All fell down on theyr faces, and Michael stroke over them [illegible] and a great flash of fyre: And this man his brest seemed open [illegible] hart appeared bleading, and thereon the letter m, and 6, above the [illegible]

Δ Tal.

Mi. Benedictus est Numerus Agni

Δ Here uppon they all fell down.

Mi. Orate inuicem Δ Here uppon we prayed a psalme; ~~one~~ my skryer saying one verse, and I the other &c.

Mi. Omnia data sunt a Deo. Δ Then cam one in, having a round table in his forhed and a little o in his forhed: and 22 over it.

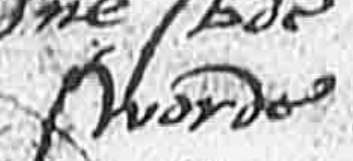
Δ Med

Mi. ~~El~~ nam est finis in illo.

Benedictus es tu Deus Δ and then that showe vanished away: he flew ~~up~~ like a round raynebow knyt together at the ends.

Mi. Angeli a nomine tuo procedunt Domine

Tu es primus O Halleluyah.

Δ One stode up and the rest fell down, and out of his mouth that stode, cam a sworde: and the point a ~~Δ~~ triangle, and in the myddest of it a small a thus , of pure gold, graven very depe.

Δ Vn.

~~Et~~ Numerus tuus viuit in coelis, sayd this showe. The number was ~~22~~ 20 over the a

Corrected they, after by Vriel to be 20

This showe went away with great lyghtning covering all the world.

Mi. Nomen Illius est nobiscum Δ He stroke agayne with his sword over them. Then stode one up: who uppon his garment had an n: and he turned about: and on his back were very many (ens) n

Δ Drux

Mi. Creasti tu Domine Angelos tuos ad Gloriam tuam Δ over the n, was the number of 14. over that n (I meane) which was onely on his brest.

Mi. Et te primus Creauit Deus Δ Then the showe flew up like a star And an other cam in, all his cloths being plucked up: and so stand naked. He hath a little, a. This a, did go round about him: beginning at his fete: and so spirally upward. and he seemed to be all Clay. over the, a, was the number 6.

Δ Vn

Mi. Et Creata sunt et pereunt in Nomine tuo. Δ and therwith this showe fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his sworde, and it seemed to lighten He began to speak, and he stopped suddenly, and fyre flew from his mouth.

Mi. Innocentium Nomina, et sanguinem vidisti Domine a terra, et iustus es in operibus tuis Δ Then cam one in, all with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little, h,. He bowed to Michael. and Michael sayd, Numerus tuus est infinitus; et erit finis rerum. Δ This showe seemed to powre him self away like

Δ Nal

like a flud of blud: and his garment flew up also.

Mi. Non est illi numerus

Omnia pereunt a facie Dei, et a facie Terrae.

✝ Med

Δ Then stepped one forth, and like a water running round about him, and he cryeth miserably, O Benedictum Nomen tuum Domine. Numerus perijt cum illis. Δ A little, o, with 18 over it, appered this showe seemed to vanish away, and to cause a great water remayn over all.

Mi. Lux manet in tenebris. Gloriosum est Nomen tuum.

Δ Then stept one forth from the rest, who fell down, as theyr manner was.

Note: All the Cumpanies of these 40, stode five together, and five to gether, and so in eight Cumpanyes; each, of five

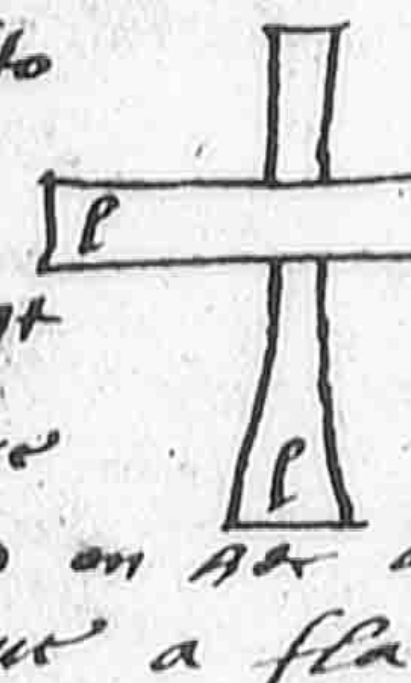
Δ This was a very white one: the upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diverse cullours he sayd Trinus sum.

Mi. Benedictum sit nomen El

Δ Vr.

Δ Than in the myddle of the fyres or smoke semed an, l, thus placed, on a bluddy Cross. and over the, l, the number 26.

Δ this showe seemed to have three mens heds and to vanish away in a myst with a thunder.



Mi. Labia mea laudant ~~hunc~~ Dominum

Δ Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appeared a great scotcheon; to her, or him, Michael gave a flame of fyre: and she, or he, did eat it

Mi. Et hic est El: and so appeared a little, l, on the scotcheon. and it waxed bygger and bygger: and a fyre did seme to go round about it

Mi. Benedicta sit ~~atas~~ tua: Δ and there appeared 30, under the l.

Δ There cam a great many of little fyres and did seme to elevate this yong woman (or child) out of sight

Michael stroke his sword over them agayn, and sayd

Natus est illa Lux

Ille est Lux noster.

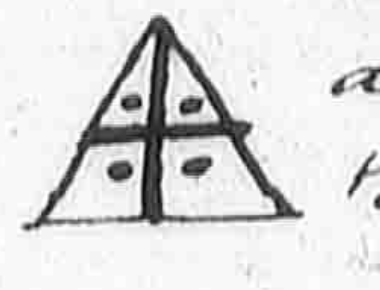
Δ Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be folded up in a white silk cloth He had in his forhed an, n, in his brest an, n, and in his right hand an, n

Δ Drux

Mi. Numerus tuus est benedictus Δ They all fell down, saying Numerus tuus est Nobiscum: Nec adhuc novimus finem ~~eius~~ illius Venies cum numero tuo O Unus in aeternum.

Δ and they fell all down agayn. This showe departed clyming up into the ayre, as if he had clymed on a ladder.

Mi. Linguis suis cognouerunt eum:

Δ All sayd, Benedictus est qui sic et sic est, throwing up into the ayre threcornerd trenchers of this fashion  all of gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ Vr

Δ Then stept one oute: and fyre cam out and in of his mouth: he kneeled, the rest fell down. This seemed a transparent body and he had in his eyes a small l: and in his forhed the figure of 8.

Mi. Note this, under. I meane the figure 8. this, 8

Δ All sayd

△ All sayd, Et es verus in operibus tuis. and so he vanished away in a flame of fyre.

ged – G

Mi. Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete. △ All sayd, Amen.

△. Note this to be the first that vanished away, going behynde Michael.

△. one stept forth saying, Incipit Virtus nostra. he being covered under his robe, all with armor: and hath a great G on his armor and the figure of 7, over it. He went behynde Michael and so vanished away

Mi. Recte viuite omnes Sancti eius

△ Don.

△ One stept forth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little e, and 13 over it. He went behynde the Chayre and so vanished awaye.

Mi. Hic est Angelus Ecclesie mee, qui docebit Ille viam meam.

△ Nd:

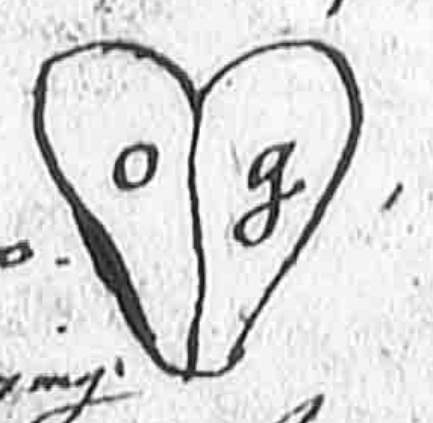
△ there stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his middes a flame of fyre: he had a great H uppon his Sworde and under it 22. he went behynde the Chayre & Michael standing up still uppon his leggs, like pillers of brass.

△ I asked yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world, Contynue your work:
Commiscit spiritum mentibus illorum

△ Med ged.

△ Then stept out one, having under his garment a little Chest, and therin a mans hart rawe: and the hart was thus with two letters, one on the one side, ~~and the~~ o, and on the other a g: [△ as in Atchivery of armes, where the man and ~~the~~ his wifes armes are joyned per pale, as the heraulds ~~term~~ it. This shewer shut up the Chest and went his way.



Mi. Numerus illius est sine numero.

△ Than cam in an other, saying
Tempus est   Deum vestrum agnoscite.

△ Gi/g

△ This shewed his armes reached down to his feete: he stretched forth his right hand and in it a little, t, and 11 under it

△ Gon – cupersto, y

Mi. Stay, place this, in the second place. This went away.

△ Imago I writ first, but, anciently, and vulgarly both writing and print, ye shall finde ymago. [illegible] not according to the Latin tong.

Mi. Ymago tua, (mors) est amara.

△ Then cam one in, with a big belly, and fat cheeks: an half sword perced his hart, and a little, y, written on it.
Iustus est malis deus meus. △ the number of 15 under it.

Mi. Place it in the former place.

Mi. Opera fidelium, Delectatio mea. [△ Then cam one in]
Hic est Deus meus. He shewed the letter of o on his naked brest. and the figure of 8 under it. He went away.

△ Med.

Mi. Ecce, Iniquitas regnat in domo mea

△ Graph

△ Then stept one oute very lean, all his body full of little e, and under every one of them, 21. He went away behynde the chayre.

△ Pa – b

Mi. Bestia devoravit populum meum, peribit autem in aeternum.

△ Then stept out one in bluddy apparell. all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Mi Iniquitas Abundat in templo meo, et Sancti viuunt cum Iniquis.

△ One very lean, hunger starved cam out, an A on his brest, and, 11, over it and so

---

and so went away.

[illegible] +

△ There cam in an other

Mi. Iniqua est terra malitijs suis

△ Then cam in one who drew out a bluddy Sworde: on his brest a great romayn I, and 15 over it. he went his way.

Mi. Angeli eius ministraverunt Sanctis. △ Then stept one oute with a trumpet and a little a on it, and over it the number of 8: he went away.

Mi. Regnabit Iniquitas pro tempore. △ They all cryed Halleluyah.

△ I noted amended it after to be under

△ Then stept one forth with a golden crown, and a great arming Sworde his clothing all of gold with a little r on his Sword and, 16, over it and so he went away.

Mi. Nulla regnat Virtus sup terra. △ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those days, with great ruffs, cut hose, a great bellyed dublet a velvet hat on his hed, with a father. and he advanced him self braggingly. He had burnt into his forhed a little n. and Michael sayd. Non est numerus illius in Caelis. △ He went awaye.

Mi. Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah

△ Then cam one who put of his white habit: and he toke a Sword, and smote up into the ayre, and it thundred: and he had a Seat (suddenly there) very gorgeous of gold and precious stones. he sayd

Regnum meum: Quis Contradicet?

△ He hath proceding out of his mouth, many little (enns) n. and on his forhed, a great A

Mi. Non quod est A, sed quod contradicit A.
Nec portio, nec numerus eius invenitur in caelo   20
Habet autem Numerum terrestrem.
Mysterium

△ He shewed three figures of, 6, set in triangle thus
6
6 6.

Mysterium nobis revelandum.

Mi. Vobis est Mysterium hoc, posterius revelandum.

△ And there cam a fyre and consumed him, and his chayre away, suddenly.

△ My Skryer had omitted to tell me this, or els, it was not told and I should [illegible] after supply it by the Skryer: The first letter of Perturbatur, doth not make shew, of the letter following, as other before did.

Mi Perturbatur terra iniquitate sua
This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: having uppon his brest an O, with the number of 10. under it: and so he departed.

Mi. Surgite o Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est aeternum

△ Then cam two oute together: they had two edged swords in theyr hands and fyre cam oute of theyr mouthes. One had a G, and 5 over it, the other had

[△ we fell to prayer. whereuppon Michael blessed us.]

The other had an S on his sword, and 14 under it. and so they went away.

Mi. Omnis terra tremet ad vocem tubae illius

△. One stept out, and under his habit had a trumpet. he put it to his mouth, and blew it not. On his forhed a little, o, and 17 under it. He went awaye.

Mi. Serva Deus populum tuum, Serva Deus populum tuum Israel, Serva (inquam) Deus populum tuum Israel. △ He cryed this, alowde.

△ Fam

△ One appeared with a fyry sword, all bluddy, ~~his vesture all bluddy~~ his vesture all bluddy. and he had S
Est numerus in numero. △ he went away.

△ I understand it to be a letter, and the number 5 also. Mi. So it is.

(26)

Δ There cam one in with diverse ugly faces, and all his body skabbed

Mi. Nunc sunt dies tribulationis   Δ He had an a on his forhed and the Number 5 under it.

Mi hic est Numerus predictus.

Mi. Audite, Consummatum est   Δ He had a great pot of water in his hand and uppon the pot, graven, a with 5 under it sparkled in fyre.

Uriel also did correct this place with delivering this Δ in the place of the other described before

Mi. Angele preparato Tubam tuam.

Δ Then cam one oute with a Trumpet.   Venit Tempus.

Δ He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it: he went away.

Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hij duo Celati sunt adhuc. They two went away.

Mi. Vale. Natura habet terminum suum

Δ He blessed us and florished his sword towards, and over us: and so went away: and Uriel after him. Who all this while appeared not.

Δ After supper Mr Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amysse, in the Table or Seale which I had [illegible] bin occupyed abowt this day. And thereuppon, Mr Talbot [illegible]
came to me into my study: and requyred the Seale (or table) of
of me: for he was willed to correct somthing therin (sayd he) I delivered him the Seal. and he brought it agayn within a little tyme after, corrected: both in the numbers, for quantity and some for place over or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I doubted, uppon Michael his words last spoken, uppon two places then remaining yet empty: saying Hij duo Celati sunt adhuc. But If I had omitted any, there shold more then two have wanted. Whereuppon he thought good to our Judgment and dissolving of this doubte, by Michael. And comming to the Stone He was redy. I propownded this former doubte. he answered

Mi Veritas est sola in DEO. Et hic omnia vera sunt. But the you omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it? yt is iustly reformed by Uriel: the one being omitted of the describer and the other not yet by us declared, might make that phrase meete to be spoken, Hij duo Celati sunt adhuc.

The describer, or the Skryer omitted to tell.

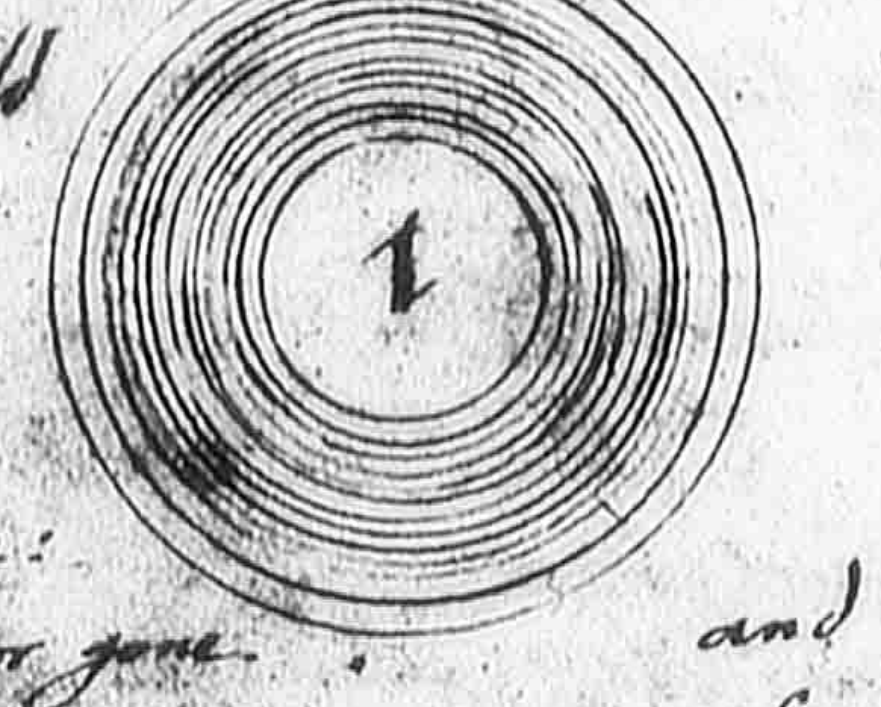
Mi Thow hast sayd.   Δ I pray you to make up that one place yet wanting. Then he stode up on his great brason leggs agayn: He called agayn: Semiael Semiael. Then he cam, and kneled down.

Consummatum est.   Δ The Shewer (a white man) plucked oute a trumpet, and put it to his mowth, as though he wold blow: but blew not. and there appeared at the ende of the Trumpet the greke ω Then there arose a myst, and an horrible Thunder.

Mi It is done   Δ Then of the three 6 6 6 before noted, with his finger he put oute the two lowermost: and sayd Iste est numerus suus. And Michael did put his finger into the Trumpets ende: and pulled forth a rownd plate of gold, wheron was the figure of 1. with many circles about it, and sayd Omnia unum est.

21

Δ The forme of the World which appered before, vanished away: and the myst went away. And Michael cam and sat in his Chayr agayn: and his brason leggs wer gone.



Semiel

and uppon our pawsing he sayd Do you know what you have allready written?

Mi. Go forward. Laudate Dominum in sanctis eius.

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.

Δ When thow dost know the 7 names, thow shalt understand the 7 Angells.

The declaration of the Numbers.

The Number of 4, perteyning to the first T, is a Number significative: and being signifying, to what place thow shalt next apply thy eye: and being placed above, it showeth removing toward the right hand. Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand: Which thow must reade, untill it light uppon a letter, without number, not signifying. This is the whole. So shalt thow fynde the 7 principall Names: knowen with us, and applyable to thy practise.

Make experience.

Δ Then telling from $\overset{4}{T}$, 4 more places (toward the right hand) exclusively, I finde in that fowrth place from, T (but being the fifth fro the beginning, and with the beginning) this letter h: with 22, over it. Therfore, I procede to the right hand, 22 places, and there I finde A, and 11 over it. Going then toward the right hand 11 places farder: I finde a little a with 5 under it: by reason of which under place of 5. I go toward the left hand, 5 places exclusively; where I finde o with 10, under it: whereuppon I procede to the left hand, farder by 10 places and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all ThAaoth. Is this, as it shold be?

Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within [illegible] and it

Call.

Note these doings to be accounted Calls

and it shalbe shewed

Δ The howre being come we attended Michael his return to make the Practise evydent of his first Rule.

Mi. Salvete.

Thow diddest erre: and herein hast thow erred: and ~~yet~~ notwithstanding no error in the, bycause thow knowest not the error.

Understand, that the 7 Names must comprehend, as many letters in the whole, as there are places in the Circle. Some letters are significative of them selves: in dede no letters, but dubble numbers Cybers being the Name of God. Thow hast erred in the first name, in setting downe Aa; that is, twise a together, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two aa together the first is not to be placed within the Name, but rather left with his inward powre. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference. My meaning is, from three generall letters: and onely but one letter, that is, this letter A. Account thow, and thow shalt finde the names just. I speak not of any that come in the beginning of the word but such as light in the myddest. Prove: prove: and thow shalt ~~see~~ shalt Whereas thow hast [go], it is to be red [og]. This is the whole.

Dabble Nubers.

Note.

Δ Note 7 names, proceding from 3 generall places of the Circumference, or 3 generall letters, being but one letter, and that, A.

Δ I have red in Cabala of the Name of God of 42 letters: but, not yet of any, of 40 letters: That of 42 letters is this

אב אלהים בן אלהים רוח הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in Uno, ~~[illegible]~~ et Unus in tribus. Vel Trinitas in Unitate et Unitas in Trinitate.

or this
אב אל בן אל ורוח הקדש אל אבל לא שלשה
אלהים כי אם אלוה אחד

which in latin, is, Pater Deus, Filius Deus, et Spiritus Sanctus Deus, attamen non tres Dii sed unus Deus.

And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the Cabalists have a nomen explanatum of 42 letters, on this manner.

כאשר הנפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

that is in Latin Sicut anima rationalis, et caro, homo unus, ita Deus Deus et homo, Messias unus.

Δ Vide Galatinum, libro 3o. cap. 11.

I am not good in the hebrue tong; but, you knowe my meaning.

Mi. The letters being so taken oute, being a name, and a nomber, doth certefie the old rule of 42 letters, when you restore them in agayn.

Δ 42, are here in potentia, but non Actu

Mi. Note, Oute of this Circle shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknowen to man.

The vertu strength of this Circle.

Beasts

Beasts, birds fowle and fish do all reverence to it. In this they were all created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.

A and ω. Primus et Novissimus; ~~Deus~~ solus Deus Vivit nunc et semper: Hic est, et hic erit: Et hic sunt Nomina sua Divina

Dixi.

Thow art watched all this night: Who is even now at the Dore: Clerkson.

Blessed are those, whose portion is not with the wicked 22

Benedicamus Dominum. Halleluyah.

Tuesday the 20 of Marche circa 10a mane

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will — [Δ I had made, and written, and corrected certayn prayers to them.]

We cannot visit the now. At the twelfth howre thow shalt use us.

Δ. Fiat Voluntas Dei.

A meridie: circa 2a

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the clok. When, we comming to the stone, found there Michael and Uriel. but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be

Baskets

Mi. Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it

Δ He toke the 7 baskets, and hanged them round about the border of a Canapie, of beaten gold, as it were

Mi. Ecce, Mysterium est. Benedictus Dominus Deus Israel.

Δ Therewith he did spred oute, or stretch the Canapy: whereby it seamed to cover all the world [which seemed to be in the stone allso, beaten, in which] So that the skryer could not now see the heaven. And the baskets, by equall distances, did seme to hang in the border of the Horizon

Mi. What wold you have. Δ Sapientiam

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Thaaoth
Galsas
Gethog
Horlwn
Innon
Aaoth
Galethsog

Mi Loke to the last name. Δ I had written, (as ~~ye~~ appeareth) Galethog by misreckening the [illegible]. When I found it shuld be Galethog with an h and not [illegible]

Mi. Lo, els thow hast erred. They are all right, but not in order.
the second is the first (his name be honored for ~~ever~~. The first here, must be our third and the third here, must be our second: thus set downe.

1. Galas.
2. Gethog
3. Thaoth.
4 Horlwn.
5. Innon.
6. Aaoth.
7 Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

Δ He shewed than, thus, this letter G

M. Make the number of 5 on the right hand (that is, before it) at a reasonable distance, thus G 5

Δ After that he shewed the second letter, a great roman A, thus, AT 24

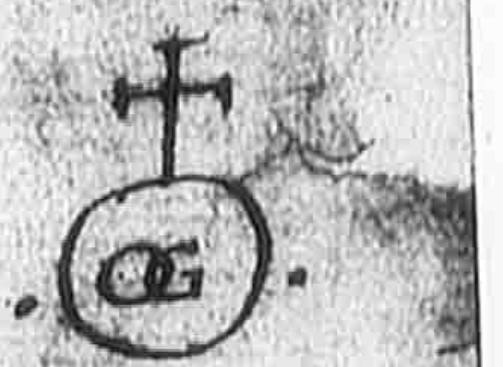
Then he shewed L 30

Then XE 21

Then T 9

Then he shewed H 14

Then he shewed this compound letter, with the circle and cross.



He willed me, at each corner of these segments of Circles, to make little Crosses and so I did.

Δ After every of the 7 letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates whereon those letters were shewed, ~~was of the four principall seale~~ hath the forme of the segment of a circle, thus and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ After this, one of the 7 baskets, (that which is in the east) cam to Michael and he sayd

Mi. Seal this: For This was and is for ever

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi Oh how mighty is the name of God which raynets in the heavens O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it

Mi

Mi. Divide the 7 partes of the circle next unto that which thow hast done, every one, into 7

Note (for the ryme will be long) ~~21~~ Seuen, rest in 7: and the 7, live by 7. The 7, govern the 7: And by 7, all Government is. Blessed be he: yea blessed be the Lord: prayseed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. Amen. 23

Note of 7 Baskets

1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon That fowle had a Z uppon the first of 7 fathers which were on his brest. that first father was on the left side

Mi Note. there is a mystiri in the Seuen. which are the 7 governing the 7 which 7 govern the earth. Hallelujah.

Mi. Write the letters. Δ Now, a small L in the second fether. Then he covered those first two letters, with the other fethers
the third an [illegible], like the other: then he covered that allso.
the fowrth an R he covereth that
the fifth a great roman H. he covereth it.
the sixth father hath a little i. then he hid that feather.
the last father had a small a.

Mi. Prayse god. ~~Δ we prayed~~

Δ Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ we prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him. and he plukt out a white byrd, much bigger than the other: as big as a Swan: with 7. fathers on the brest

Mi Dixit, et factum est

Mi. Note. Δ The first feather hath a little d, on it: and it went away: the next a Z great as the first.
Then a C great
Then a little a
Then an other little a
Then a feather with a little c
Then one with a little b. Δ Then he covered them all.

Mi. Thow hast truth.

Δ Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ Than the third Basket cam to him: and he toke out a byrd all grene as grass. Like to a peacok in form and bygnes

Mi. Et Viuis tu cum illo: et regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi Pray.

3. Mi. Note. Δ on the first feather a small p
Then a small a
a little u
Then a small p
Then a small n
then a small h
Then a small r. Then he put the fowle up into the Baskete

Δ. Then there cam an other basket to his hand

Mi. Dedit illi potestatem in cælis

Potestas illius magna est.

Orate. Δ we prayed

4 Δ. Then he plukt out a fowle, greater then any of the other, like like a gryphon (as commonly they are ~~[illegible]~~ figured) all the body with Skales like brass. Then on seven skales, appered letters.

Mi. Note. Δ first a little b.
a little d
a little m
Then a little b
Then a little i
Then a little a
Then a little i

Δ Then he put up the fowle, & hung the basket in the ayre.

Δ Then there cam an other Basket to him

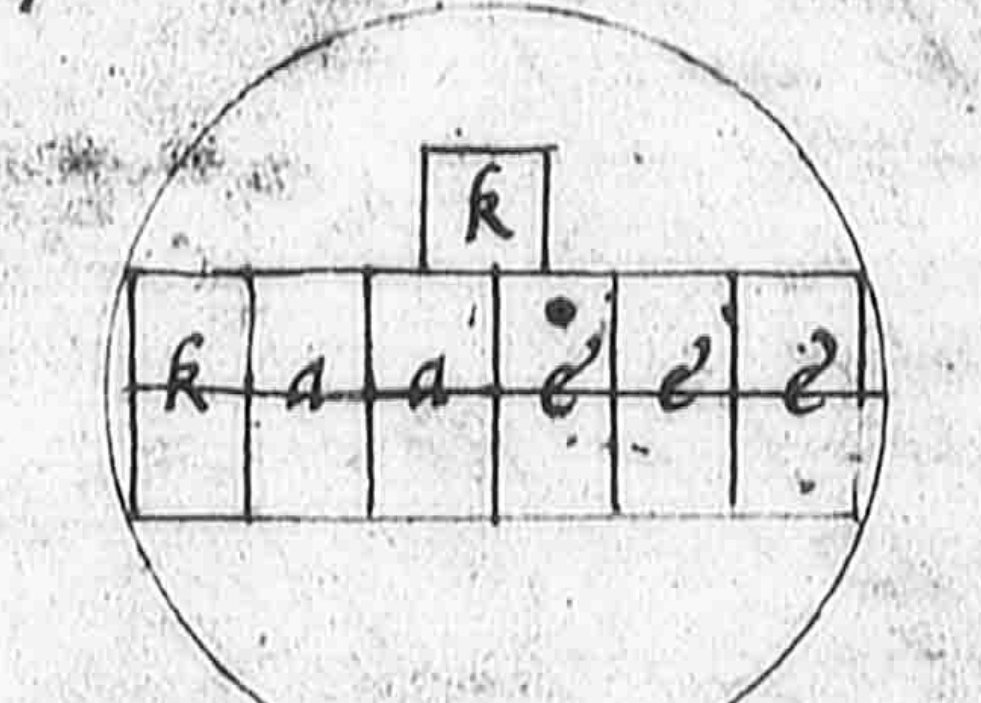
Δ Note: all this while the firmament semed to be seen

Mi. Magnus est DEUS in angelis suis.

Et magna est illorum potestas in cælis

Orate. Δ we prayed

Δ Then he plukt out a bird like an Egle, all his body like Gold and he had a little Circle of fethers on his brest: and in it, betwene 5 betwene fowre parallel lines, twelve equall squares: and on the top, in the myddle, one, equall like the other twelve, thus.



Δ Then he put up the Egle &c.

Δ Then cam an other Basket.

Mi. Nuncius suus est magnus in cælis

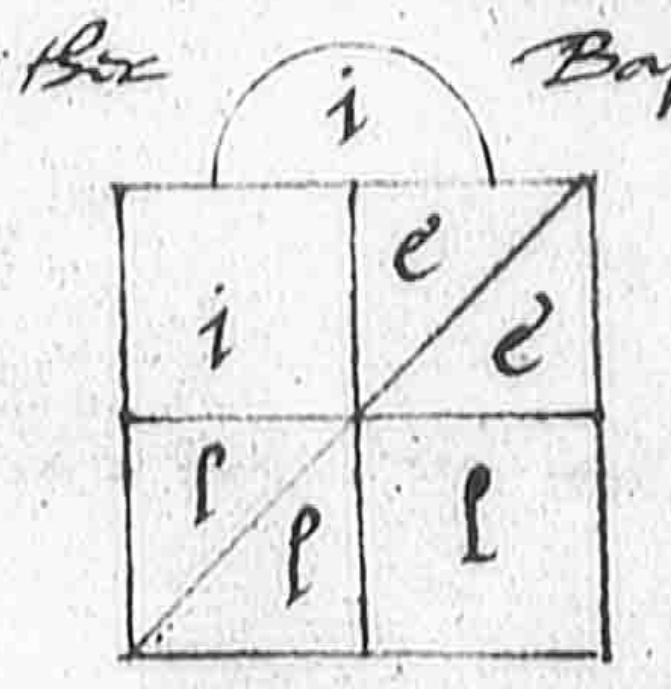
Orate.

Δ He, and the Basket that was opened, first, and set aside, semed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn. and went away agayne. Then cam URIEL and held the Basket. and his leggs semed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michael being the sixth name was past

VR This is a Mysterie He is here, and not here. which was here before.

6. Δ He opened the Basket and plukt out like a phenix [or pelican] of the bigness of a Swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own fethers, thus. He put it up, and hung it by the other Baskets



Then

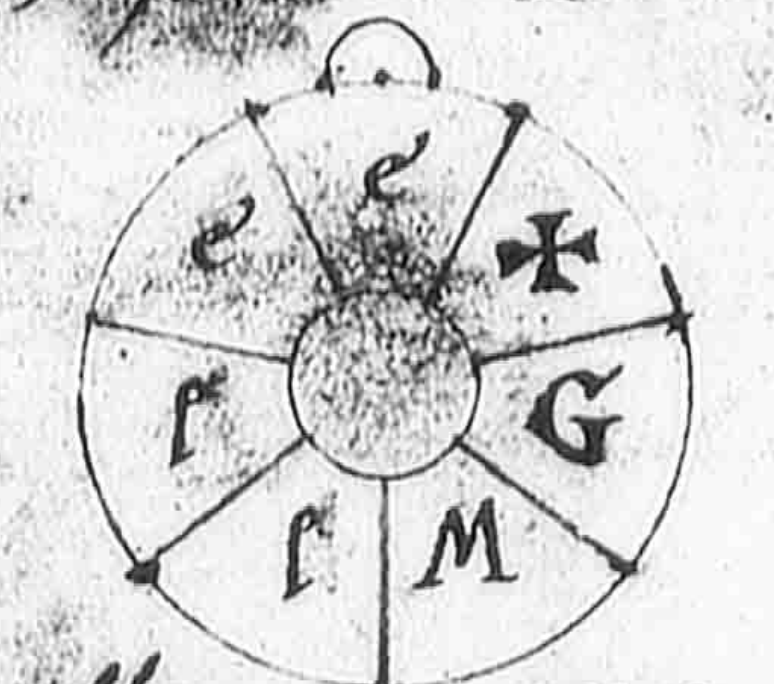
Then cam the last Basket. Uriel stode still. and sayde

VR. Dedit angelis potestatem in lumine Cæli.

Orate. Δ we prayed

Δ Then cam Michael and toke the Basket of Uriel: and becam standing on the great brasen legs, as before.

7. Δ He toke out of the basket a strange fowle with many wings this fowle had in his forhed a Tablet of this fashion



Mi. Et Coniunxit illos DEUS in Unum.

Δ All the Baskets flew up: and so the Canapie vanished away: and the heavens appeared.

Δ. Now he cam and sat down in his chayre

Uriel Δ. Michael sayd to Uriel it is thy part, to expound these Mysteries: Go to, in the name of our God.

Δ Uriel cam and stode before him and sayde: What will you: O our fellows, and servants to GOD: what will you.

My contynuall and auncient prayer. Δ Perfect knowledg and Understanding, such as is necessary for us.

VR. Looke uppon, and see if thou canst not understand it: We will depart for a little space: and come to thee agayne

Δ So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it

Δ After a quarter of an howre, Michael and Uriel cam both agayne

Mi. Loke into the 7 angles ~~next~~ unto the uppermost Circumference.

Δ Uriel cam and stode before Michael.

Note these manifold and great Mysteries & and mark the 7 double Crosses and the 7 letters.

VR Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in SUBSTANCE to the FATHER: in forme, to the SONNE: and inwardly to the HOLY GHOSTE. Loke uppon it: it is one of the Names, which thou hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; knowen to none, but him self: a sufficient BOND to urge all Creatures to life or death, or any thing els conteyned in this world. It banisheth the wicked, expelleth evill spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN. He is twise THREE. He is Seven in the whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Note this Bond.

Δ He is twice three and one

Ur. Thou must refer thy numbers here conteyned, to the Upper Circle. For, From thence, all things in the inward partes shalbe comprehended.

Looke if thou understand it

Δ I finde it to be GALETHOG

Ur. It is so. Δ I thank God and you, I understand now (allso) the numbers annexed.

Ur. As this darkness is lightened, by the Spirit of God, herein; So will I lighten, yea so will the Lord lighten your imperfections, and glorifie your mynde to the sight of innumerable most holy and unspeakable Mysteries.

Ur. To the next part. Δ Michael sat still, with his sword in his hand

7 Angels. Ur. The parte wherein thou hast labored, conteyneth 7 Angels Dost thou understand it? Δ Not yet. Ur. Oh how far is mans Iudgment from Celestiall powres? Oh how far are these secrets hidden from the wycked! Glory be unto him, which seeth for ever. Δ Amen, Amen, Amen.

Ur. Note We cannot tary long Thou must set down these letters orderly, by 7, in a square paper thus.

Δ I have hitherto forgotten to note Uriel his name may appere.

Ur. Rede ———— Begyn at the first, and rede downward.

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

Δ I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Mi chael, Gabriel

Ur. Thou hast red right

Δ prayesd be God.

Ur. Thus dost thou see, how mercifully God dealeth with his servants.

Δ 48 letters are here: and One is noted by the Cross: which maketh the 49th

of this Cross and Angels

72: Every letter here, conteyneth or comprehendeth the number of 72 vertues. Whose names thou shalt know: Skarse yet revealed to the world.

72 vertues multiplyed by 48 gives 3456

Uriel and Michael iointly together pronounced this blessing on us.

Ur.
Mi. } We bless you: your { sowles
Harts
Bodyes
and all you do together

Δ Michael with his sword, and flame of fyre florished over our heds. Yet I will thus much shew you, for your Comfort besyde. What seest thou? Δ he spake to the skryer. and he saw an innumerable ~~angels~~ multitude of Angels in the chamber or study abowt us. Very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever. Man is frayle Fare well. Δ He went

Innumerable multitudes of Angels

Δ of this Sentence [illegible] Therfore consider

The L. Mountegles bokes.

go for the bokes, els they will perish. Δ He ment that my partner Ed. Talbot, shold go to fetch the bokes from Lancaster (or therby) which were the L. Mountegles bokes. which Mr Mort yet hath. Whereof mention is made before.

Ended hor. 5. a meridie
Tuesday the 20 Martij
1582

Wensday. 21. Martij, circa 2a a meridie

Note this Trumpeter.

Δ After apparance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he usually did). This seemed to be a Trumpeter: he was all in white, and his garments bespotted with blud he had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet semed to be gold. The sownd thereof was very playne.

We were commanded Not to ax of the apparayle of Michael.

Δ I axed of my skryer, how in what manner Uriel now shewed, and Michael likewise. Then Michael sayd, I warned thee for asking of my apparell or maner

Ur. Haec est Gloria Mea, quae non comovebitur ab impijs

Mi. Quid vultis? Δ Iuxta voluntatem Dei, sapientiam nobis necessariam. &c

Mi. Sapientia mundi, nihil est, peribit autem in aeternum

Veniat aeternitas DOMINI, ab universis mundi partibus.
Venite, venite, sic vult DEUS ADONAY
fac officium Phanaël.

anaël.

Δ This Phanael was the Trumpeter, (abowe mentioned) who thereupon blew his Trumpet, Lustily, turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally divided abowt the Horizon,) cam 7 Companyes of Pillers all of fyrye cullour glittering: And every Company of pillers high and great and as though they were Pillers of fyre. The Heavens, the Sonne, and Mone and sterrs semed to tremble.

Mi. Multiplex est Deus noster

Mi. Mark this Mystery Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans sowle and body together (3, in sowle, and 4 in body)
In 7, thou shalt finde the ~~Trinitie~~ Unitie:
In 7, thou shalt finde the Trinitie
In 7, thou shalt finde the Sonne, and the proportion of the Holy Ghoste. O God, O God, O god, Thy Name (O God) be prayzed ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ Amen, Amen, Amen.

7 { Thrones Trumpets Angels

Mi. In 7, God wrought all things.

Mi. Note

Note. In 7, and by 7 must you work all things

O Seven tymes seven, Veritie, Vertue and Maiestie
I Minister by thy licence. This expownd, by thy
vertue (Δ Michael spake that, poynting to Uriel.)

Δ Michael and Uriel both kneeled down, and the pillers of fyre and brasen cullour, cam nere, rownd abowt them uniformly

Mi. Sic est DEVS noster

Δ One of the pillers leaned down toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an S

Δ Than leaned down 6 Pillers more: and Michael, cryed lowd

Unus es DEVS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the 7 joyned all togither, distinctly to be discerned

Mi. Note. Δ There appeared a great

S
A
A
I

Δ Then the sides closed up, and hid those letters first shewed.
After that appered two letters more

E
M

Δ He made cursy, and semed to go fromward, and vanished away.

E 8

Museprop est.

Δ The Pillers all joyned together at the tops, making (as it were) One Mace or Pommell, and so flew up to hevenwards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7 stode, which went away.

Δ Michael with his sword, cut them asunder: and cryed out,

Away you workers of Iniquitie
Perijt Malus cum malis.

Δ The pillers fell down, and the ground swallowed them up.

Tanta est tua audacia Sathan
Sed DEVS noster vivit.

Note the intrusion of Error by the wicked powers of Sathan.

Δ The Pillers which before ascended, cam down joyntly: and oute of them a voyce saying NÔN SVM

Δ Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd SVM

Δ Non sum I understand the refusall of these two intruded pillers.

Δ Then One of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd

Orate. Δ We prayed.

Mi. Write the Name down in the Table.

Δ Then he toke of, 3 of the heds of the Pillers, and sett them downe and there appered, B T Z, great letters in hollow places like square cumfit boxes.

Mi. Ista sunt secreta secretorum

Invocate

BRITISH MUSEUM

Invocate Nomen eius, aut nihil agere possumus.
The key of Prayer openeth all things. Δ We prayed.

Δ Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and the number 30 with a prik under

Then the Pillers joyned theyr heds togither very close, and flew up into the firmament with thunder.

Sic Domine, sic sic.

Mi. Place these in the table. Δ I wrote. and he sayd, Thow hast done right

Laudate nomen Domini qui vivit in aeternum.

Δ A voyce cam out of the next company of the 7 pillers (joyning them close togither) saying IPSE.

Mi. Et Misericordia tua Dne magna est

Δ Michael kneled when he sayd this

Δ Michael shewed out of 4 of theyr heds, of the pillers (and with all sayd) NO, NOT the Angels of heven (but I,) are privie of these things: Δ So there appeared, 4 letters, H E I D.

Δ Then the other 3 pillers were opened and had E N E on theyr tops

Dominus collocatur in numero suo.

Δ The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ Then the fowrth Company of pillers bowed to Michael: out of them cam a voyce. Vivo sicut LEO in medio illorum

Mi. Et tua potestas magna est ubiq

Δ Then Michael pluckt of, five of the tops.

There appered D: then they joyned all togither: then appered E I M O

Mi. Hoc non est sine praece

Δ The other two opened, and there appeared 30 A.

Δ Then they closed up, and went away, with a great thunder

Δ Then cam 7 other pillers to Michael, and a voyce oute of them saying: Serpens sum, et devoravi serpentem.

Mi. Et bonis et malis serpens es Domine

Δ Then they closed all up; and Michael sayd, Orate. Δ We prayed

Δ Then Michaël toke of, the heds of 4: then appeared first an I then M E G

Then he opened the other 3. and C B E appeared.

Mi. Numerus illius, est nulli cognitus.

Δ They joyned theyr heds all togither, and ascended up to hevenward: and great lightening after them.

Δ Then cam another Septenarie of Pillers: and oute of them a voyce, saying

Ignis sum penetrabilis

Mi. Et sit nobiscum, Ô Deus. Pray. Δ We prayed

Δ Then he opened 4 of theyr heds and appered in them I L A O

Δ They closed togither agayne

Δ Then one other was opened, and I appered

Δ Then 21 8 appered, and did shut up agayn.

Δ here is omitted [illegible]

Δ Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note this. Innumerable Angels

with wings: and there appered N, and suddenly did shut up.

SIC SIC SIC Deus noster.

△ Then they ioyned all togither, and flew up.

Mi. Note down in the table. △ I noted them down.

△ Then cam the last 7 pillers, and out of them this voyce

Finis

Gaudium et Lux nostra Deus

△ Then they closed all in One

Mi. Orate. △ We prayed.

△ Then 6 of the heds opened and appered I H R L A A

△ Then the seventh opened: Then seemed trees to leap up, and hills, and the seas and waters to be troubled, and thrown up

△ a voyce cam out of the Pillers Consummatum est.

△ There appeared in that Piller $\frac{21}{8}$

△ They ioyned togither and flew up to heven hand.

Mi. UNUS UNUS UNUS
Omnis caro timet vocem eius

Pray. △ We prayed.

△ Note: my skryer was very faynt, and his hed was in manner gyddy, and his eyes dasling, by reason of the sights seen so bright, and fyre, etc. Michael bad him be of good comfort, and sayd he shold do well.

Mi. Cease for a quarter of an howre.

△ After we had stayed for a quarter of an howre, we comming to the stone agayne found him come allready to the stone: and Uriel with him. who, allso, had byn by, all the while, during the Mysterie of the 7 pillers.

Mic. Set two stoles in the myddst of the flowre. on the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd

Adeste Filiae Bonitatis:
Ecce DEUS vester adest.
Venite.

Filiae Bonitatis, or Filiolae lucis: vide pagina sequente.

△ There cam in 7 yong women apparelled all in Grene, having theyr heds round about attyred all with grene silk, with a wreath behinde hanging down to the ground. Michael stroke ~~the~~ his sword over them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi. Scribe quae vides.

△ One of them stept out, with a little blew tablet in the forhed of her: and in it written El

△ She stode a side, and another cam in, after the same sort, with a great M and a little e, thus, Me

The third, cam as the other, and had Ese
The fowrth ———— Iana
The fifth ———— Akele
The sixth ———— Azdobn
The seventh stepped forth with — Stimcul

They, alltogither

△ They alltogither, sayd Nos possumus in caelis multa.

△ Then they went theyr way, suddenly disapering

Mi. Note this in your next place but one. △ I did so

Mi. Go to the next place. Story

Filiolae lucis

Mi. Adeste Filiolae Lucis

△ They ~~answered~~ all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas

Michael one of them that are wonted to stand before the face of god.

Mi. His nris benefacite

△ They answered, all, Factum erit.

Mi. Valete.

Filij Lucis

Mi. Et dixit Dominus, Venite Filij Lucis.
Venite in Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.

△ Then cam in 7 yong men, all with bright countenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.

Metalls

One of them had a round purifyed pece or ball of Gold in his hand
One other had a ball of silver in his hand.
The third a ball of Coper
The fowrth a ball of Tynne in his hand
The fifth had a ball of yern
The sixth had a round thing of Quicksylver, tossing it betwene his two hands
The last had a ball of Lead
They wer all apparayled of one sort

[illegible] non

Mi. Quamvis in uno generantur tempore, tamen unum sunt.

△ He ~~that~~ had the gold ball, had a round tablet of gold on his brest and on it written a great I ————

Filij lucis

Then he with the sylver ball, cam ~~he~~ forth, with a golden tablet on his brest likewise, and on it written Ih ————
He with the Copper ball, had in his tablet Ilr ————
He wth the tyn ball, had in his tablet Dmal ————
He with the yern ball, had in his tablet Heeoa, and so went a syde ————
He with the Mercury ball, had written Beigia ————
The yong man with the leaden ball, had Stimcul ————

Mi. Facite pro illis, cum tempus erit

△ All answered, Volumus.

Mi. Magna est Gloria Dei inter vos. Erit semper. Halleluyah
Valete

△ They made cursy, and went theyr way, mounting up to heven.

Mi Dixit Deus, Memor esto nois mei:
Vos autem immemores estis.
I speak to you. △ Hereupon, we prayed

Mi. Venite, Venite, Venite
Filiae Filiarum Lucis Venite
forte quae
Qui habebitis filias Venite nunc et semper

Filiae filiarum

Note these three [illegible]

Dixit

Dixit Deus, Creavi Angelos meos, qui destruerent Filias terrae

Adsumus, Δ: sayd 7 little wenches. which cam in they were covered with white silk robes, and with white about their hed, and pendant down behinde very long

Theyr attyre

Mi. Ubi fuistis vos? Δ They answered. In terris, cum sanctis et in caelis, cum glorificatis.

Δ These, spake not so playn, as the former did; but as though they had an Impediment in theyr tung

Δ They had every one, somwhat in theyr hands, but my Skryer could not judge what things they were. Mi. Non adhuc cognoscetur Mysterion hoc.

Δ Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory

Filiae Filiarū

Δ The first shewed on her Tablet a great ____ S
The second ____ Ab
The third ____ Ath
The fowrth ____ Ized
The fifth ____ Ekiei
The sixth ____ Madimi
The seventh ____ Esemeli

Ath —

Madimi —

Mi. Quid istis facietis?
Erimus cum illis in omnibus operibus illorum, Δ they answered.

Mi. Valete. Δ They answered, Vale et tu Magnus O in Caelis
Δ and so they went away.

Mi. Orate. Δ We prayed.

Mi. Et misit filios filiorum, edocentes Israel.

Filij filiorū

Mi. Dixit Dominus, Venite ad vocem meam

Adsumus, Δ sayd 7 little Children. which cam in like boyes covered all with purple, with hanging sleves like preists or scholers gown sleves: theyr heds attyred all (after the former maner) with purple sylk.

Theyr Attyre

Mi. Quid factum est inter filios hominum?
Male vivunt (sayd they) nec habemus locum cū illis tanta est illorum Iniustitia. Vae mundo scandalis. Vae scandalizantibus, Vae illis quibus Nos non sumus.

Δ These had tablets (on theyr brests) three cornered, and seemed to be very greene and in them, Letters. The first had two letters in one: thus, of E, L.

El.

The first ____ El ____ Δ he sayd – Nec nomine meo timet Mundus
The second ____ An ____ Nullus videbit faciem meam
The third ____ Ave ____ Non est virgo sup terra cui dicā, [Δ and pointed to his tablet, wherein that word, Ave, was written]
The fowrth ____ Liba ____ Tanta est infirmitas sanctitudinis Dei. Benefacientes decesserūt ab illo.
The fifth ____ Rocle ____ Opera manuū illorū sūt vana. Nemo autem videbit me.

Rocle.

The sixth shewed his Tablet and said, Ecce — Hagonel — Qui adhuc sancti sūt, cū illis vivo.

Hagonel. vide de hoc Hagonel, lib° 4°

The seventh

The seventh had on his tablet — Ilemese — Hij imitaverunt doctrinā meā In me Oīs sita est Doctrina

Δ I thought my Skryer had miss herd, this word Imitaverunt, for Imitati sunt. And Michael smyled and seemed to Lawgh and sayd, Non curat numerum Lupus. and farder he sayd: Ne minimam deviabit à virtute, virtutem

Mi. Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.

Δ: So they went, making reverence, and went up to heven

Mi Dictum est hoc tempore.

Mi. Note this in thy Table
Dost thow understand it. Loke if thow canst

Δ He sayd to Uriel, it is thy part, to interpretate these things

Urielis officiū

Ur. Omnis Intelligentia est a Domino.

Mi. Et eius Nomen est Halleluyah.
Compose a table, divided into 7 parts, square.

Note: this Table is made perfecter the next side following

S	A	A	I^{21}_{8}	$\overset{E}{M}$	$\overset{n}{E}$	8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	$\overset{L}{A}$	$\overset{A}{L}$	O	I^{21}_{8}	$^{21}_{8}V$	N
I	H	R	L	A	A	$^{21}_{8}$

Ur. Those 7 names, which procede from the left hand to the right, are the Names of GOD, not known to the Angels: neyther can be spoken or red of man. Prove if thow canst reade them

7. Names of God.

Beatus est qui secrete nomina sua conservat.

Ur. These Names, bring forth 7 Angels. The 7 Angels, and Governers in the hevens next unto us, which stand allwayes before the face of God

Note these two orders of Angels: and Note Uriel doth name them the 7 Standers before ye face of God.

Sanctus Sanctus Sanctus est ille DEUS noster.

Ur. Every letter of the Angels names, bringeth forth 7 dowghters. Every dowghter bringeth forth her dowghter, which is 7. Every dowghter her dowghter bringeth forth a Sonne. Every Sonne in him self, is 7. Every Sonne hath

Δ NOTE well this Rule of Arte.

hath his Sonnes: and his Sonne is 7

Let vs prayse the God of Heuen, which was and is
and shall Liue for euer

Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini reuelat Secreta
In templo eius, Laudemus nomen eius El
Hallelujah

~~Woe~~ if thow canst not vnderstand this table

Filiae — The Dowghters procede from the angle on the right hand, circuling the myddle: where theyr generation ceaseth.

Filij — The Sonnes from the left hand to the right to the middle: so procedyng, where theyr number endeth in one Centre.

Note this manner of Center accounted. — The Residue thow mayst by this Note vnderstande.

Δ Then Michaell stroke over vs ward, with his sword, and the flames of fyre issued owte.

Note of Numbers with pricks signifying letters — Loke to the Corner on the right hand, being the vppermost: where thow shalt finde 8. Refer thyne eye to the vpper number, and the ~~Number~~ must be found vnder the letter above it. But the Number bycause the prick so noteth.

Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache the.

Δ Loking now into my first and greatest Circle for 8, I finde it with L over it. I take this to be the first Dowghter — L the first dowghters

Vr. you must in the square Table set E by the 8. and write them compoundly in one letter, thus EL — EL

Nomen Domini viuit in aeternum.

Vr. Give over, for half an howre, and thow shalt be fully instructed.

Δ I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write ~~do~~ and note, as it followeth.

S	A	A	I $^{21}_{8}$	E	M	E 8	Viuit in Cœlis
B	T	Z	K	A	S	E 30	Deus noster
H	E	I	D	E	N	E	Dux noster
D	E	I	M	O	30	A	Hic est
I 26	M	E	G	C	B	E	Lux in aeternum
I	L	A	O	I $^{21}_{8}$	V	N	Finis est
I	H	R	L	A	A	$^{21}_{8}$	Vera est haec tabula

Vera est haec Tabula, partim nobis cognita, et partim omnibus incognita. Vide iam.

Note these other purposes. — The 30 by E, in the second place, in the vpper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose.

The 26

27

The 26 by I, serueth for an other purpose: but not for this Dowghters Dowghter.

The 21, is E, and 8 with the prick vnder it is L: which togither maketh ~~EL~~, or thus compounded as if it were one letter, EL

The Names in the ~~great~~ Seale must follow the Orthographie of this Table. Virtus vobiscum est.

29

Orate. Δ We prayed

Δ Then there appeared SAAI $^{21}_{8}$ MEL. here is an E, comprehended in L

Vr. Read now the Table.

Angeli Lucis — Angeli Lucis Dei nostri
Et posuit angelos illius in medio illorum

Vr. In the ~~table~~ are the names of 7 Angels. the first Zabathiel, beginning from the left vppermost Corner: taking the Corner letter first, and then that on the right hand above: and than that vnder the first and than the third from the first, in the vpper row: and then Cornerwise down toward the left hand: and then to the fowrth letter fro the first in the vpper row: where there is I with $^{21}_{8}$, which maketh el. So have you Zabathiel.

1.

2. Vr. Go forward. Δ So, I finde next Zedekieil.

the true sound — Vr. this I in the last syllable augmenteth the true sound of it.

3. Δ. Then next I finde Madimiel. — Vr. it is so.
4. Δ. Then — Semeliel — Vr. it is true
5. Δ. Then — Nogahel — Vr. it is so
6. Δ. Then — Corabiel — Vr. it is so
Δ. Then — Leuanael — Vr. it is so

Δ This name Corabiel you may find in Elementis Magicis Petri de Abano, in the Consyderating [illegible]

Vr. Write these names in the Great Seal, next vnder the 7 names which thow wrotest last. Vndistinct, vnder EL, An. Aue &c distinctly in great Letters

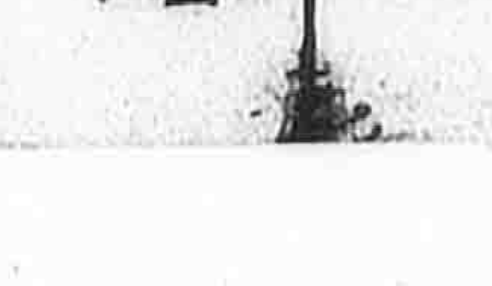
Vr. Make the ~~E~~ E and L of Zabathiel, in one letter compounded, thus ZABATHIEL. In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the $^{21}_{8}$ annexed. So have you iust 7 places.

Vr. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name

Vr. Set the first letters of these 5 names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr. Set Z, of Zedekieil within the angle which standeth vp toward the beginning of the greatest Circle. And so procede toward thy right hand.

Vr. In the middle now of thy Pentacle, make a Cross like a Crucifix † and write the last of those 7 names Leuanael thus,



Vriel. Vidit DEVS, opus suum esse bonum
et cessauit a Labore suo.
Factum est

Δ Michael stode vp. and sayd
The æternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, his SONNE
The Vnspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserue you, and multiply your
doings in his Honor and Glory.

Vriel. AMEN

Vr. These Angels are the angells of the 7 Circles of Heven
gouerning the Lightes of the 7 Circles

Blessed be GOD in vs, and by vs,
Which stand continually before
the presence of GOD, for euer.

Note these two order of Angels

DIXI

Δ Johan may we be so bold, as to require your help agayn.

MIC. When so euer you will, We are ready.

Farewell

Δ Sit Nomen Domini benedictum, ex hoc nunc,
et vsq in sæcula sæculorum.

Amen

Anno Dni
1582
Martij. 21.

At
Mortlake by
Richemond

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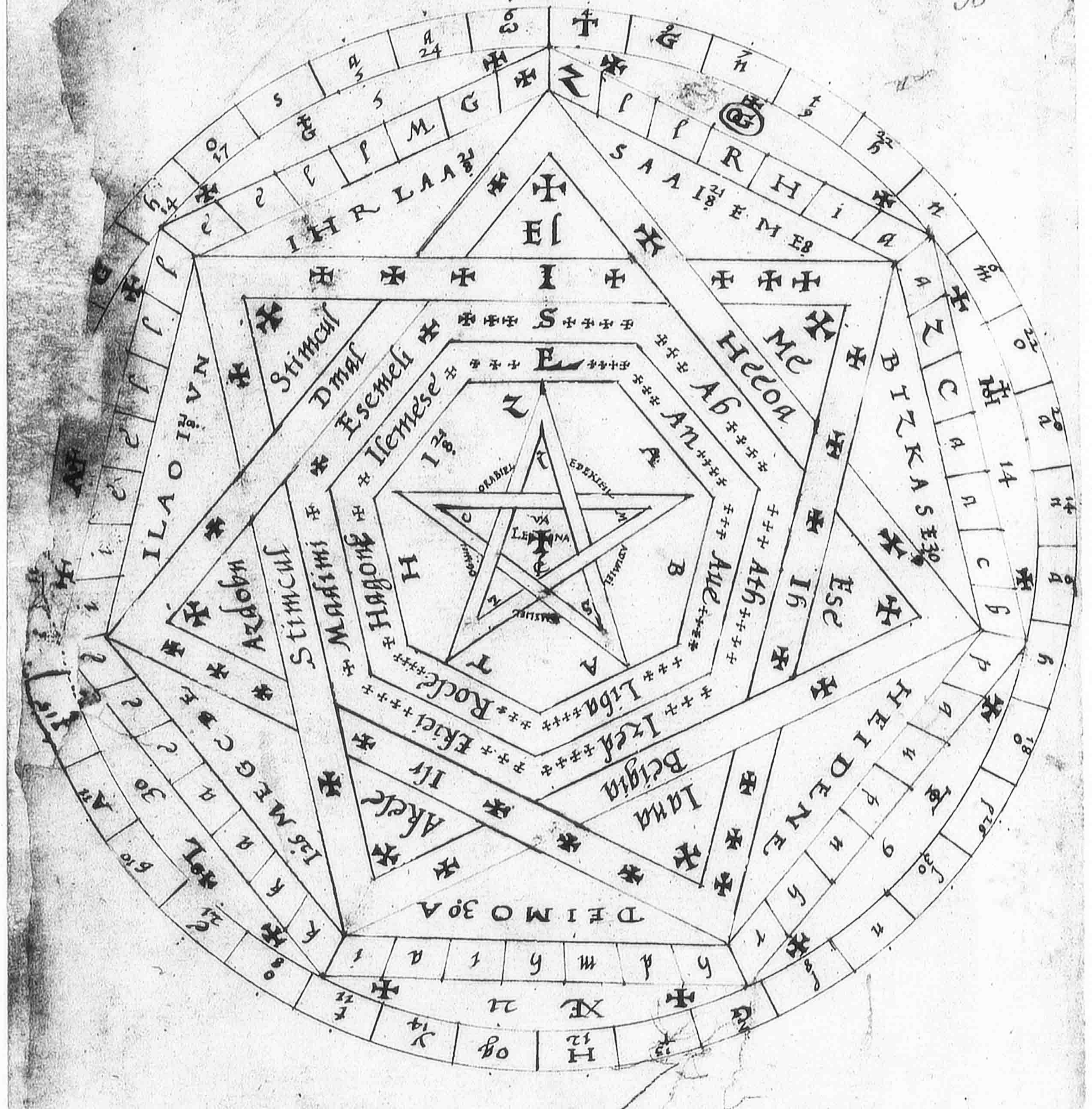
(45)

SIGILLVM DEI, ÆMÆTH: EMETH

nuncupatum

DEI

אמת
אמת
} hebraicè



Mysteriorum, liber Tertius Δ

Anno 1582:

Aprilis 28:

Liber 3ꝰ
Liber 4ꝰ

Δ A° 1582 Aprilis 28 a meridie hora 4

E K. Onely Michael appeared; and to diverse my complaynts, and requests sayde

Mi. The Lord shall consider thee in this world, and in the world to come

E K. All the chayre seemed on fyre

mon of vs

Mi. This is one Action, in one person I speak of you two

Δ. You meane vs two to be ioyned so, and in mynde vnited, as yf we were one man

Mi. Thow vnderstandest.

Take heede of punishment for your slaknes.

Δ Yf you meane my slaknes on my behalf, truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede

E K. A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Worldly habilitie.

Mi. Dost thow vnderstand Δ No verylie.

E K. He rased the hill away, as though there had byn none: and sayd

Mi. Lo. So it is of this worldly habilitie

Δ I pray you how must the Lamine be hanged?

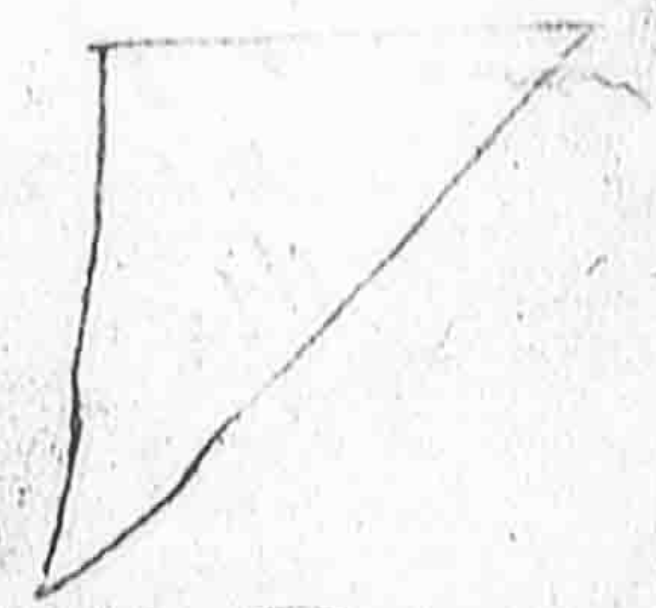
The Lamin [illegible] hanged [illegible] for [illegible] may be [illegible]

Mi. As concerning the Lamine; It must be hanged vpon in some skarf.

The Ring when it is made, I will blesse it according to my pleasure

I meane by two cubites, your vsuall yarde.

Haste, for thow hast many things to do.



Glory be to God, Peace vnto his Creatures, Mercy to the wicked, Forgivenes to the faithfull: He liveth, O he raygneth, O thow art mighty, PELE: thy name be blessed. Δ Amen.

PELE

Vemto ESE, Δ he cryed so with a lowd voyce

ESE

E K. he is now covered, in a mighty covering of fyre, of a great beawty. There standeth a thing before him I can not tell what it is.

Laudate Dominum in coelis

Orate. Δ we prayed

E K. His face remayneth covered with the fyre, but his body vncovered

Mi Adesdum ESE

Adesdum Iana.

Iana

Vobis dedit demonstrationem in Tabulis viis.

E K. There appeare of the figure, (before, imperfect) two little women. One of them held vp a table which lightened terribly: so that all the stone was covered: with a myst.

A voyce cam out of the myst, and sayd,

Creatio

Ex hijs creata sunt et haec sub nostra gloria.

E K. The myst clereth, and one of the women held vp a table being thus written vppon

Numerus Primus

Δ The table semed square, and full of letters and numbers, and crosses, in diverse places, diversly fashioned

Δ Remember, ESE and Iana, are the thirde and fowrth of the Septem Filiae Bonitatis, lib. 2°. They are thus in order there, EL, ME, ESE, IANA, AKELE, AZDOBN, STIMCUL.

A finger

A finger cam out of the mist, and wyped oute, the first shew, with the cross, letters, and numbers

The second was in like wise

The Third was a b with the tayle upward thus g

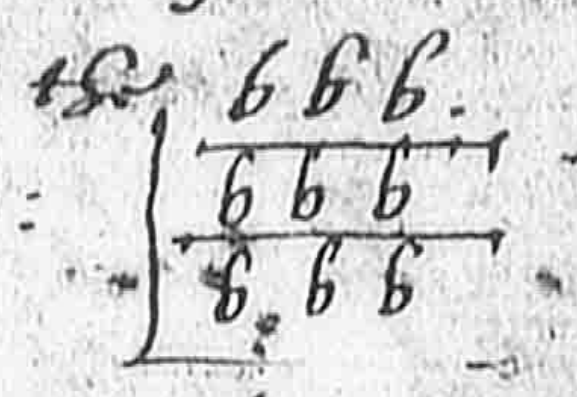
The 52 with the three great BBB, seme to be coverd wth Gold

The two crossed ones he did not wipe out with his fynger

They must be blotted oute.

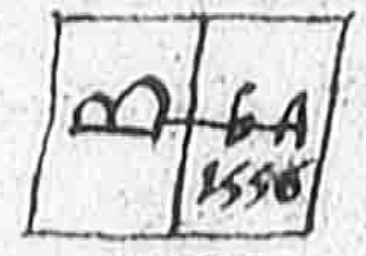
He blotted not oute the thre b b b with the 8 and 3.

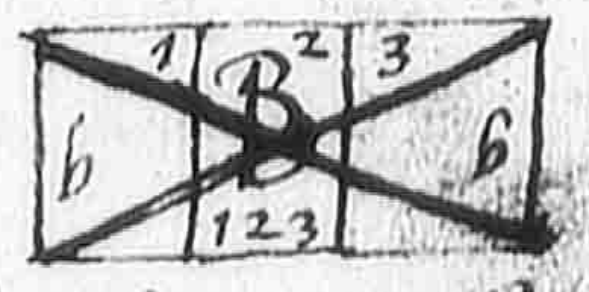
The two barrs must go clere and not towch the 666.



the barrs.

The $\overset{G}{\underset{+}{M}}$, the square, wherin it standeth, is all gold: and that he let stand.

Fire cam oute and burnt 

The  is all of a bright cullour, like the brightnes of the Sunne and that was not put out

The places are very black, but where the letters and numbers do stand.

E.K. hard a voyce saying Finis Tenebrarum: Halleluyah.

E.K. There commeth a hand and pulleth the little woman into the Clowde.

Mi. Prayse God: Be inwardly mery

The Darknes is comprehended

God bless you: God bless you God bless you.

You must leave of for an howre and a half: for you have .6. other Tables to write to night.

Prayse God: be ioyfull.

After supper we resorted to our scholemaster

E.K. I here a voyce but see nothing: he sayeth

Initium bonum in nomine eius
et est. Halleluyah.

E.K. Three quarters of the stone (on the right side) are dark, the other quarter, is clere.

Filiae filiarum Est sup. lib. 2o. somewhat wanteth.

Mi. Venite filiae filiarum Est

The wether most .....

E.K. There come six yong maydens, all in white apparell alike.

Now they all be gone into the dark parte of the stone, except one

There cam a flame of fyre out of the dark, and in the flame written Unus on this manner

$V^{\text{nus nus nus}}$

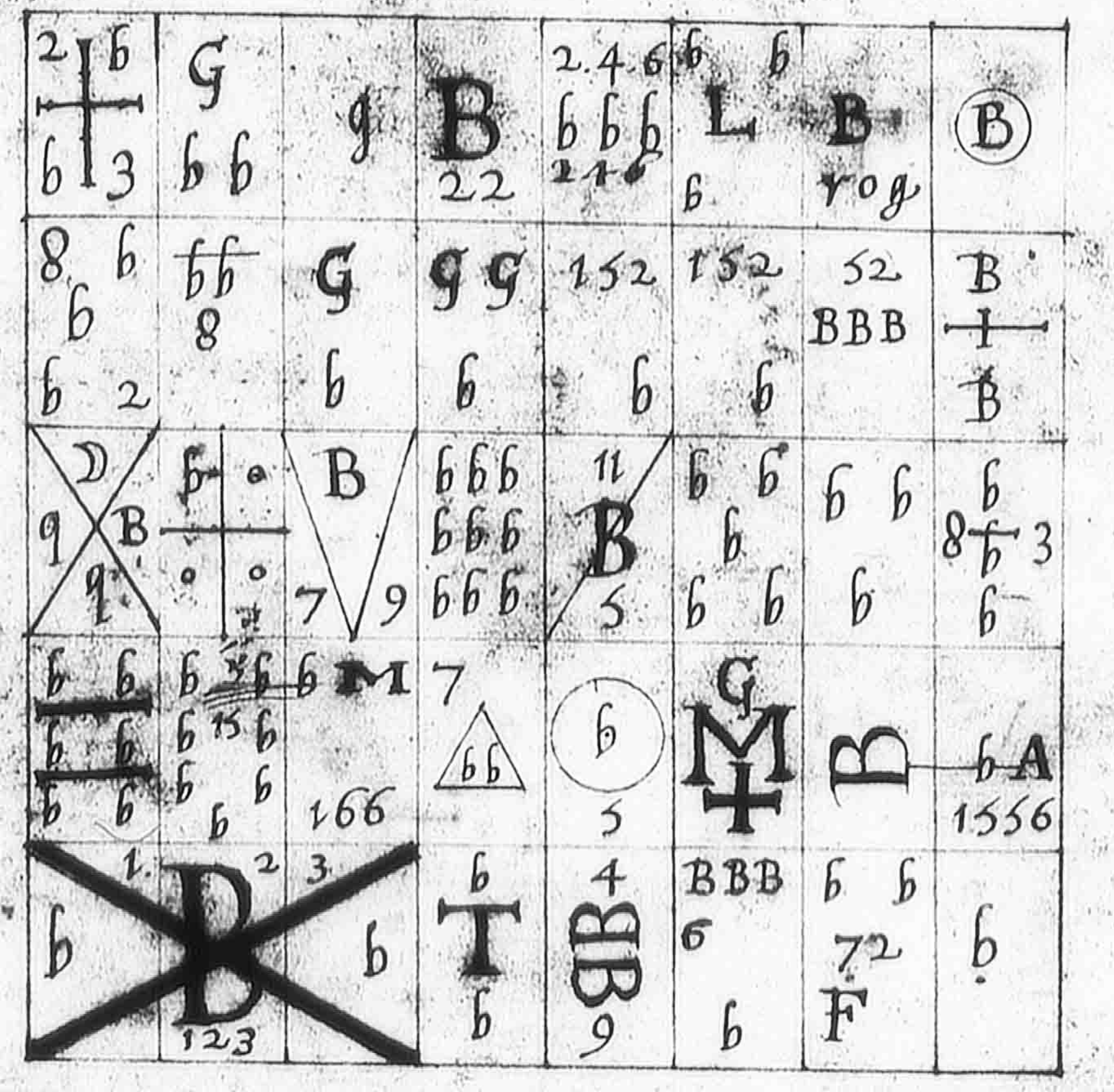
Lux She that standeth without putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger: and it Thundred.

E.K. A voyce sayd — Dies primus
another voyce — Ubi est Tabula?
an answer — Est, Est, Est

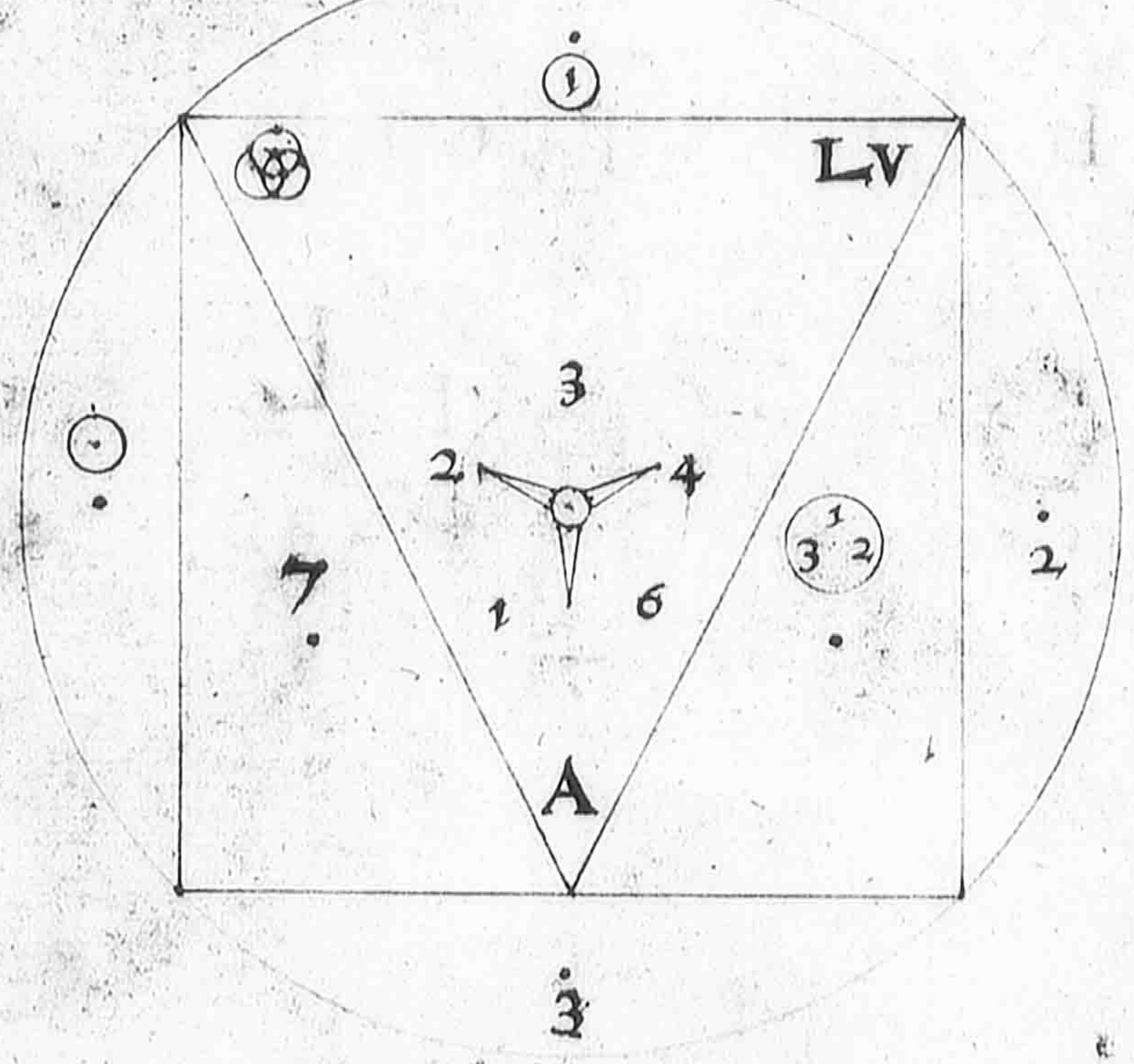
She wyndeth and turneth her self about, beginning at her hed, and was Transformed into a Table, rownde.

E.K. Three faces do shew and shake oute, and ever returne into one face agayne: and with it cam a mervaylous swete savour

The Table cullored The Table was of three cullours: White, redd, and a mixture of white and red



2 b b 3	G b b	g	B 22	2.4.6 b b b 216	b b L b	B rog	B
8 b b b 2	bb 8	G b	G G b	152 b	152 b	52 BBB	B I B
D q B q	b ∘ ∘ ∘	B 7 9	b b b b b b b b b	11 B 5	b b b b b	b b b	b 8 b 3 b b
b b b b b b	b 56 b b b 15 b b b b	M 166	7 bb	b 5	G M +	B	bA 1556
1. b	B 2 123	3 b	b T b	4 B 9	BBB 6 b	b b 72 F	b



Δ Of these seven tables, Characters, or [illegible]
Consider the wordes spoken in the fifth boke Ao 1583. Aprill 28
How they are proper to every King and ~~[illegible]~~ prince in their order.
They are Instruments of Conciliation
Volumine 5o.
under my Charakter is fastened

G B ✝ 23	m ·30 q B·9· d ·4·	q q q Q B o ·g og
J 30· B G 33· A	H——H B A—9—O	E get B h go
5 ☾ b	d2 id b d 2A	L b 30 pp
V H b 9 22	qq q Q b og a	L b 25 d

2 b.b 2	b b ▽	5 3 7 b b b	b B G 11	T·13 bbb	b 9
v·2 B	o 4 BB	B 14 a	bbb P·3·	b GO	bb C:V 3
8 e b	Q·o 7 b b	5	q q b 3	q·9 B	L b·8
go·30 B	9 ·3 b b	q q 5 bb	d b ⊥ b A	7·2 b·B	BB Λ 83

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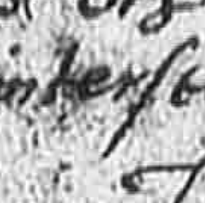
and red, changeably. A strong sounding cam withall, as of clattering of har
or fall of waters, or such like.
There cam a Sterre shoting oute of the dark, and settled it self in the mydde
of the Table: And the fyre which cam oute with the woman, did cumpas
the Table abowt.
A voyce sayd   O honor, Laus et gloria, Tibi qui es, et eris.
The Table shewith wonderfull fayre and glorious
Onely Seven pricks appeare in the Table.
The three angles of the triangle open, and in the lower point appeared a
great A
And in the right upper corner L V. (ET. the Table trembled)
And in the other Corner appeared thre circles of equall bignes, equally, or
alike interseting eche other.  by theyr centers.
A voyce — Unus est, Trinus est; In omni Angulo est
omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo (ET. Ô, Ô; with a dolefull sownd, he pronown[illegible]
ET. The woman sayth, Fui: Sum, quod non sum
A voyce ——— Lux non erat et nunc est
ET. The woman being turned, from the shape of the Table, into womans shape
agayn, went into the dark.
Then one part of the darknes diminished. In the dark was a marvaylous
turmoyling, tossing, and stur, a long tyme during.
A voyce — For a tyme Nature can not abyde these sightes.
~~ET.~~ It is become quiet, but dark still.
Prayer   A voyce — Pray and that vehemently, for these things are not revealed
without great prayer.

ET. After a long tyme there cam a woman: and flung up a ball like a glass: and
a voyce was hard saying   Fiat
The ball went into the darknes, and brought with it a great white Globe
hollow transparent.
Then she had a Table about her neck, square of 12 places
The woman seemed to daunce and swyng the Table.
Then cam a hand oute of the dark: and stroke her and she stode still, and
becam fayrer: She sayd   Ecce signu Incomprehensibilitatis
Water.   ET. The woman is transformed into a water, and flyeth up into the Globe of
Light: ~~a voyce was hard Est, Est, Est~~

~~ET.~~ A voyce.   Est, Est, Est.
~~ET.~~ One commeth ~~it~~, (a woman) out of the Dark very demurely, and
soberly walking, carrying in her hand a little rownd ball: and threw
it into the dark. and it becam a great thing of Earth. She taketh
Erth.   it in her hand agayne, and casteth it up into the rownd Globe and sayd
Fiat
ET. She turned her back toward ET. and there appeared a Table divided
in 24 partes. yt seemeth to be very Square.
A voyce ——— Scribe. Veritas est.
ET. A sword cam out of the Dark: and clave the woman a sunder
Man   and the one half becam a man, and the other a woman: and they
Woman   went and sat uppon the Ball of Cley or erth.

Note [illegible]

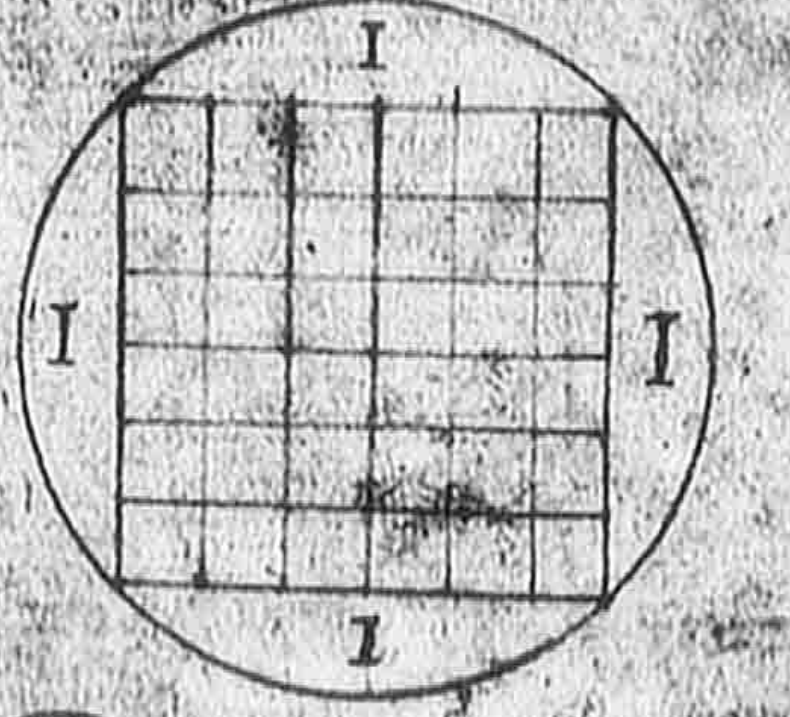
Now seemeth the Dark part to quake

A voyce — Vemto Vdsedg

ET. There cometh a woman oute of the Dark. she sayd

Vita hys ex mea manu.

ET. She sheweth a table square, full of holes, and many things creeping out of it. This square is within a round.



A voyce — O Lux Deus me

Hamuthz Gethog

ET. Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn. and the one parte she cut into two unequall partes. and the other half she cutteth into a thowsand or innumerable partes. Then she take all the partes up into her skyrt. She hath a Table, and it hangeth on her shulder. She stept before the other woman, whose hed standeth in the dark. This woman her table is fowre square. She is very bewtifull.

Note this stepping before.

She sayd — Damina sunt hae Intelligentiae tuae

She sayd — Fere nulli credendus est hic numerus

The sterrs Sonne and Mone created.

This woman taketh the little peces, and casteth them up, and they become little sparks of light. and of the things she cast, there were two great round things. And they were also cast up to the white transparent Globe. And she went away into the Dark. Which way, now, very much lightned.

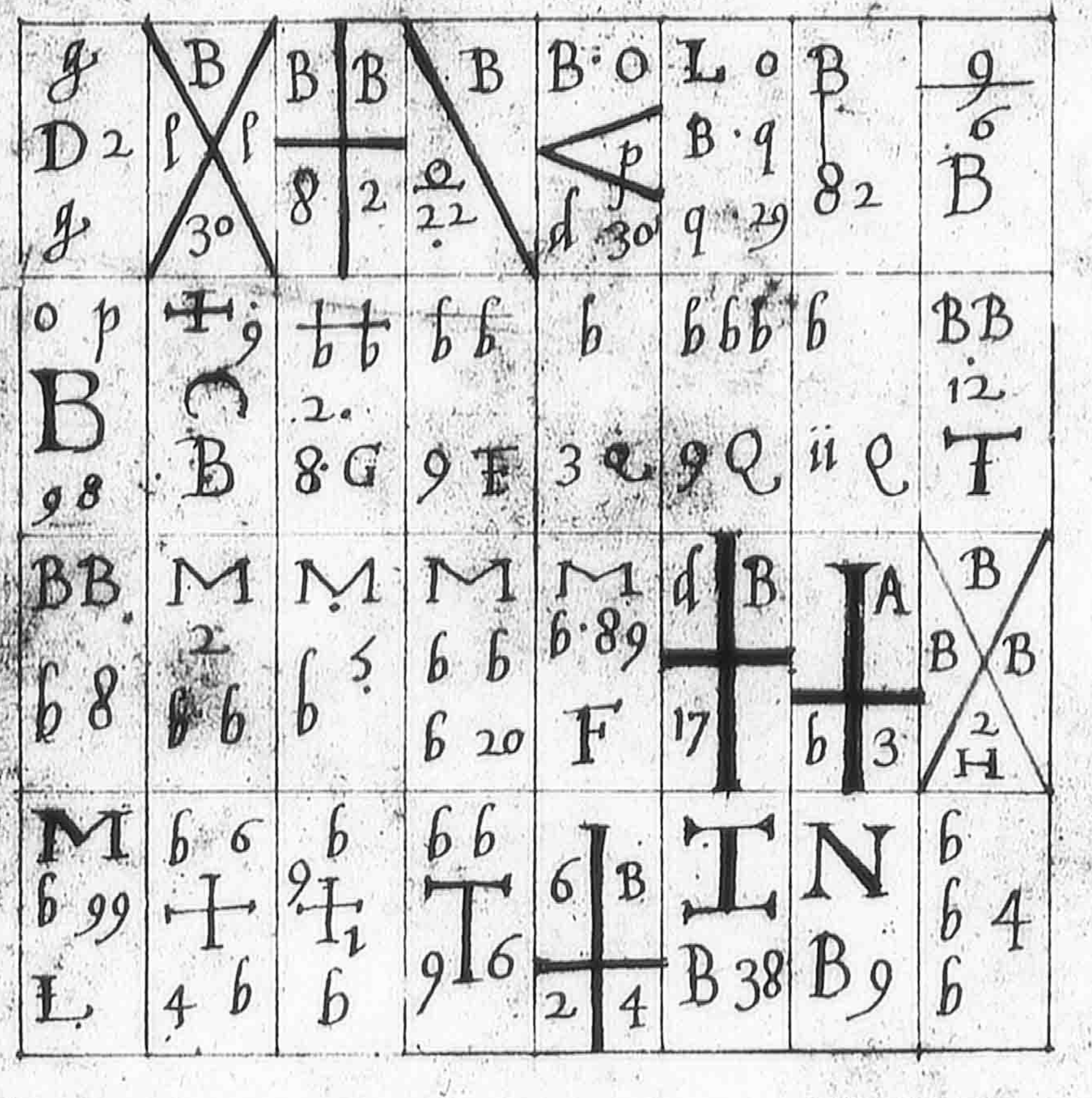
Then the other woman (that was forestept) thrust oute her hed who had the round conteyning the square, with 36 places. She crymbleth clay, and it turneth to byrds. She seemeth to be like a Witch. Into the hole of her table, she put her hand and that hole was in the Dark. and oute of the hole she stirred to fetch that clay. She sayd

Ad usum tuum Multiplicati sunt.

ET. She went into the Dark.

7.

ET. A voyce,

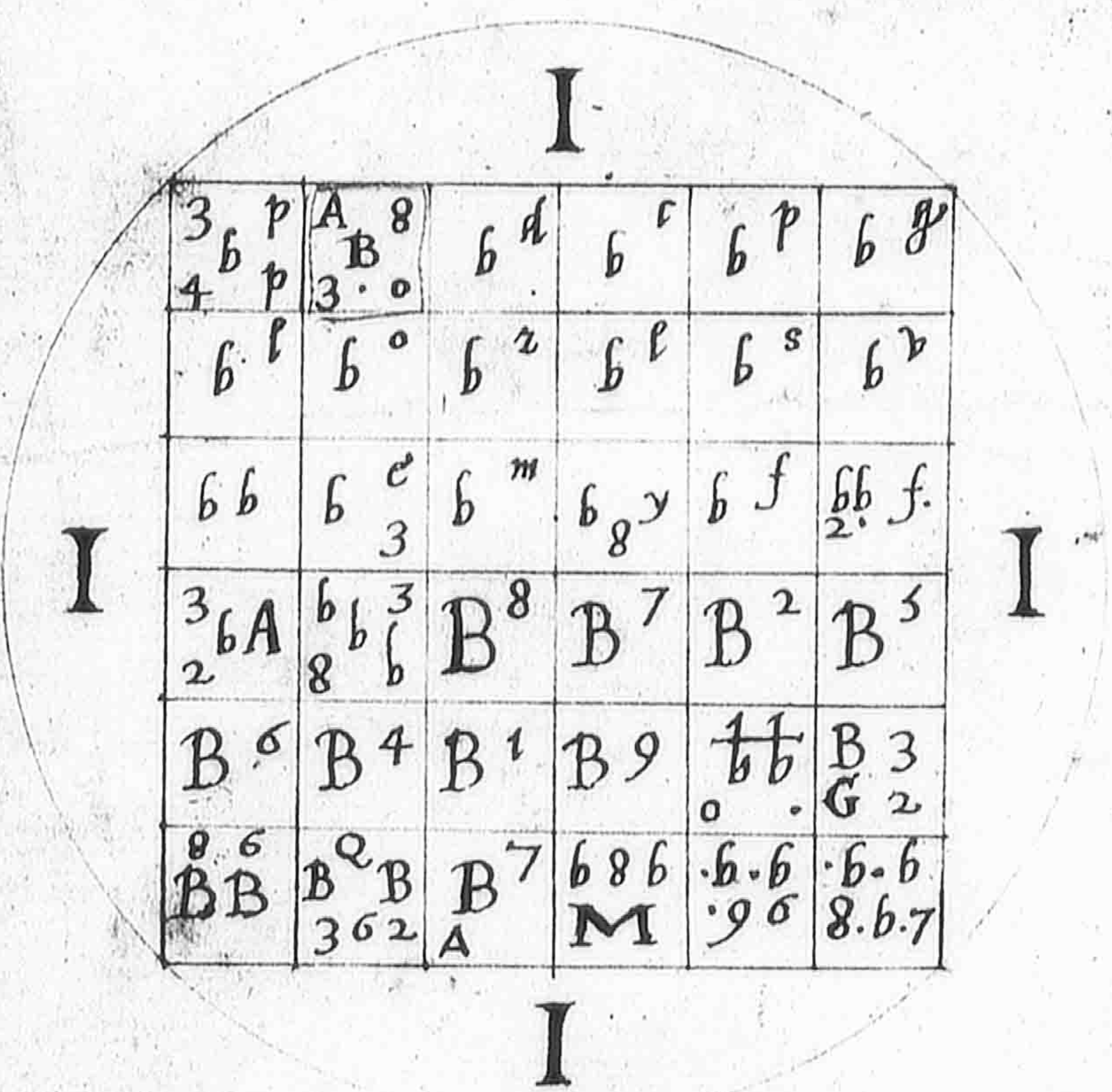


g D 2 g	B ſ ſ 30	B B 8 2	B o 22.	B·o p d ſ 30	L o B·9 9 29	B 82	9 6 B
o p B 98	9 C B	b b .2. 8·G	b b 9 E	b 3 Q	b b b 9 Q	b ii Q	BB 12 T
BB b 8	M 2 b b	M b 5	M b b b 20	M b·89 F	d B 17	A b 3	B B B 2 H
M b 99 L	b 6 4 b	b 9 1 b	b b 9 T 6	6 B 2 4	I B 38	N B 9	b b 4 b

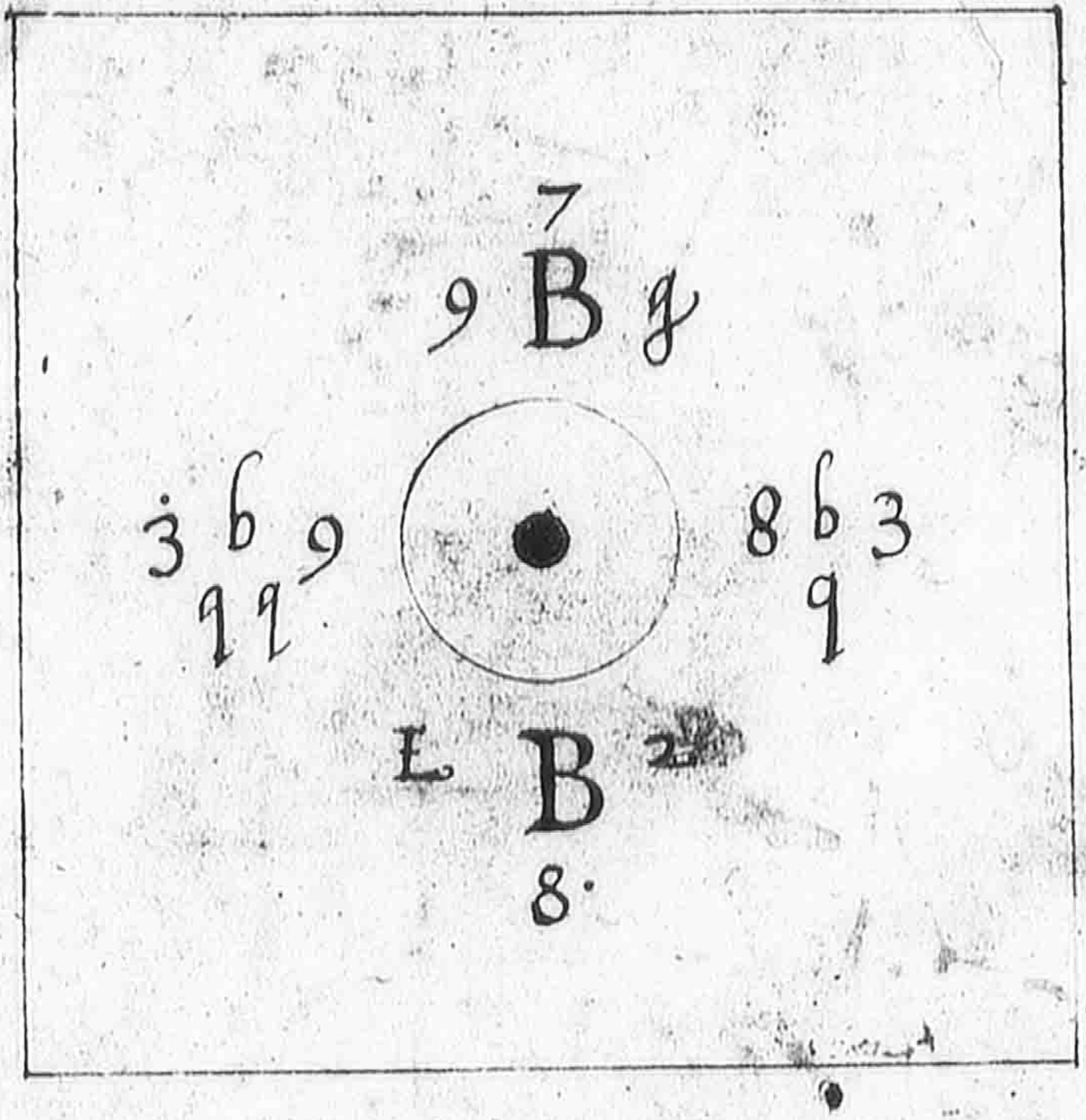
Note the Cross with the two bodies, the + and the o, is and the holy number [illegible] to the Round Table [illegible] of Enoch [illegible] of Enoch [illegible]

A B
3 0

30



3 b p 4 p	A 8 B 3·o	b d	b r	b p	b g
b l	b o	b r	b l	b s	b r
b b	b e 3	b m	b y 8	b f	bb f. 2.
3 b A 2	b b 3 8 b	B 8	B 7	B 2	B 5
B 6	B 4	B 1	B 9	b b o .	B 3 G 2
8 6 BB	B Q B 362	B 7 A	b 8 b M	·b·b ·96	·b·b 8.b.7



E.T. A voyce is hard saying

Omnia gaudent fine.

E.T. There commeth oute a woman, out of the Dark. She plucketh all the dark, and casteth it on the ground: and it turneth to herbes, and plants becomming like a garden and they grew up very fast. She sayd

Opus est.

E.T. She hath a fowre square Table before her
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erth globe, on which appeared Trees and plants

E.T. Then appered Michael, his Chayre, and Table agayne manifestly: which all the while, were not seen.

Mi. Obumbrabit vestigia vra veritatis Luce
The Actor, the Actor, The Actor:
One Disposer; he which is one in all; and All in all:
Bless you from the wickednes of Deceyte: Create you new vessels: To whome I commyt you.

E.T. He holdeth his sword over us, in manner, out of the Stone.

Mi. Fare well. Serue God. Be patient
Hate vayne glorie. Live iustly. Amen.

Δ What stone shall I make for the said square Table, the wax, the seale, and the Character. Mi. As thow art motioned, so do.
Δ Gloria Pri. & F. et SS. s.e.i.p.e.n.e.s.e.ss. amen.

Δ Note, All the Tables before were by E.T. letter for letter noted out of the Stone standing before him all the while: and ~~so were~~ the Tables following were written by me as he repeted them orderly out of the Stone.

Aprilis 29: Sonday: Nocte hora 8 1/4.

E.T. Two appeare Michael and Uriel.

Mi. Et posuit illos in ministerium suum.
Quid desideratis?

Δ Sapientiam et Scientiam nobis necessaria, et in Dei servitio potentem ad eius gloriam.

Mi. Sapere, a Deo: Scire a Creatura, et ex creaturis est.

Ur. Venite filiae

I am not sure yt it was Mi. or Ur. that called for these

E.T. Seven women appeare bewtifull and fayre

Mi. This work is of wisdome Δ sayd Michael, and stode up

E.T. sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me, and to follow his counsayle.

Mi. Wilt thow. Δ Then willed me to do. E.T. sayd as followeth

This promise

E.T. I promise, in the name of God the Father, God the Sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T. Now they two seme to confer together

Mi. Now you touche the world, and the doings uppon earth.
Now we shew unto you the lower world: The Governors that work and rule under God: By whome you may have powre

ship. lower world.

(56)

powre to work such things, as shall be to god his glorie, prof
your Cuntrie, and the knowledge of his Creatures

E.T. he spake — What I do with thee to do, thow shalt know before thow go.

We procede to One GOD, one knowledge, one Operation

Venite filiæ

Filiæ — Behold these Ta: — Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The whole Government doth consist in the hands of 49 (in God his Powre, strength, Mercy, and Justice) whose names are here evident, excellent, and glorious

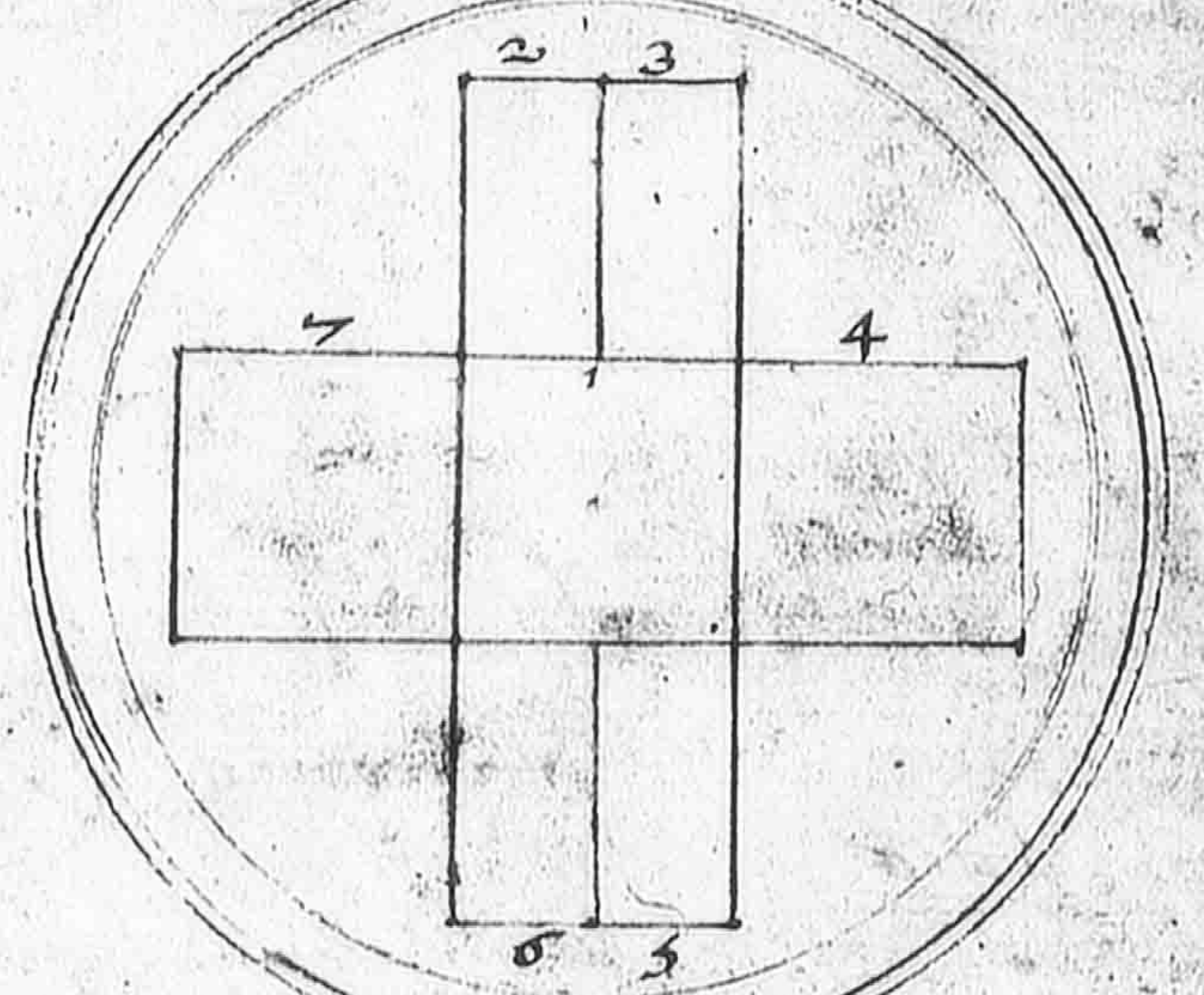
49 good Angels Governors.

Mark these Tables: Mark them. Record them to yo

The first knowledge — This is the first knowledge. Here shall you have Wisdome. Halleluyah.

Mighty and omnipotent art thou, O god, god, god,
God, amongst thy Creatures: Thow fillest all things
with thy excellent foresight. Thy Glorie be
be amongst us for ever. A Amen.

E.T. All the 7 (which here appeare) ioyne theyr Tables in One, One, which, before they held apart. And they be of this Forme all togither. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And over it ioyned two, which both togither were equall to it. and under it, ever such other two, as may appere in this little pattern. Being thus ioyned, a bright Circle did cumpas and enclose them all, thus: but nothing was in the Circle.



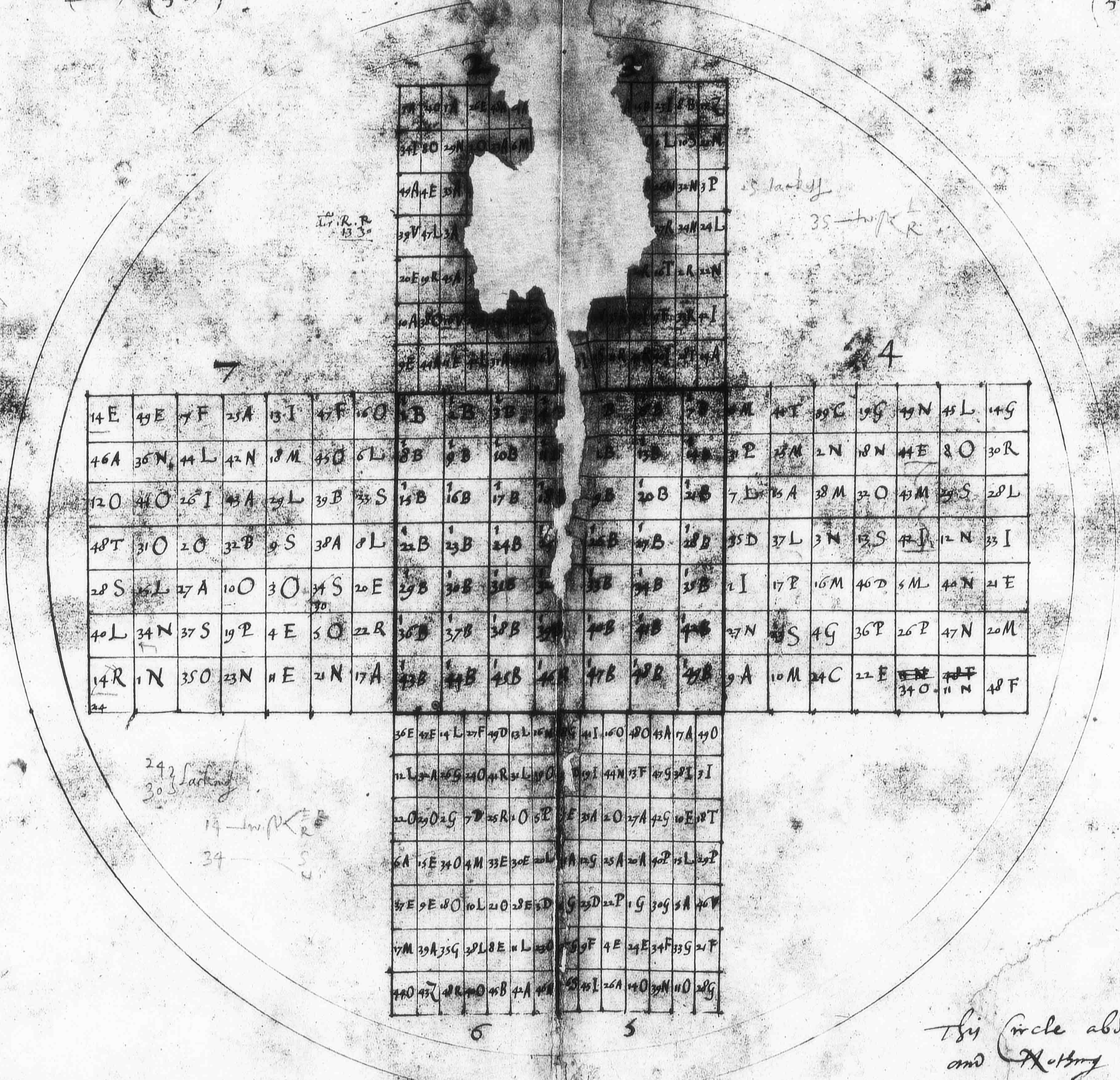
E.T: one

~~(57)~~ ~~(59)~~ 35
37

~~(60)~~ (59)

(59). ~~(61)~~

38



Upper arm (left part):

[illegible] 25O 1A 26E 48[illegible] 4[illegible]
34I 8O 29N [illegible]O [illegible]A 6M
49A 4E 35[illegible]
39V 47L 3A
20E 19R 45A
10A 3[illegible]O 10V
9E 44[illegible] [illegible]E [illegible] 31[illegible] [illegible] V

Upper arm (right part):

[illegible] 14B 23I 8B 17Z
[illegible] L 10S [illegible]N
[illegible]N 32N 3P
17R 34N 24L
[illegible] 16T 2R 22N
[illegible]T 33R 4I
[illegible] 21[illegible] 4A

14E	49E	7F	23A	13I	47F	16O	1B	2B	3B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]M	40T	39C	19G	49N	45L	14G
46A	36N	44L	42N	18M	45O	6L	8B	9B	10B	[illegible]	[illegible]B	[illegible]	[illegible]	31P	15M	2N	18N	44E	8O	30R
12O	44O	26I	43A	29L	39B	33S	15B	16B	17B	[illegible]	[illegible]B	20B	21B	7D	15A	38M	32O	43M	29S	28L
48T	31O	2O	32B	9S	38A	8L	22B	23B	24B	[illegible]	26B	27B	28B	35D	37L	3N	13S	42D	12N	33I
28S	15L	27A	10O	3O	34S 30	20E	29B	30B	31B	[illegible]	33B	34B	35B	2I	17P	16M	46D	5M	40N	21E
40L	34N	37S	19P	4E	5O	22R	36B	37B	38B	[illegible]	40B	41B	42B	27N	[illegible]S	4G	36P	26P	47N	20M
14R 24	1N	35O	23N	11E	21N	17A	43B	44B	45B	46B	47B	48B	49B	9A	10M	24C	22E	34O	~~48F~~ 11N	48F

36E	47E	14L	27F	49D	13L	16N	[illegible]	41I	16O	48O	43A	17A	49O
12L	3A	26G	24O	41R	31L	19O	[illegible]D	19I	44N	13F	47G	38I	3I
22O	29O	2G	7D	25R	1O	5P	[illegible]E	39A	2O	27A	42G	10E	18T
6A	15E	34O	4M	33E	30E	20L	[illegible]A	12G	25A	20A	40P	15L	29P
37E	9E	18O	10L	21O	28E	3D	[illegible]G	23D	22P	1G	30G	5A	46V
17M	39A	35G	38L	8E	11L	23O	[illegible]G	9F	4E	24E	34F	33G	21F
44O	43Z	48R	40O	45B	42A	46[illegible]	[illegible]S	45I	26A	14O	39N	11O	28G

Lr. R. R
13 30

5 larkyg
35 — twiste L R

forke I, of no Baligon

24 } Larking
30 }

14 — twiste R
34 — S N

This Circle abowt was bright
and Nothing in it. /

E T: One stept forth, and sayde 37

Wilt thow have witt, and wisdome?
Here, it is. (△ pointing to the middle table)

Another sayd, the Exaltation and Government of Princes, is in my hand. (△ pointing to that on the left hand of the two uppermost)

In Counsayle and Nobilitie I prevayle. (pointing to the other of the two uppermost: which is on the right hand)

The Gayne and Trade of Merchandise is in my hand: Lo, here it is.
△ he pointed to the great table on the right side of the myddle Table that I meane which is opposite to our right hand while we behold these 7 Tables.

I mark ... [illegible] The qualitie of the Earth, and waters, is my knowledge and I knowe them: and here, it is: (△ pointing to that on the right hand: of the two lowermost.

6: The motion of the Ayre, and those that move in it, are all knowen to me. So here they are. (△ pointing to the other Table below, on the left hand.

7 I signifie wisdome in fire is my Government. I was in the begynning, and shalbe to the Ende (△ pointing to the great table on the left hand of the Middle table.

Mi. Mark these Mysteries: For, this knowne, the State of the whole earth is knowen, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. Be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,

Begynne the Middle Table &c. △ I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E T, did view them in the stone, and orderly expressed them.

△ As concerning 39 V. 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet every place seemeth to have a letter, in the iudgment of E T his sight. Which is the number and letter wanting, and where must it be placed?

Mi. Non potestis hoc videre, sine ratione.

This I entred not; being it was not at the first making

two numbers and two letters supplied to them.

△ The Next day, as I was loking on the Tables being finished, and ioyned all togither in One Compounded Figure: ~~and~~ E T, cam to me, and stode by me, and his ey was on the foresayd place which I was forced to leave empty, in the 7th and last. And behold he sawe hovering and happening in the ayre over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30. N.

E T. Every of the 7 Tables, as they were written out of the stone do seme afterward to burn all in fyre: and to ascend in fyre.

E T. After all the Tables were written, eche his table aparte agayn and stode in theyr order.

E T. Note moreover. The First, had Bokes in his hand

Kings ———— The second, a Crowne in his hand

Nobilitie ———— The Third, Robes

Merchants ———— △ — Aia — The fowrth, Aial quadrupes viuae omni colore.

Terra — The fifth, Herbes

Aer — The sixth, a fowle

Igni — The seventh, a Flame of fyre in his hand

Mi. Recedite

Descende in noie eius, qui vos huc misit.

A boke. ET: — Uriel opened a boke in his owne hand, and sayde
VR. — The Fountayne of wysdome is opened. Nature shal[l]
knowne: Earth with her secrets disclosed.
The Elements with theyr powres iudged
Loke, if thow canst (in the name of God) understand
Table. Δ No: Not yet.

VR. Behold, I teache. There are 49 Angels glorious and excellent
Erthly Actions — appointed for the government of all earthly actions: Which
do work and dispose the will of the Creator: Limited from
the begynning in strength, powre, and glorie:
Practise — These shalbe Subiect unto you, In the Name, and by
Invocating uppon the Name of GOD, which doth lighten, dispose
and Comfort you
By them shall you work in the quieting of the states, In Learning
Learning of wisdome: pacifying of the Nobilitie: iudgement in the
the rest, aswell in the depth of Waters, Secrets of the Ayre
as in the bowells and entralls of the Earth.

VR. Theyr Names are comprehended within these Tables. Lo, he teacheth
he teacheth, Lo he instructeth, which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with
with Vanitie. But stick firmely, absolutely, and perfectly, in the Love
The two together — love of God (for his honor) together
Be mery in him: Prayse his name. Honor him in his Saincts. Be-
-hold him in wisdome: And shew him in understanding.
Glorie be to him; To the O Lord, whose name pearseth through the earth
Earth, Glorie be to the, for ever. Δ Amen, Amen, Amen.

VR. Lo, I will briefly teache the: you shall know the Mystery in him
him and by him, which is a Mysterie in all things.
The Letters are standing uppon 7 equall numbers. The Number before
before them is signifying, teaching and instructing (from the first Table
Vide ipsam Tabulam horum 49 nominum Collectam, pagina sequente: — table to the last, which are the letters that shalbe ioyned together
begynning all, with B, according to the disposition of the number
number Untill the 49 generall names be knowen. The first 29 are more
more excellent than the rest. Every Name doth consist uppon the quanti-
The first 29 — -tity of the place: Everie place with addition bringeth forth his name,
Name which are 49. — I haue sayde —
Δ I pray you to tell me the first Name. VR. The first Name is BALIGON

* he ment to ET. — Mi. I haue to say to the*, and so haue I done:
Δ Now he spake to ET, of the matter he swore him to, at the begynning of
of this last Instruction: and he told me afterward what Michael had willed
willed and moved him unto. Whereat he seemed very sore disquieted: and sayd thus to me
to me: ET: He sayd that I must betake my self to the world, and forsake the
E.T must marry — world. That is that I shold marry: Which thing to do, I haue no na-
-turall Inclination: neyther with a safe Conscience may I do it, contra-
-ry to my vow and profession. Wherfore I think and hope, there is
is some other meaning in these theyr wordes
Mi. Thow must of force kepe it:
Thow knowest our mynde.
Δ Deo opt. Max.o oīs honor laus et gloria
in saecula saeculorum. Amen.

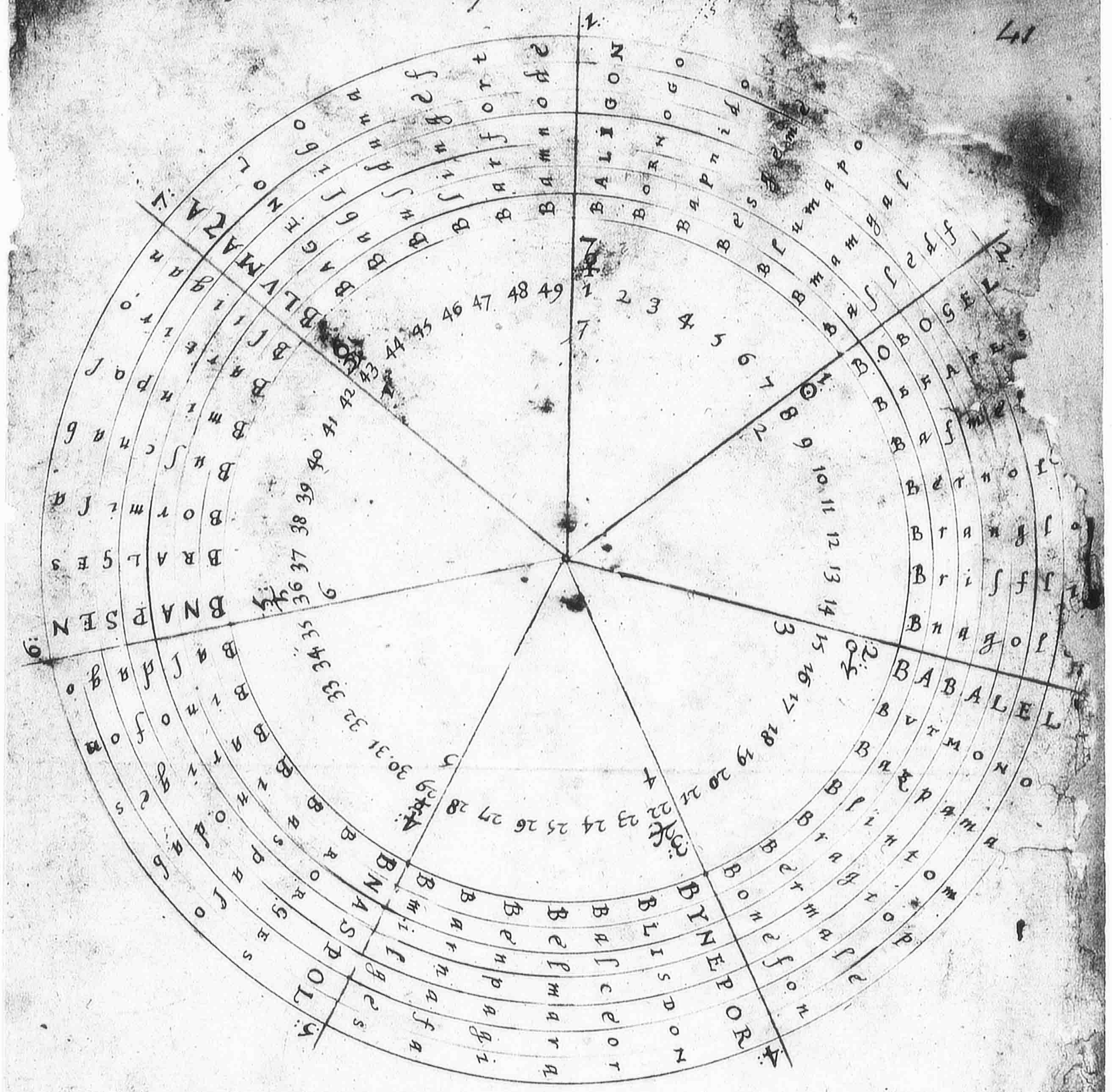
Ended, hora noctis 11½ circiter.

Tabula Collecta: 49 Angelorum Bonorum, Noia continens. [per Δ

40

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BUTMONO
17	Burzpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLUMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

[illegible] Angelorum bonorum 49,
per Jo. Dee, sic disposita:


1. BALIGON Bornogo Bapnido Besgeme Blumapo Bmamgal Basledf
2. BOBOGEL BEFAFES Basmelo Bernolo Branglo Brisfli Bnagole
3. BABALEL BVTMONO Bazpama Blintom Bragiop Bermale Bonefon
4. BYNEPOR BLISDON Balceor Belmara Benpagi Barnafa Bmilges
5. BNASPOL Brorges Baspalo Binodab Bariges Binofon Baldago
6. BNAPSEN BRALGES Bormila Buscnab Bminpol Bartiro Bliigan
7. BLVMAZA BAGENOL Bablibo Busduna Blingef Barfort Bamnode
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49

Fryday. May 4. hor. 2½ a meridie. ~~40~~ 42

A E.T. wold not willingly now deale with the former Creatures, utterly mis[illegible] and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them. Whereuppon I went into my Oratorie, and called vnto God, for his diuine help for the vnderstanding of his lawes and vertues ~~kindeling and vnderstan~~ which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glorie etc.

E.T. is to marry

And comming to the Stone, E.T. saw there these two, whom hitherto, we were instructed to be MICHAEL and VRIEL.

E.T. Michael and Vriel, both kneled holding vp theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bloddish.

There cam 7 Bundells down, (like faggots) from heavenward. And Michael taketh them kneeling. And Vriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Sensor doth make perfume at the fowre corners of the Table: the smoke ascending vp: and the Sensor, at the last, being set on the Table it seemed to fall throwgh the Table.

Vriel his ~~manner of~~ apparition.

VRIEL semeth to be all in a white long robe tucked vp: his garment full of plyghtes: and seemed now to have wyngs (which, hitherto from the begynning of these kinde of Actions he did not) and on his hed a bewtyfull Crown, with a white Cross over the Crown.

Vriel taketh the 7. Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man

E.T. there commeth a man as though he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme three.

From vnder the Table commeth a great smoke, and the place semeth to shake

Vriel lieth now prostrate on his face: and Michael contynually prayed sweating

The glorious man seemed to open the Covering of the 7 bundells (being of diverse cullored sylk,) and there it appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All creatures.

The glorious man seemed to stand vppon a little hill of flaming fyre

He taketh of, of one of the Bundells a thing like a little byrd; and it hoovereth afore him as though it had life: and than it rested vppon the thing like a superaltare

A description of the glorious man.

This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour. his heare of his hed, long, hanging down to his sholders: But his face for bewtifull glittring, can not be discerned. His heares do shake, as though the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh vp to heven

Now the byrd, which before, seamed to be but as byg as a sparrow, seameth to be as great as a Swanne: very bewtifull: but of many cullours.

Many cullors in all all his garments have ar shewed in so= signifying [illegible]

Now looketh Michael vp, and held vp his hands to heven, and sayeth

SIC, SIC, SIC, Deus noster.

Vriel (sayd) — Multiplicabit omnia, benedictione sua.

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where

where the byrd stode before, seamed allso, to be (proportionally) very big, as the byrd, (they enlarged).

This man taketh an other byrd, and putteth the wyng of it, to the wyng of the first (as though he yoked them)

This second byrd at this his first taking, was as byg, as the other was become, (encreased, as it semed) and it was allso a very bew[illegible]

The ioyning of two byrds

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor any thing els

E.T: a voyce was hard, like Michael his voyce, saying:

It was a byrd, and is a byrd, absent there is nothing but Quantitie

Δ E.T: sayd the voyce to be like Michael his voyce.

A voyce. Beleue: The world is of Necessitie: His Necessitie is gouerned by supernaturall wisdome.

Necessitie.

Necessarily you fall: and of Necessitie shall rise agayn.

Follow me, Loue me: embrace me: behold, I AM.

E.T: Now all the Darkness vanished, the man is gon. Uriel standeth at the Table: and Michael sitteth now in his Chayre: and sayd

Mi. This doth GOD work for your Vnderstanding

It is in vayne to stryve: All Gouernment is in his hands

What will you els, what will you els?

Vayne to strive.

Δ, Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.

Mi. This hath answered all our Cauillations

Δ for your

Δ What hath answered all our Cauillations?

Mi Thow hast written

One thing you shall see more, as a perswasion to the infirmitie.

E.T: The two byrds, which were there, before, ~~are~~ and gon out of sight, now are shewed agayn: But none of the bundells appere

They seme to grow to a huge bignes, as byg as mountaynes: incredibly byg: and they seme to hover vp in the ayre, and to fly vp toward heven, and with ~~theyr wyng~~ theyr wyngs to towch the sky: And one of them with his bill semeth to take sterrs into it: and the other byrd to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diuerse places of the heven with great celeritie

The byrds towch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene.

clene.

And in the strets, as these two Byrds flew, semed diuerse brave fellows, like bisshops, and Princes and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple sely ones, like beggers, lame and halt, Children, and old aged men, and women, semed to pass quietly, vntowched and vnouerthrown of these two Byrds

And than they semed to come to a place, where they lifted vp, with ~~theyr wyngs~~ the endes of theyr wyngs, fowre carkases of dead men (owte of the grownde) with crownes on theyr heds: whereof one semed to be a Childe.

First

BRITISH MUSEUM

First these 4, semed leane, and deade: then they semed quick, and in good liking: And they being raysed vp: parted eche fro other, and went into 4 sundry wayes, Est, West, North and South.

Now these two fowles having theyr wyngs ioyned togither, light vppon a great hill: and there the first fowle gryped the erth mightyly and there appeared diuerse Metalls, and the still fowle spurned them away.

hill

Then appeared an old mans hed, heare and all, on. Very much wythered. They tossed it betwene them, with theyr fete. And they brake it: And in the hed appeared (in steede of the brayns) a Stone rownd of the bignes of a Tennis ball of 4, cullours, white, black, red, and greene

One of them (he that brake the Skull) putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it; and so doth the other allso

Now these two Byrds are turned into men: And eche of them have two Crownes like paper crownes, white and bright, but seme not to be sylver. Theyr teeth are gold and so likewise theyr hands, fete, tung, eyes, and eares likewise. All gold

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other

26 Crownes

They have, by theyr sides, Sachels, like palmers bags, full of gold. and they take it oute, and semed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T. The two men be vanished away.

Mi. Learne the Mysterie hereof.

Δ Teache vs (ô ye Spirituall Creatures) than sayd Michael,

Mi Joye and helth giue vnto the riche:

Open strong locks:

Be Mercifull. to the wicked:

Pluck vp the poore:

Read vnto the Ignorant:

I haue satisfyed the: Vnderstand:

Read them ouer: God shall giue the some light in them. I haue satisfyed the: Both, How you shalbe ioyned,

By whome,

To what intent, and purpose:

What you are,

What you were,

What you shalbe, (subiect) in Deo.

Lok vp this Mysterie:

× Forget not our Counsayle:

× to E.T

Ô GOD

O GOD, thow openest all things: Secret are thy Mysteries and holy is thy name, for ever.
The Vertue of his presence, here left, be amongst you.

Δ Amen.

Δ What am I to do, with the wax, the Table, the ring or the Lamine? &c.

Mi. When the things be ready, then thow shalt know, how to use them.

Δ How shall I do for the graving of the ring; May not an other man do it, though I, E.K. grave it not.

Mi. Cause them to be made up (according to instruction) by any honest-

Δ What say you as concerning the Chamber for our practise here May my [illegible] the Chamber serve, yf the bed be taken downe.

Mi At the next Call for the Chamber, you shall know what to do to doe.

Δ Benedictus Deus in donis suis: et Sanctus in omnibus operibus ~~suis~~ suis.

Amen. Ended hor. 4½.

+

artus Liber Mysteriorũ ~~Tertius~~

A° 1582

Δ Novembris 15. 44

42

Post reconciliationem Kellianam:
Miserere mei Deus.
Dimitte nobis, sicut et nos dimittimus.

Liber. 5

(72)

Δ. For, of Hagonel we never herd any thing before. Δ Carmara, otherwise Baligon.

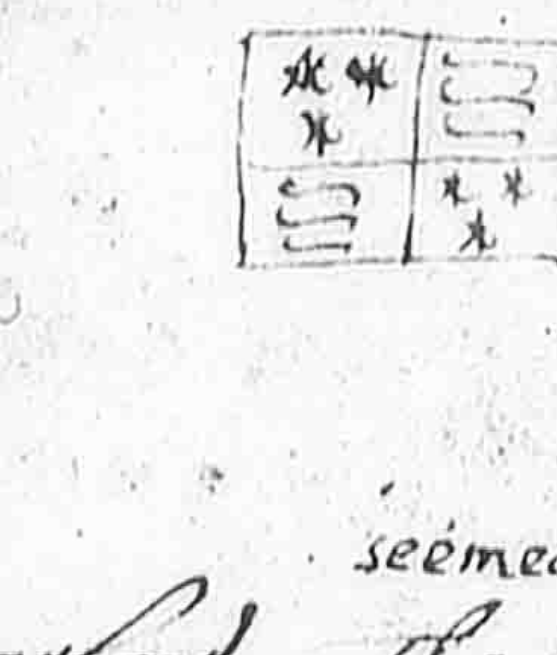
175 45

(of the 7. which was by him) he who stode before him, with his face to him, now turned his face to him ward.

Regnat potestas tua in filijs

Ecce signum operis

There appeared these two letters, crossed and crossed in a white flag: and a woman standing by. These armes did not appere.



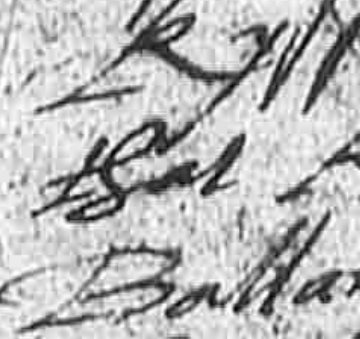
Note. My name is Carmara.

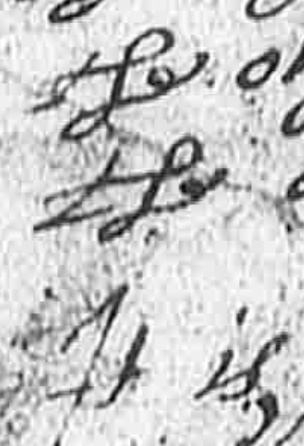
On the other side of the flag, appeared the armes of England. The flag seemed old/torn.

Adhuc duo et tempus non est, (Δ, sayd the man which stode before Carmara. and lifted up his hand and advanced his body: and the other 6 gave him place. he spred his armes abroad: and so turned rownd toward all the multitude (appering within the Glowe:) as if he wold require audience: he sayd then thus.

Filij Filiorum / Filij Filiorum semper / ... / Kings / ... / Earth / 12. / Barees / ⊙ / All princes of the Earth. / 1. / Kings.

The Sonnes of men, and their sonnes are subiect unto my Commandment. This is a mystery. I have spoken of it. Note it throughly. They are my servants: By them thow shalt work merveylous (a generall, for a tyme: a particular, or by my commandment lasting) The operation of the Earth is subiect to my powre: And I am the first of the twelve. My Seale is called Barees: and here it is ⊙ (Δ This he held in the palm of his hand: as though it had byn a ring, hanging allso over his myddle fingers. With a great voyce he sayd Come ô ye people of the Erth. (Δ Then there cam a great Number of onely Kings from amongst the rest of the multitude within the Glowe: They kneeled down; and some kyssed his seale and some did stand frowning at it. Those Kings that kissed it, had eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being even, and counterpeysed. But the other had allso ballances, which being uneven, the one scale lower than the other. The even balanced Kings were of glad cheare: but the other were of a sowre and heavy countenance.





It is and shalbe so: And the workmanship of this, is to this ende.

Noblemen.

2. Then cam noble men: (Δ and he held up his hand, and they parted them selves into two Companyes. and over the heds of them, appered these two words: Vera, over one Company: and Impura over the other

.... &c

Verus cum Veris, et Impurus cum Impuris

3. Philosophers. Come ô ye Princes of Nature. (Δ Then cam in Auncient and grave Countenanced men in black gownes: of all manner of sortes. Diverse of them had bokes: and some had stikes like measures: and they parted into two Companies. Eyther Company had his principall. One of those Companies fell at debate among them selves. The other Company stode still. There appeared before eche of these Companyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other Mundi tenebras. The forman (~~or Principall~~) spred his hands over them, and they all fell down. and the boke with Lucem on it waxed bright.

Δ He hath ruled the offices of ~~three~~ two Kings, as of Blumaza and Bobogel And these three, [illegible] by these few [illegible]. whose Bobogel is about Nobility and wisdom waxed bryght: and they which attended on that fire (Lucem).

Gather by these fewe spriggs the Compas of the whole feild

Δ. I demaunded of him, what his name was: and he answered.

I am Primus et Quartus Hagonel

Δ This Pri:Quar, shewed his seale ⊙ to the Multitudes, and ... they ... it; and of them some florish, som stand, and some fall.

1. Kings
Kings

Δ Then he sayd.] The first were the Kings of the earth: which do tell the prids of the fast 8, take place, are, and shall be.

In this thou mayst lern science. Note a mysterie

Take a place, is as much as, Ende with place.

Δ Then he threw down a great many of them before him

Carmara his Minister: forte Prince, Hagonel.

Here is his name, (pointing to the Δ: Carmara) on the upper part of the Glob) Notwithstanding I am his Minister

There are kings fals and vniust, whose powre as I have augmented and destroyed, So shalt thou.

Weapons where with to destroy

Thow lakest the weapons: the Secret is not great.

Δ I know not what the Weapons are.

Pri:Quar sayd Write, and I will tell the. Δ The throng of them which did syt down. While Pri:Quar did thus speake.

I am the first of the fowrth Hagonel.

Δ I had thought that ye had sayd before, you had byn the first and the fowrth of Hagonel.

Pri:Quar.] I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the Second, and Hagonel the third. I am the first that govern the three. Therfore I am the first and last of the fowre.

Note this first, and Last, by cause of Baligon als Carmara his prince & ruler

Δ In the meane space all the former multitude some were fallen downe, of some their necks broken awry: of some their legs broken:

And then, pointing to the (Δ: Carmara) he sayd

Practise, the Spirituall weapons

In his name, with my name, by my Character and the rest of my Ministers, are these ~~[illegible]~~ brought to pass.

Liers, Witches, Enchanters

These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that vse NATVRE, with abuse: and dishonor him which raynith for ever.

2. Governers

The Second assembly were the Governors of the Earth, whose glory, yf they be good, the Weapons which we have taught the, will augment: and Consequently, yf they be evill, pervert

3.

The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with ~~[illegible]~~ eyes looking toward heaven, the rest to the center of the Earth. Vbi non Gloria, nec bonitas nec bonum est. It is wrought, I say it is wrought (for thy understanding) by the Seven of the Seven which wer the Sonnes of Sempiternitie, whose names thou hast written and recorded to Gods Glory. Δ Then he held vp his hands, and semed to speak but was not herd of E.K. as he told me: and therupon Pri:quar. sayd Neyther shalt thou heare, for it is Vox hominibus non digna Illi autem cum filiis suis laudaverunt Deum. Benedictus est qui filius est unicus et Gloria mundi.

Note Practise.
No. 2 Filii filiorum.
—— 1
An —— 2
Aue —— 3
Liba —— 4
Rocle —— 5
Hagonel —— 6
Ilemese —— 7
these are named in the great Circle following

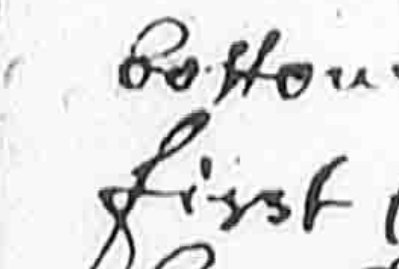
The black cloth of silence and staying.

E.K. saw like a black cloth come in and cover all the forepart of

the

Note: how he governeth Three
and Carmara (his King) hath also a Triple [illegible]

In the first leafe were the Offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2 page: & perhaps this first leafe was lost before he drew vp his Booke of De Bonorum Angelorum invitationibus because I find a Blank where Blumaza is placed.



This Character seemes to stand for Carmara, as appeares from severall places in fol. 2. a. & b. & many other.

It appeares by a note of Dr. Δ: (De Heptarchia &c: Cap. 1.) That Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelation perhaps this authority was entred in the first lost leafe of this 4th Booke (though Dr. Δ: calls it ~~[illegible]~~ the 2d Booke in this Note) see Chap: 2. at ye begining.

By a marginall note at the begining of the first Chapter, it should seeme, yt the Dr meanes by the first ~~chapter~~ Booke the Action only of the 16 of Nov: 1582. & by the 2d Booke the Actions of the 17 & 19 of Nov. 1582. But his marginal Note of 19 should be 20 of Nov. for so it appeares by ye Actions entred. The 21 of Nov: viz: the action of yt day he calls the Appendix of the 2d chapter.

46

This is the writing
of Chas Assmostar
F.M.J.

(3)

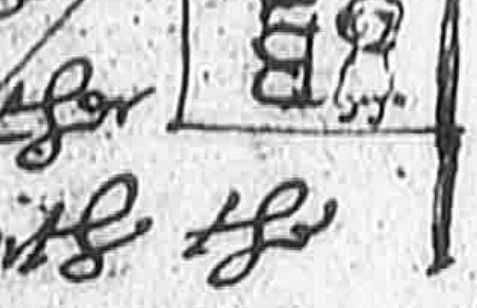
the stone, so that nothing appeared in the stone. then was herd a voyce saying. Loke for us no more at this tyme: This shalbe a signe token, (from this tyme forth) to have. ....

Laus et Honor sit Deo Immortali et Omnipotenti nunc et semper Amen

Upon ... of, by a black, covering all the stone.

Die ♀ A meridie: hora 5. Novemb. 16

Δ He with the triple Crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished away. He shoke his rod, and the Globe under him did quake. then he sayde Ille enim est Deus, Venite Δ All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman ~~with~~ paynted on it, with the



(as before was noted) on the right side of her. And on the other side of the flag, was the Armys of England. He florished with the flag very ~~much~~ much, and went as though he did march, in warlike manner uppon the upper and other parts of the globe. He pointed up to the Flag and sayde There is two to come, there is no more. All the people in the Globe seamed to be glad and rejoyce. Now he holdeth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. they hold up all togither, Heptagonum stellare, seeming to be Copper.

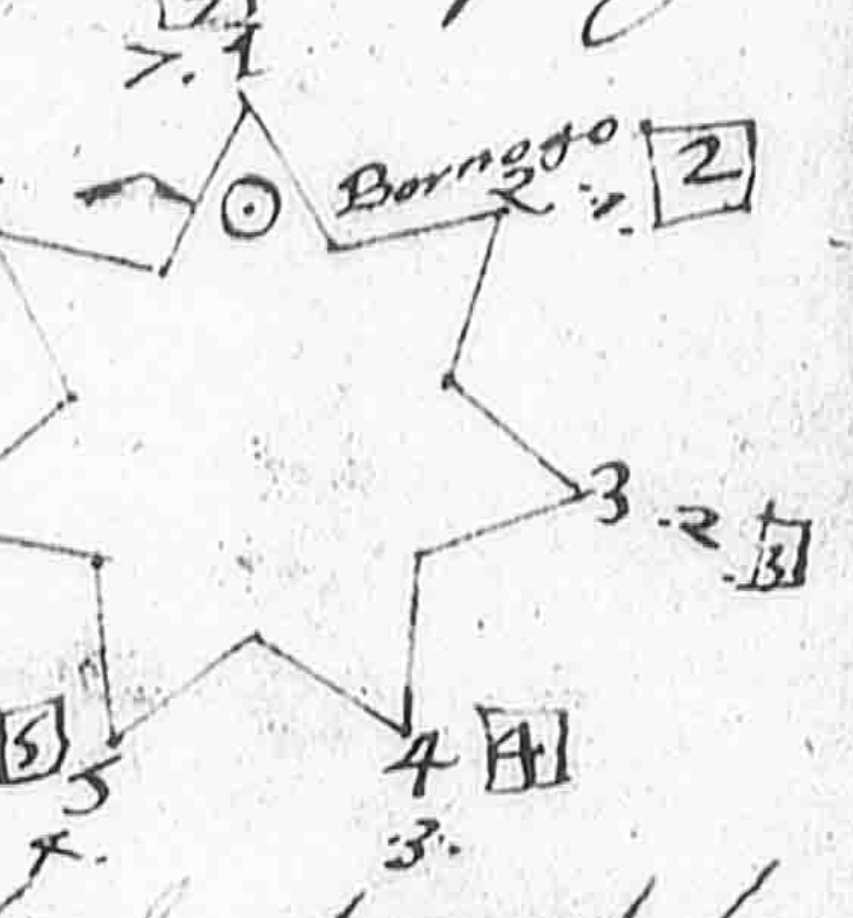
Δ So he sayd in Latin, in the forpart of the leaf before

Δ Note. Upper appeared with the top

Δ Hagonel

Δ Forte, Bagonel: Hagonel, of the for B ... Bagonel ... Bagonel ... Bnd

1: The first Holder, sayd, Me nosti. and so pulled his hand of from the Heptagonum.



2: The Second of the 7. taketh his hand of and doth reverence and sayd I am he Which have powre to alter the Incorruption of NATURE. with my seale I seale it and he is become perfect. I preveyle in Metalls: in the knowledge of them. I have byn in powre with many, but Actually with few. I am of the first of the twelve the Second of the seven. Wilt thow know my name Δ full gladly. I am BORNOGO: this is my seale ~~what thow~~ desyrest This is my true Character. What thow desyrest in me, shalbe fulfilled. Glory to God. Δ He kneled down, and held up his hands toward the Heptagonum.

Metalls

One of the first of the Twelve.

Prince Bornogo

3: The next (or third) sayd, I am Prince of the Seas: My powr is uppon the waters. I drowned Pharao: and have destroyed the wicked. I gave life unto the seas: and by me the waters move. My name was knowen to Moyses. I lived in Israel. Beholde ~~the~~ tyme of Gods visitation. I have measured, and it is 8. This is a mysterie. God be mercifull to his people. Behold, Behold, Lo, Behold.

The Seas.

8

Gods Visitation

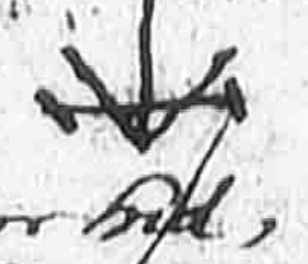
And it is 8: may be 8 yeres added to this tyme: and that maketh 1590. Novemb. 16 But 8, or 88, I know not yet.

Δ Lo behold, my mighty powre consisteth in this. Lern wisdome by my
This is wrought for thy erudition, what I instruct the from God: Be
vnto thy Charge truely. Thow art yet deade: Thow shalt be reuiued. But
blesse God truely. The blessing that God giueth me, I will bestow vppon ~~the~~ by
Ô, how mighty is our God, which walked on the waters; which shaked me
his name. Whose Glory is without ende. Thow hast written me, but yet
not know me. Vse me in the name of God. I shall at the tyme appointed be
The seas I will manifest the works of the seas, and the miracles of the depe
knowne. I was Glorifyed in God. I skurged the world. Oh oh oh, how they do
repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is
Prince for euer: behold it Δ He opened his bosom and seemed leane
Befafes seemed to haue fethers vnder his robes He had a golden gyrdle: and on it written BEFA
His fethers vnder his robes. Δ Than he sayd. Blessed be thow O God, God, God, for euer. I saw
Δ He toke his hand of fro the Heptagonum.

Δ The blak Cloth was drawn: which is now appointed to be
taken from them, that we must leaue of for that instant

Δ. Deo soli, omnis honor, et Gloria. Amen

Friday After drinking at night circiter horam 8ª.
Δ On the left side of him (sitting in the Chayre) appeared yet three
holding vp the Heptagonum. and one and on the other side below. He sat with his
his face from EK toward me. I stode and my face Southward. EK he
sat at the same table, with his face Northward.

4 The Fowrth (holding below) cryed Earth, Earth, Earth.
EK. He speaketh Hollow, so that I vnderstand nothing. Δ Than he
answered They are the wordes of my Creation, which you are not
In earth. not worthy to vnderstand. My powre is in Erth. and I kepe the bodies
The dead mens bodyes of the Dead. Theyr numbers are in my bokes. I haue the key of Dis-
solution. Behold Behold, All things, yea All things, haue theyr
their workmanship with me For I am the ende of Working. EK
The light of his anger. He falleth down prostrate, and speaketh, I know not ~~what~~ what. Δ
than he sayd I haue the light of his anger, and I will destroy it. Ô,
The bottomles pit Ô, Behold, It is a light left within the bottomles pit. It is the ende
and the Last. O blessed shall thy name be, Blessed shall thy name
be for euer. Behold this is my seale.  Behold, the bowels
Bowells of the earth are at my opening Δ Than I requested
-ted him to help me with some portion of threasor hid, to pay my detts withall
Threasure hid. requested. and to buy things necessarie &c. He answered O worldling
thow shalt be satisfyed with welth of this world. Behold Behold
Behold Lo lo Behold, vehemently I say Behold I haue horded vp
Antichrist threasor, for the sonne of perdition, the first instrument
of his destruction. But, Lo these Cauerns Δ He
shewed to EK the Cauernes of the earth, and certayne places therof
thereof and afterward sayd: Mark this, All Spirits, inhabiting within
the earth; where, their habitation is, of force, not of will (except
How can the myddest of a [illegible] except the myddest of my self, which I know not), are subiect to the
powre hereof. Δ pointing to his Seale. With this you
shall

[illegible]

---

shall gouern, with this you shall vnlok. With this (in his name who
rayneth) you shall discouer her entrayles. How say you now?
Can you do it? Ar not your Magicians acquaynted with me. It
greueth me to repeate the bones of the wycked. Prayse him Butmono
Prayse him Butmono, prayse him. Δ Is that your name, I pray you
tell me. he answered Yea it is my name. It is the ende of all
things EK. now he sitteth down.
Δ Now the Fifth turned his face toward EK (who sat before me,
and opposite vnto me) and stepped forth and sayd I am Life
and breath ~~of all things~~ Δ. in Animantibus vitalis in Liuing Creatures. All things
Liue by me, the Image of One excepted. Behold the face
of the Earth EK. there appereth all ~~Creatures~~ Kindes of brute beasts,
fowles, Dragons, and other Δ He Clapt his hands together
and they all, vanished away, at ons: they cam agayn: and went than away
and returned no more. But the people within the Globe remayned still
as from the begynning. He sayd while the beasts were yet in sight
Lo, all these do I endue with Life: my seale is theyr Glory.
Of God am I Sanctifyed: I reioyse: the Liuing, the ende, and
beginning of these things, are knowen vnto me: and by sufferance
I do dispose them vntill my Viall be run EK. he taketh
A little viol of oyle out of his bosom a little viol of glass and there seemeth to be fiue or
six sponefulls of oyle in it. Δ He answered and sayd. That it
is: and it is a mystery. Δ I spake somwhat of this oyle, and
Prince Blis- he answered me, and sayd Thow sayst true. In token of God
Prince Blisdon his powre and Glory, write down BLISDON. 48
EK. he taketh his hand of from the Heptagonum.
6. The Sixth pulleth open his Clothes and red apparell, and there
yssueth mighty fyre oute of his sides. [Δ Note, the
Short coat The first. cote of the first of these seuen is shorter then any of his fellowes coats
are.] The sight of the fyre is very vgly, gastly, terrible, and
skarsly of mans eye can be beholden. At length he pluckt his
coats together, and sayd to EK. Ô I wold shew the, but flesh and
blud can not see. Write shortly, it is enough. Noui Januam
Mortis. Δ Than sayd he to me in an ernest maner, Ô, Muse not, My
words ar dark, but with those that see, light enough. Et per
cussit Gloria Dei, Impiorum parietes. Dixi. Δ In
Prince Bo- Prince Brorges most horrible raging fyre, the worde BRORGES did appeare,
tossed to and fro in the furious flames therof, so abundantly streaming
out, as if all the world had byn on fyre. So that EK could
not endure (without great annoyance to his ey sight) to behold the same.
and finally he sayd Mysteriam animis vestris imprimite. and so the
fyre vanished away.

EK

But Baligon, Carmara, in the ende of the booke, saith he is his officer. Consider that.

7

Prince Bralges.

hath Blumaza his king

The Seale.

E.K. The stone seemeth (no) all Blew: and onely One now beholdeth the Heptagonon: all the rest being set down: who seemed to extend their hands one toward an other, as though they played, not being rid of their work. Now the last putteth his hand to the Heptagonon and turned his face to E.K. having his face (all the while before) turned toward Δ, he sayd: The Creatures Living in my Dominion, ar subiect to my powre. Δ forte, in here Behold I am BRALGES. The powres under my subiection, are Invisible. Lo what are. E.K. All the world semed to be in brightnes or in fire: and therin appered Diverse little things like little smokes without any forme or ornaments. He sayd: This is the Seale of my government. Behold I am come, I will trace the names without Numbers. The Creatures subiect unto me shalbe known unto you. ☾ Beware of Wavering. Blot out suspition of us for we are Gods creatures, that have rayned, do rayne and shall rayne for ever. All our Mysteries shalbe knowen unto you.

Exclude Wavering or suspition

All Mysteries shalbe knowen to us.

E.K. All the 7 vanished away: onely He remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to E.K.) Behold, these things and their mysteries shalbe knowen unto you, reserving the Secrets of him which raygneth for ever: [E.K. The voyce of a multitude, answered singing,] Whose name is Great for ever. He Open your eyes, and you shall see from the Highest to the lowest. The Peace of God be uppon you.

Secreta, Dei, non sunt hominibus revelanda.

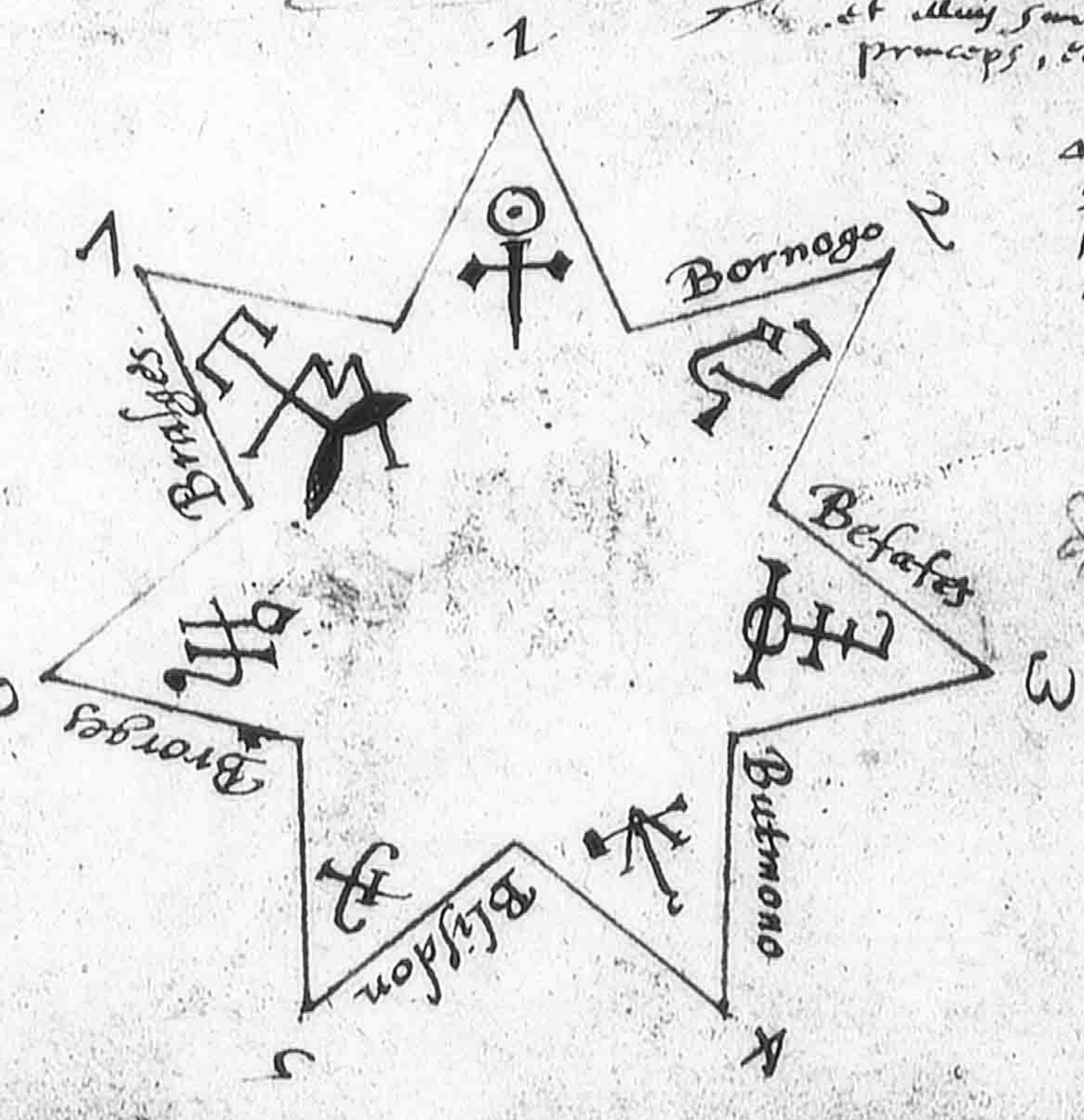
Note Highest and lowest to be understode perhaps in Tabula collecta.

Δ Amen. E.K. The black cloth was drawn before all the things conteyned in the stone: which was the token of ceasing for that tyme.

Δ Sanctus ~~sanctus~~ sanctus Dns Deus, &c.

Δ ~~BLUMAZA~~ Rex est sup. Reges ... et illius sunt primus princeps, et illius Ministri. Ut dicitur.

Hanc partem primi vocat He Unum Librum: in quinta pagina sequente, ad hoc Notam ☉



Δ It shold seme that they shuld be sold by ... a Circle and a crosse fol. 6. b. I have forgotten how I cam by this ... annexed to it.

Obelison Rex ... of his promise to me of knowing and doing

Words {9 9 9 7 11} 45

An° 1582 Saterday Die 17 Novemb. A meridie hora circiter 4.

Δ The Cloth remayned drawn, a prety while after we had done our prayers to God. And so was all the things in the stone kept from sight.

Carmara al: Baligon

Δ The Man with the Crowne, (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie or (as it were) the Shell of the sayd Globe, was very glistring bright. The man shaked his hand toward me and the bak of the Chayre was toward E.K. On the globe appered a trace like a seame, of two things ioyned together, or rather a very narrow path: which began below on the Convex superficies of this globe and went upward to the Verticall point or (as it were) the zenith prik of it: but fro the lower part of the same to the place where the Chayre stode, it semed broder, and more worn, than from the Chayre up to the Vertex or top prik: for that part (which semed to be about the eighth part of the Whole) did appere very smalle, and unworne, or unoccupyed.

past present to come

Δ He turning his face toward E.K., spake this: I have declared things past and present. And now I speak of things to come. The whole shalbe manifest: Nam ipse unus et indivisibilis est. Gloria Gloria Gloria Creatori nostro. Two partes Δ scilicet of this worke are yet to come, the rest are finished allready. Δ He shewed the round Table with letters and numbers which master Kelly sent me: and than he toke it away agayn. Than he sayd: Venite gradatim repetamus opera Dei.

Albeit ... et tamen est,

The round Table.

Short Coat.

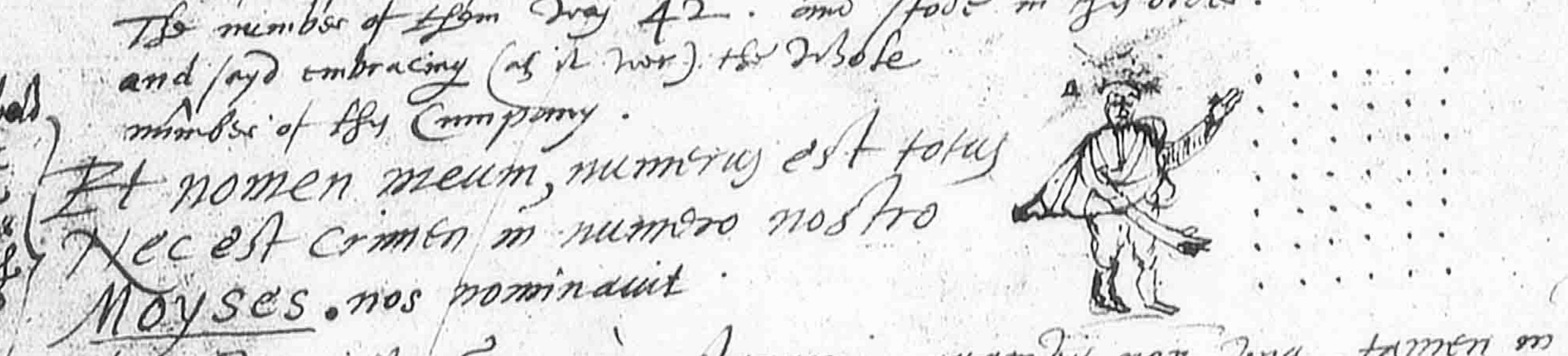
Δ The first of the 7, which had yesterday appeared, did now appere with the short robe, as he did before. Than He sayd smylingly (being turned to E.K.) Haec sunt documenta tua quae nondum intelligis.

Δ I think he ment by the rownd table shewed, which Mr K. had sent me ... the numbers ... of that table

Δ Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd Unus est Deus, et unum est opus nostrum.

Δ Then cam very many uppon the globe his convex superficies and they sayd, Parati sumus servire Deo nostro.

Δ Eche of these had somwhat in their hands. Som had crownes, some garments &c. Vide lib. 3 The number of them was 42. and stode in this order. And sayd embracing (as it were) the whole number of the Company.



I doubt it shold be Short coat holding or embracing all the Table with his hands and not ...

Et nomen meum, numerus est totus. Nec est crimen in numero nostro. Moyses nos nominavit. Potestas istorum, quam istarum, quamvis non una, tamen in uno sunt.

Note the Tam ...

Δ I sayd that I thought there wanted at the beginning of this sentence, this word Tam. He answered, it might be understode by his pointing to them there standing: and sayd farder in respect of this my doubt: Quatenus est haec vanitas vestrorum?

Numeri

Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, idest, Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis. (Combinatur animus tuus cogitatione) Disseritur apud vos, idque maxime) de NATURA, quae non vobiscum, sed nobiscum (ah, ah, ah,) et in nostra potestate est.

Natura

Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum. Digito Dei movebimur. A Deo venit. Homo et cum hominibus fuit. est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat, non nobis solummodo, sed operibus suis.

Dei potestas

Inhumatur tibi anima tua, quod quaerit. Δ I understand you not. He smiling: Ab humo, homine; Ab homine dictum est. I axed thee, what thou desirest. Δ Wisdom, and Veritie, I answered: Then, he, answered, Δ He Thow shalt. Δ There cam in a smyling fellow: and they plucked him

[Δ ☾ Note this to be a REPETITION of the Heptagonon] little trouble ... before. ... to reconcile the ...

plucked him, and tossed him. He cryed he would tell Vertues: and they answered, there was none for him to tell. And he escaped from them, or they let him slip, with all his clothes torn of: and he seemed to crepe or get away under the globe, and (as it were) to get behinde the Diaphanous Globe.

Δ These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or of Crownes, or robes &c. Six of them seemed more glorious than the rest and theyr Cotes longer: and had Circles about theyr hed of gold: and they had peces of Crownes in theyr hands. The second six had three quarters of Crownes. The third six, have clothes in theyr hands. All the rest seemed to have balls of gold: which they tost from one to an other: but at the catching they seemed empty wynde balls: for they griped them, closing theyr hand, ~~closing [illegible]~~ as yf they were not solid, but empty, like a bladder.

Note this reckening by Six and Six

Names Δ The first six sayde: Our names cannot be expressed: neyther can the names of those that follow.

Short coat. Δ The first six made cursy to the man with the short robe: the second six made cursy to the first, and the third to the second and they all, and the short robed man, made cursy to Ho.

Our workmanship is all one Δ sayd the short robed man.

So he said primo pra[illegible]

Ho The whole day is divided into 6 partes: Every part occupyeth a part of them here (pointing to the 42 standing there). Therefore thou wilt work with Kings (thou knowest my meaning) finally what soever thou wilt do in theyr estates; Cast thyne eye unto the first place. In all good causes thou shalt work by six in generall. The rest are for Depriuation: I meane the next six. The residue all do serve to the orders and purposes apperteyning unto Kings. But bycause thou shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

The division of the Daye

Practise Kings

Δ Then they, speedyly eche of them uppon the place of theyr standing, made a square table: and every table had but one Letter. The first of the first six did go away, and in his table appeared an O. &c. and so of the second six, orderly theyr letters appeared in theyr tables. But the third six, they covered theyr letters, and were loath to shew them: but at length, did. &c. and at the last of every row, they all came together &c.

The first 6

The second 6 first

The Third Six

	E						
O	F	S	N	G	L	E	4 letters
A	V	Z	N	I	L	N	4 letters
Y	L	L	M	A	F	S	4 letters
N	R	S	O	G	O	O	4 letters
N	R	R	C	P	R	N	4 letters
L	A	B	D	G	R	E	4 letters

Ho Remember, how they stode, when they were secondly disposed unto the. They stode first in six rowes, and next they were turned into 7. I speak of the greater number and not of the less. In speaking of the greater, I have comprehended the lesse.

In Sexto et 7° sunt [illegible] fol. 10

Δ They went away toward the hand.

The third row went of Lamenting: being commanded: by the short robed man. All parted in fire, falling into the Globe.

The fifth row did synk into the Globe, every one in a sundry fyre by him self.

The sixth fell with smoke down into the Globe.

EK. Now remayneth only the man with the Crown Ho: he made show with his hands, beckning toward EK, and sayd, I have told the, that theyr workmanship, is together.

Theyr names are uppon these tables.

The first letter, is the second letter, of the first name of the table*

Δ How can Bobogel be accounted the first name? Thow

* Δ. Note he meaneth at Bobogel. Which [illegible] collected [illegible] made before.

[illegible] thy names in these Tables. [illegible] the Characters [illegible] in that of [illegible] tyme [illegible] thou say [illegible] after it with [illegible]

written here by E.K.

The first letter from the point of his sworde is B. That B signifieth the number of the Bees, being in the 49 names, environing that Circle. 50

In the former Tables thou shalt fynde B.1 B.2. B3 B.4 &c and so to B49.

Note. Those Bees begynne the names of all the powres that have governed # do govern, and shall govern.

a word in the main hand within the Circle.

The next letter hath his Circle and numbers going round about it: which thou shalt fynde in the former Tables. 50

The letter standeth in the myddest of every square, of every Circle: though some be turned upside down: which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods judgment.

There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

O in the Circumference is the ninth letter

On this Table [illegible] the [illegible] and the [illegible] letter but the [illegible] in respect of 4 circles & numbers.

Gather the former Tables together, which thou hast made before, contayning 49, depending onely on B. There thou shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.

Reade my mistical story as concerning those Tables, and thou shalt fynde the truth of them. ——— I have sayd.

Note who sayth this.

Mighty is thy name, O ~~Lord~~ God of Hostes:
Blessed is thy name, O Lord, for ever.
Δ Amen.

Δ Note the like phrase fol. 2. of the former who sayd he had spoken it whereas we had [illegible] nothing of him before.

After 7 of the clok at night. die ♄.

Ho Lo, here I byd them do, and they do. I have appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or without a truth, in affirming that I taught the those tables: For they are from him, which made and created all things: I am from him in powre and message, under whome I here rule and shall do tyll the ende of all things be: O, Great and bowntyfull is his liberall mercy. The mercy of him, whome we prayse and laude and sing unto, with joy for ever.

Refer fol. 1. b. 2

Baligons rule and government

The ende of all things

Behold thou desyrest, and art sick with desire. I am the disposer of things not the Composer of Gods medicines. Thou desirest to be comforted and strengthened in thy labors. I mynister unto the the Strength of God.

Δ See his answering Desire

What I say, is not of my self, neyther that which is sayd to me, is of them selves, but it is sayd of him which liveth for ever.

These Mysteries hath God lastly, and of his great mercyes, graunted unto the. I have answered thy desiring mynde.

Thow shalt be glutted, yea filled, yea thou shalt swell and be puffed up with the perfect Knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche the. Banish wrath: yt was the first, and is the greatest Commandment. *

Praying in him, and live by him which raigneth and liveth for ever.

God graunt.

* a hardest for me in respect [illegible] onely commandment.

Δ I pray you make some of these last instructions, more playne, and evident.

Understande so they do be so: tyll he called to my remembrance and made me [illegible] in my boke that [illegible] which he called the Prologe declared by Annael: when Saul skryed. &c

Δ Ho [illegible] me shewed [illegible] ely Behold I teache the [illegible]
cipall is God that r[illegible] so great secrets to flesh and blud.
Thow hast 42 lett[illegible] Thy Tables last, conteyn so many: Every letter
is ~~a name~~ the name perticular by him self of the generall actions, [illegible]
The Prince. and doing of these 42, which appeared with theyr workmanship. The first 7 [illegible]
theyr Prince: and he governeth onely the estate, Condition and beings 7.
Kings of the erth. by God unto Kings of the erth. ~~[illegible]~~ The 7 next him, are those that a[illegible]
Δ messengers of Kings
of God his good gifts to those that beleve him, and faithfully serve him: whereby, [illegible]
The Prince and his first 7. and rayne now fruitfull in his sight.

Regnat Regnat, Regnat ô regnat Iniquitas super faciem totius terrae
Cor hois impletum est malitia, et nequicijs.

Is terme Noua potestas incipit. Incipit, incipit enim noua illoru[m] potestas, illis non sine re dedita Δ data, nec dis[illegible]
Vide quaeso. Δ He pointed down to the people, in the Globe, all bein[g]
sore and diseased of some sore, Ulcer, botch, &c.

2 Δ Ho All the residue of the Angels, (for so they are indede) are ministers of God his
Angels, ministers of Gods wrath. Wrath and indignation uppon the faythles: whose mysterie is most lam[entable]
7 onely have 7 letters comprehending the dignitie of theyr vocation: The rest
Consider the reckoning here by 7 but before he had a reckoning by 6. are particular, not onely in powre, but allso in theyr vocation. Like [illegible]
they spring and grow from one branche.
Those words which thow seest in the last Table, some of them writable to be
pronownced, are notwithstanding the names of those 7 which hold the fayr
and beutifull Crowns. Which names as I sayd before do comprehend not
Δ There were but 6. holding beutifull Crownes
The Powre and being of the rest. onely the powre, but allso the Being of the rest.
The whole composition is the truth of the words. I will ones more teach.
NOTE There were 42 that appeared, besides him, which was theyr prince.
The Prince Now by 7 The first 7, are called by those names, that thow seest, as OFS &c.
Δ and so of AVZNILN &c. 2 Ho Thow hast sayde...
Δ conteining 7 letters
There are but 6 names, that are in Subiection. I teache briefly
Six names in subiection. Doost thow not remember the Circle and the prick in the myddest which was on
⊙ on the right hand the right hand of him, that was theyr Prince?
That onely representeth 7 in number. Which being added unto the rest
maketh 49. Read the letters. Δ I red OF &c. and he willed me
Δ whole lyne of the first 7
to strike them out.

2 Ho That is the name of those of the first: of the 7, which held the Crowns
in theyr hands
Δ of the six Lines
The second Line, is the name of the second, and so to the ende of the table.
Note 42, letters: 42 names: 42 persons.
The first where his fote stode, is both his Name and Character.
Note, Name and Character And so of the Second, third &c.
Notwithstanding, Generally these are the names, the first 7, the
One presupposed, the rest being Six in order.
This is the truth, and the some of the Tables. yt is easy to be understode
and perfect

Praxis. Call. Prince 1. Ministers. 6. When thow wilt work for any thing apperteyning unto the estate
of a good King: Thow must first call uppon him which is theyr
prince. Secondly the ministers of his powre are Six whose
names conteyne 7 letters a pece: as thy Tables do manifest: by
whome in generally, or by any one of them, in particularitie, thow shalt
work for any intent or purpose.
42 As concerning the letters particularly, they do concern the Names of 42
which

---

which 42, in generally, or one of them do and can work the destruction
Destruction or hurt hindrance or annoyance of the estate, Condition or degree, as well for body
as government of any Wicked or yll Living Prince.

Note In outward sense, my words are true. I speak now of the use of
one of the first, that I spake of, or manifested yesterday [Δ ~ Kings]
Sayd I not, and shewed I not, which had the government of Princes?
For as it is a Mystery to a farder matter, so is it a purpose to a present
use. Yf it rule worldly princes, how much more shall it work
with the Princes of Creation?
Thow desyrest use, I teache use, and yet the Art is to the farder
Understanding of all Sciences, that are past, present or ~~to come~~
yet to come.
Frute hath a farder vertue than onely in the eating: Gold his furder condition, property, and qualitie, then in melting, or common use.
Divers Kings there are in Nature, with Nature, and above Nature.
Dignification Thow art Dignified.
Δ Yf I wold have the King of Spayne his hart to be enclined to the purpose I have in hand, what shall I do?
Δ who is yat? Ho First Cast thyne ey unto the Generall prince, Governor or Angel
that is principall in this world [Δ [illegible]] [Δ Is it not Annael which I began?]
Practise. Secondly Consider the Circumstances of thy Instruction.
Thirdly place my name Δ, whome thow hast allready Δ Hagonel
Fowerthly, Δ the name of him, which was shewed the yesterday, whose garments
were short, and of purple.
of 7 letters a pece
Fifthly, ~~[illegible]~~ Δ Character his powre, with, the rest of his six perfect Ministers
with those thow shalt work to a good ende. All the rest thow ~~may~~
mayst use to Gods Glorie. For every of them shall minister to
thy necessities.
Δ Ergo it should seme to be his office to deale with Kings: but Kings are to be dealt with [illegible] his office to be of all [illegible] all actions
The placing of my fete in practise. Moreover, when thow workest, thy fete must be placed uppon those tables
which thow seest written last. comprehending 42 letters, and names.
But with this Consideration, that the first Character, which is
Note former boke the first of the 7, in thy former boke, be placed uppon the top of the
The Table of practise of a yard square, libro 1. Table, which thow ~~wast commanded~~ wast, and art, and shalbe
commanded to have, and use.
The Ring. Last of all, the Ring, which was appointed the: with the
The Lamine the forme was not yet brought Lamine comprehending the forme of thy own name: which
is to be made in perfect gold, as is afore sayd.
Truth. Even as God is iust, his iudgments true, his mercies unspeakable
so are we the true messagers of God: and our words are
true in his mercy for ever.
Glory, ô Glory, be to the, ô most high God.
Mic. E K. Now commeth Michael and holdeth his hand out of the stone
and sayth GOD BLESS YOU.
2 Ho As concerning the use of these Tables, this is but the first step.
Neyther shalt thow practise them in vayne.
And whereas thow dost use a demaunde, as concerning thy doings
to a good
Δ I shall not practise these Tables in vayne

Dei Misericordia magna super Δ concessa

to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoever thow shalt speak do or work, shalbe profitable & accepted, And the ende of it shalbe good.

Moreouer wheras thow urgest the absence of thy frende, as an excuse for thy rising. No excuse can preuayle: Neyther canst thou shew the fruts of a iust mynde, but of a faynting stomack to this excuse. God hath returned him, and will be mercifull unto you both.

Thy Charges in worldly affayres, are not so great, but God cannot Minister help to theyr necessitie. Thow shalt be comforted But Respect the world to come: (whereunto thow art provided) and for what ende: and that, in what tyme.

Respice ista Tria

Serue God truely: Serue him iustly.

Great Care is to be had with those that meddle with Princes affaires Much more Consideration, with whome thow shalt meddle or use any practise. But God hath shadowed the from destruction. He prospereth his faithfull, and shadoweth the iust with a shield of honor.

Secresy. None shall enter into the knowledge of these mysteries with the but this worker.

Dee, Thy estate with the Prince now rayning, shall shortly be amended Her favor encreased, with the good wills of diuerse, that are now deceyuers.

God grant. Thy hand, shall shortly be theyr help: and thow shalt do wonderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.

Finally, God doth enrich the with knowledge: and of thy self hath given the understanding of these worldly vanities. He is ~~Gratefull~~ Mercifull: and we his good Creatures, neyther haue, do, nor will forget the. God doth blesse you both: whose Mercy, Goodnes, and Grace, I prouidence and other uppon you. I haue sayd:

Worldly vanities

Good Angels

Δ Laus, honor, Gloria, virtus et Imperium,
Deo Opt. Max.
Amen.

Ho If you will, stay one half howre, I will say somewhat unto you.

Δ We will: by gods leave.

Δ After that half howre passed, (being 10 ½ Noctis h.) he sayd

Noble men

2 Ho Venito BOBOGEL Rex et princeps Nobilitatis: Venito cu ministris. Venito (inquam) Venito cum satellitibus tuis munitus.

Δ I felt: and by a great thundring noyce, thumming hearing in myne eares, I perceyue the presence of some spirituall creature abowt me

EK. And I here the thumming.

Note 2 Ho Behold, Before this work be finished (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres and be

---

beyond any accustomed manner. But take heede, they prouoke the not to work agaynst our commandements. Both thy ey and hand shall be manifest witness of it: Well, this is true.

EK. They that now come in are Jolly felowes, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down.

BOBOGEL his [illegible]

BOBOGEL standeth in a blak velvet Coat, and his hose close, round hose of velvet upperstoks: over layd with gold lace: he hath a velvet hat cap, with a blak feather in it: with a Cape on one of his sholders, his purse hanging at his neck and so put under his gyrdell. his berd long: he had pantofells and pynsons.

Of those in Company, are 42. 7 of them are apparayled like BOBOGEL sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the forepart they semed women, and in the bak part, men, by theyr apparayle. and these were the last 7. They daunsed, lept and kissed

EK. The stone is brighter, where the sage and grave 7 do stand. and where the other do stand the stone is more dark.

Circle. EK. Now they come to a circle, the sage and the rest, but the sage stand all to gither

Δ The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundu voluntate Dei: Ille Deus qui est vere nobilis & aeternus. He pluckt up his right fote, and under it appeared an L.

1. Then the second moved his fote, and E appeared. Under the third, likewise etc.

L
E
E
N
A
R
B

Then the last, B. and immediately they gath all together in a flame of fyre and so sonk down into the former globe.

Of the rest the first pluckt up his fote and there appeared an L. etc.

2.

L
N
A
N
A
E
B

At the last they fell down like drops of metall.

Then skipped out fowr in a company

3.

R
O
E
M
N
A
B

They clasp together, and fall down in a thick smoke.

4.

L
E
A
O
R
I
B

They ioyne together and vanish like drops of water.

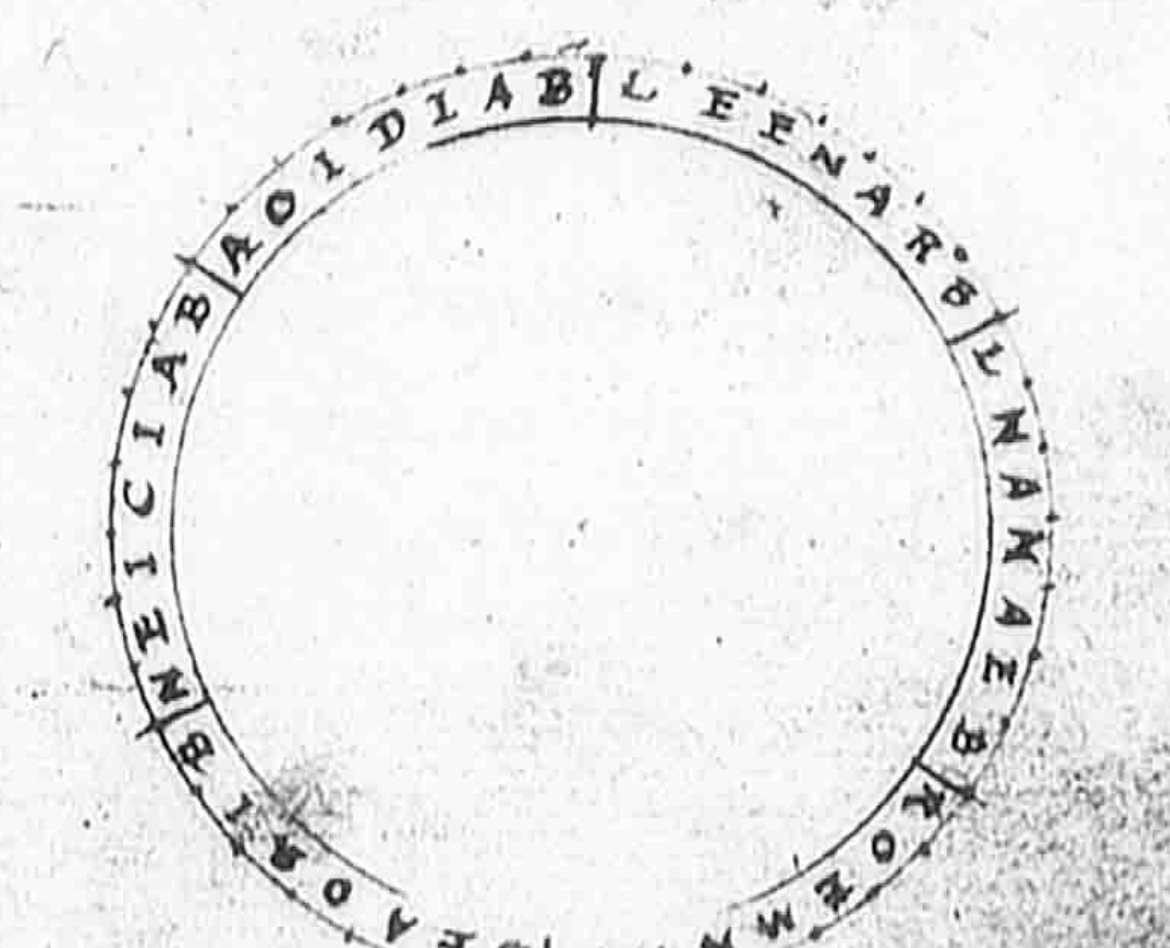
5.

N
E
I
C
I
A
B

They fall down like a storme of hayle.

Δ This I fashioned thus after my first dictata penning of my own fantasie.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



6. (501)

A
O
I
D
I
A
B

The last vanished away.

Δ Then he sayd Well. I will shew the more of these things at the next time me.
God be with you: God bless you both.
Δ Amen.

Δ When shall that next tyme be? a voyce spake, On monday

Δ Deo soli omnis Honor et Gloria. Amen

Monday: Novembris 19. Circiter 1 horam a meridie

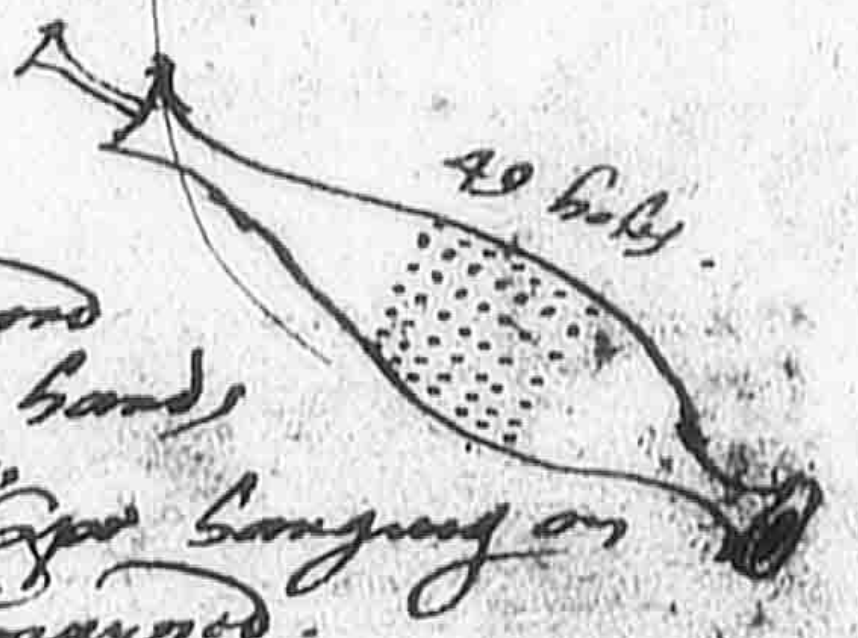
Δ Long after our comming to the Stone (about halfe a quarter of an howre) the Cloth of Silence ~~was~~ remayned drawn: and nothing appeared: but EK hard as a far off very pleasant Musik the while. [as a far off]

Δ He ~~he~~ seemed to take the cloth away with his hands. After that about 6 or 8 minutes, Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

BOBOGEL Rex, or — EK. Now come in 7 men with Musicall Instruments: and before them cam one with a Velvet Coate, and a ~~hat~~ Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a black fether in his hat. &c.

After ward cam 42 more, seeming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of their Musicall Instruments



These Musicians did play, one with an other, distinctly. they bobbed one an other, and then played agayn.

A rownd Table. — The 42, which seemed a far of, cam nerer and nerer, and seemed to bring a rownd thing, like a table in their hands.

The 7 pipers went away — The 7 Pipers went away: and the Man with the Cape hanging on one of his sholders (somewhat like a Nobleman) remayned.

When ever they come at hand, the 42 with the rownd table These seemed to be of two sortes. Of which, the last 7: on the forepart

Women like — to behold seemed rather women, with verdingales very much sticking out: but their face had no peculiar attyre of women.

The Circle — The 42 held the circle (or rownd Table) up, over their hed, flat wise. Then they layd the Circle down, and stode round about it.

Δ The 7 sayd. Tam mali, quam boni, laudant te,
Deus, Deus, Deus noster.

Δ The letters appeared to EK, and he told me them, and I began to write.

LEENARB

Δ Thow writest in vayne. Thow hast written them allready.

Δ It is true: I see them now hast before noted down.

Δ Loke the ~~eight~~ ~~name~~ eight name in the Tables [of 49, collected] Δ ~~That~~ eight That is Bobogel.

Character — Loke to his Character in [~~the~~ the great Circle ~~Heptagono~~] ~~in the Table with 7 Angles~~.

Loke the second name in the Table with 7 angles:

Δ That I finde to be Bornogo.

Bob. — EK. He with the cape on his one sholder, sayth, Nomen meum est Bobogel. And he that is my subiect, is Governor of the second Angle of the 7.

Bobogel — Rex
Bornogo — Princeps

Δ in Heptagono

---

56 53

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief, [EK. he falleth down on his knees and speaketh words which I understand not] yea the onely distributer, giver, and bestower of Wisdome and Science.

Wisdom & Science: true Nobility. — I weare this apparayle, for that in dede, beyng a Prince I am a Cownsaylor to estate and dignitie. All Dignitie and Government that is not counsayled by me, and my subiects, is frustrate, voyde, and cleane without firm ground.

Pipers. — Those which thow sawest, (being pipers) ~~do~~ signifie praysers, with unaccustomed, and not usuall instruments: which allways seme to sownd that which None but I my self, with my subiects, (yea not all of them, but the fewest) can performe.

Philosophie. — But I am true Philosophie. I am true Understanding. Of my descending from him which raygneth, is even uncomprehensible of the Angels. Neyther do I know my self: But what I think I utter, and what I measure, I am.

he sayd. Ordinationem infinitae potestatis eleuate

LEE — EK. Now come three out of the 42, and layd their fingers upon the three first letters. and

The first sayd. O Unitas in Natura et in Deo
The second sayd. O Aequalitas Dei et Naturae. Deus in Deo
Natura a Deo et se.
The third sayd. Concentus omnis est sine numero: Tamen
nobiscum est in Uno, Fons et Caput Naturae

EK. They joyne them selves together and become, all One Man, most beautifull to behold: whose hed and to the brest, seemed to be neare to heven. His brest and myddle part, in the ayre: His fete seemed to stand on the earth. There cam like a Fire, out of the Crown of his hed, and to enter into the heven, hard by it: This great high and fayre man sayde

Veritas quaesita, vera est.

Vegetable Mineral. — EK. His apparayle is divided, into two halfes: from the Crown of his hed to his fete. The one half seemed to be most fresh florishing herbes. The other half seemed to be of diverse metalls: and his right fote seemed to be Leade. he sayd (with an Aposiopesis) thus

Beatus est qui Lumen capitis mei &c.

EK. the rest, all, quake. he sayd further
Unus in Capite, Unus in pectore, Unus in pedibus.

EK. Then stept out 9, at once.

EK. Then the great man returned, or was restored to his former estate of three particular men agayn: and they three seemed to the Gentleman with the Cape on his sholder: = BOBOGEL. who sayde

Dee. — Dee, Dee, Dee, at length, but not to late.

EK. In the place of the former first three, appeared LEE

EK Of the 9, which stept out, they of the first Ternarie

2 NAR — sayd, euery they orderly
1 Volumus
2 Possumus
3 Quid non

Adam — The Ternarie sayd, Faciamus, quae fecerit, nam nos Tres, sumus Adam, societate.

EK. They become one man, as the other before, but a slender and a weak one nyther so hyghe as the first: ever laboring or striving with it self to stand upright, but still it bended, bowed, and inclined downward, as though it would fall for feblenes &c. The Body of this compounded man, seemed to be of Gold

Of Gold glittering. When they returned to theyr distinct shape: they seemed mourning and to be sorry, and lament: And Bobogel did put them fro him, with his sworde, skabbard and all, as it semed by his side.

Theyr letters were NAR

3 BLN EK Then cam the Ternarie — B.L.N, and orderly they sayd thus

{1 Ab illo
2 Per illum
3 Cum illo

Bob. Qui caret his tribus, [EK. he whispereth to the first Three least to him: and withall, seeing me muse at the Aposiopesis, he sayd No No, thou shalt not dowt, pointing to me.]

In ecclesia Dei, laborabit in vanum.

EK. This Ternarie of men becam to have one onely hed, and three bodyes, and that one hed was in good proportion.

EK. The side of the Diaphanous Globe opened, and this transformed body turned into it, toward the multitude: and the people had theyr brests naked and semed to wepe: and to wipe theyr brests, and where they wiped the place becam fayre. Penitence

Δ EK This Ternary did seme to stand uppon a triangular stone, and to turne (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by the hole of the Globe so opened. and every of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretched out theyr hands toward the people: The first semed to hold a round ball in his hand

1. being little, but very fayre white.

2 The second body, his hand had in it, a little sword flaming with fyre.

3. The third had a thing like a hatt band of Ladies, of many cullours, which ever as his turne cam to be agaynst the opened hole, he semed to cast toward the people, and the people did seme to be drawen to him ward, by the casting of it toward them.

These three bodyes, though they turned continually, yet did the face or countenance of that one compounded hed, stedyly and immoveably regard or loke into the Globe at the forsayd hole therof.

Vo A Wonder to behold the heven, much more this.

EK. Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

Vo — Sunt semper, et Cibus illorum est unus.

Δ Note. {The first Ternarie, they semed to stand leaning to Bobogel. The third Ternarie was set orderly and transversim close by Bobogel his fete, one of these betwene two of the first, lower. So that orderly one of the first, and one of the third ternarie: one of the first and one of the third; one of the first and one of the third.

4 ANA. EK. Then cam the Ternarie ANA

They sayd, orderly thus. 1. Ab illo, Sed
2 Cum illo Sed, looking on his own belly.

Δ Then I demanded of theyr ~~app~~ Apparayle: and EK sayd that these were braver than the former Ternary. Bobogel sayd, Aliqui a dignitate, Caeteri tacita quia non sunt Digni. this he sayd, pointing to theyr apparayle.

Then the third sayd. 3. Per illum, Per illū, Per illū with a frowning countenance thrusting forth his hand.

EK. They joyne together into one hed and three bodyes. The Hole of the Globe opened very wyde now.

This one

This one compounded hed had many eyes, many noses, many mowthes; as though it were a Chaos of faces, in one hed, but three bodyes. One of the bodyes had in his hand a little Ball, like the other before, ~~but~~ very white, but with twynkling brightnes in it.

The other two bodyes, theyr hands were emptie.

EK. They turn in order agaynst the Hole of the Globe. But the people regarded them not: but at the comming of the hand with the Ball, agaynst the hole, the people looked a little up at it.

Bob. sayd. Et quia carebant in ardentibus ignis

EK. These, being dissolved into theyr former state, go and sit (with bodyes shewed) by them that sat afar of from BOBOGEL. Theyr apparaill semed to be simple: theyr gaye apparayle was gone.

Δ. Here I found a certayn error in my writing of the first Notes: which I have amended in the writing of this: But while that error did trouble me, the Spirituall Creature sayd these wordes Bob — The fault is in EK his remembrance, and not in his will. Note this,

LEE are the Three that stand with me
NAR are the Thre that I reiect
BLN are the Thre which are enterlinked with me
ANA are the Three that are reiected.

Bob. sayd Omnes naturam ad, Sed, Non in illo.

Δ There remayned 30 tymes Three

EK. The 30 remayning, cam all away, and satt betwene Bobogel and the reiected Company. and fro that Company ^of 30: cam onely 7 to the circle agayn. Every of these 7, sett theyr foot, eche uppon a letter of the Circle, which letters are these,

Note by theyr sitting that they are indifferently: and so they say:

AOIDIAB

EK They say, In* use, we are perfect; Misused, we are Monsters.

Sumus septem Januae Naturae, et suipsius qui nobit Deum.

* they semed therefore to sit betwene the perfect and the reiected: as indifferent.

EK. These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe: And the six reiected, turn into a black smoke: and the rest of the 30 ^besides AOIDIAB semed also converted into black smoke, and to fall into the Globe.

6, 7.

Bob. sayd In sexto et septimo sunt omnia.

EK The six that were next him, semed to cling hard and close to Bobogel

(Bob. Behold.) EK They be joyned all into One body, and becam like the same, into the forme of a bowle or Globe: and so moved up ~~the~~ or rowled up the small narrow race, or line unknowne, which remayned higher than the chayre, toward the top of the Diaphanous Globe, as before is declared. So that this Princely ~~I~~ Noble man, and his ^LEE, BLN six adherents, in this manner went out of sight.

NOTE the narrow pass, above the chayre.

Δ Bornogo Vo Formator horum, Secundus est in Heptagono.

They are divided into the day, as the other were, before: But wheras the other are chefly uppon that day which you call Monday, so are these to be used onely on the Sabaoth day. Monday Sonday:

Theyr use is onely thus (observing the former order ^of these six orders) With the Circle uppon the ground. The first six, with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6/7 tymes six, are divided into the partes of the day as before.

Note former, two things also the circle on the grownd

Practise by 6.

The Letters onely where they stode, are theyr names and Characters. But is not

Names and Characters

What doth the heven behold or the earth conteyne.

Δ Note the Circle uppon the grownde. Vide ante 3 folia. of my foote placed uppon the Table: Ergo they shold seme to be on the grownd.

is not (or may be) Subdued, formed and made by these

Wisdome. What lerning, grounded uppon wisdome, with the excellencies of Nature, cannot they manifest?

One in heven they know

One and all, in Man, they know.

One and all in erth, they know.

Measure heven by a parte, (my meaning is, by these few)

Let God be Glorifyed: His name praysed

His Creation well taken: and his creatures, well used.

Δ This boke is sumtymes called Liber Creationis & sumtymes Tabula Creationis

Δ I craved for some playner instruction, as concerning the use of th... and he answered.

Ho Behold: Are thy eyes so blynde? Dost thow see and wilt not see. Thy mynde telleth the. Thy understanding ~~furdeth the~~ furthereth and thy Judgment doth establish it: That as thow sawest a Body in three places, and of three compositions: Though but two in forme:

A Threfold use of this Doctrine

So shall this Work have relation to 1. tyme present & present use, to 2. Mysteries far exceding it. And 3. finally to a purpose and intent, whereby the Maiestie, and Name of Go[d] shall and may, and of force must appeare with the Appari[tion] of his Wonders, and mervayles, yet unhard of.

Dixi.

Δ Than immediately after he began agayne as followeth.

Ho Venito, veni (inquam) adesto Veni Rex.

Rex Aquarũ — O Rex, Rex, Rex Aquarum, venito, venito inqu[am]

Magna est tua, maior autem mea potestas.

Deus meus, restat, regnat, et est, Quod, et sicut fuit

EK. Then cam one and sayd

Parati sumus nomen ejus Creatoris nostri, nomen nomen laud[are] et vivificare

Nomen (inquam) Unius nunc.

Obscura sunt haec ais obscuris: Vera et manifesta veris et perfectis.

Ecce adsunt. EK. he that sayd this, is as though he were a King, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.

Note this Kings apparayle, and state.

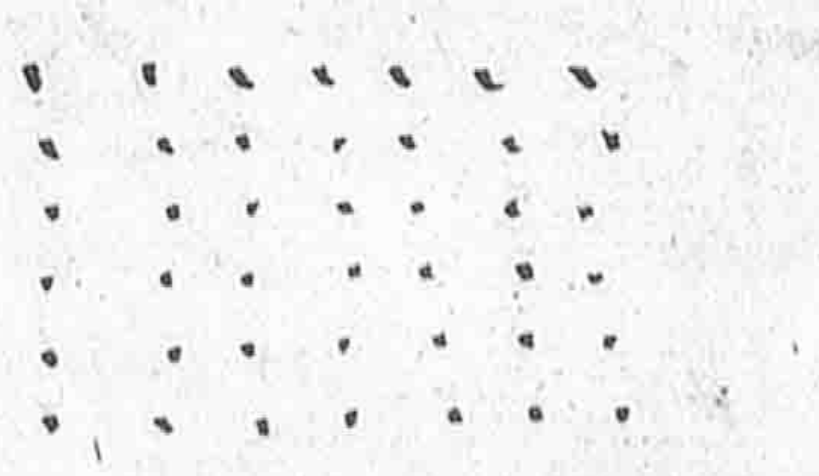
EK There cam after this King a Company of 42: and ~~every one~~ one of them had a letter in his forhed, and they were 7 in a row and six downward.

King BABALEL

The King had written in his forhed

BABALEL

The first 7, (begynning fro EK his left hand toward his right) had these letters, and the second, third etc had these letters as here appeare.



	E	I	L	O	M	F	O
	N	E	O	T	P	T	A
	S	A	G	A	C	I	Y
	O	N	E	D	P	O	N
N	A	O	O	N	M	A	N
	E	T	E	V	L	G	L

Ho At the next tyme, more.

Δ Omne quod vivit laudet Deum unum et trinum, in omne aevum

EK. The cloth drawn. Amen.

Novemb. 20. Tuesday, a meridie circa 2a.

After a great half howre attending, and diverse tymes our prayers to God, the black cloth was pulled upward: and so vanished away. Then appeared sitting in his chayre, and his face toward me: and so looking about he paused a while. half a quarter of an howre. 55 In the meane space cam one skypping lightly, a little boy, in a grene cote and sayd, He is here, at an ynche. Than he sayd, Hark. To me he sayd Ha sir ha. Δ What wilt thow say to me? [Grene cote] I am Multin his minister, wilt thow any thing with me. I cannot tarry. Δ Then this Skypiak espyed a spirituall Creature comming, and sayd: Ha, ar you there? Δ and so went out of sight.

Multin his Minister

This was King BABALEL, with a crown of gold on his hed, his garment whitish, and his right sleve on his arme, blak: and the left sleve very white. He semed to stand uppon water. The other 42 cam likewise and stode.

Bab. Veni princeps 7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cujus potestas est in aquarum visceribus.

Befafes the Prince his apparayle

Princeps iste (Δ pointing to a Prince, newly come to sight which had a red long robe, and a cercle of gold on his hed) est Tertius principum in Heptagonon. Δ I sayd Heptagonon: he replyed Heptagonon, and sayd: vere, plane, et perspicue dixi.

Bab. Mensurasti aquas? Befafes answered, Factum est.

Δ I semed to dout of some matter here, and Bab. sayd, Thou shalt be answered in any dout. I am thy frende. I have favored the in many things. Others have usurped vaynely of my name

Prince Befafes my old frende unknowen of me

For thy love towards me, Thow shalt know my name. I was with Salomon: I was also (unknowen) with Scotus. I was, in respect of my powr: unknowen, in respect of my name.

Mares

He called me Mares. Since, I was not with any. And I preserved the from the powre of the wicked, when I told the things of truth to come: when I rid thy howse of wycked ones, and was with the in extremities. I was with the. Behold I was with the throughly.

OBELISON

Δ Then he bad EK Ask me, yf I knew Obelison. Δ I had to do with Obelison, but by reason of my skryers unworthyness, I was in dout what I might credit.

Bef. Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the seventh, which have the skowrging of Obelison the wicked: but not wicked for ever, neyther accursed to the ende. We Angels have tymes, and our faultes are amended.

VOTE of wicked spirits some restitution to favor

Δ Shall I note your name, by Befafes. he answered, my name is so, in dede: The Aegyptians called me ~~so~~ Obelison in respect of my nature. Δ I pray you what is the Etymologie of Obelison? Bef. A pleasant deliverer.

[illegible]

EK The former 7, have crownes. Theyr letters stand betwene theyr feete. EILOMFO etc.

Bef. Thow hast receyved these letters allready.

EK The water semeth contynually to pass over these letters.

Tuesday. Bab. I govern uppon Tuesday.

EK the first seven take the water and throw it up, and [illegible]

Δ The fifth of the seventh [illegible]

it becommeth cloudes

2 The second throweth it up, and it becommeth hayle and snow.

Theyr offices. One of the first 7. sayde, Behold Behold Behold:
All the motion of the waters, and saltnes thereof is equally sured by us: we give good successe in battayles, reduce ships & all manner of vessells that flote uppon the seas: our [illegible] is great. Muse* not. For when the seas are troubled, [illegible] the wickednes or uprore of man, our authoritie giveth us [illegible] from him that is most victorious. Fishes and Monsters of the sea, yea all that liveth therin, are well knowen unto us.

*Δ

Behold we are (generally) the distributers of Gods [illegible]ents uppon the waters that cover the earth.

EK. Then stept furth all the rest.

The Third 7. 3. The Third seven sayd Some of us conduct the waters through the earth. Other of us, do beautify Nature in her Compositions. The rest of us are distributers and Deliverers of the Treasures and the unknowen substancy of the seas

Treasors in the seas.

Bab. Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.

EK. Now the 42 dive into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.

2 Ho. standing up sayd, Lo, Thus thow seest the glory of Gods creatures: whome thow mayst use, with the consideration of the day, theyr King, theyr Prince, and his Character.

Practise. King and Prince govern the whole day.

The King and prince govern for the whole daye: The rest according to the six partes of the day

Use. Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie.

A Day. A day is 24 howres. Δ But when doth that Day begyn?

2 Ho. Thow shalt be taught the rest.

2 Ho, proceded, and sayd {
Vitam dedit Deus omnibus Creaturis
Venite. Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus
O. Venite. Nam unus ille Regnat, et est
Vita Viventium

Ignis

EK. Now there commeth a King, and hath a Prince next him and after them 42, like ghostes, or smokes, with all forme; having every of them a little glittring spark of fire in the myddest of them.

The first 7, are red as blud
The second 7, not so red } The sparks of these were greater then of the rest.
The third 7 like whitish smoke

BRITISH MUSEUM

Δ whereas in the former treatise ther was a doubt of Butmono the fowrth, [illegible] their offices being assigned here [illegible] contrary: The doubt may [illegible] by the note Ao 1582 Maii [illegible] of the Table and the Character.

The fowrth 7
The fifth } are of diverse cullours: All had fire sparks in theyr myddle.
The sixth

Every spark had a letter in it.

Here beholde (sayd the King that now came)

B	B	A	R	N	F	L	
B	B	A	I	G	A	O	
B	B	A	L	P	A	E	P
B	B	A	N	I	F	G	
B	B	O	S	N	I	A	
B	B	A	S	N	O	D	

Δ I pray you to tell me the name.

King. I am the fowrth in the Table and the two and twentyth in number.

Δ I understand in the Table of the names collected fro the 7 Tables of 49. And in those tables taking of the first Septenarie Baligon for the first King, and in the second Septenarie Bobogel for the second King, and in the third Septenarie, taking Babalel, so accownted the third and in the fowrth Septenarie, the first of Septenarie is Bynepor, and so accownted the fowrth: but accownting every one from Baligon he is the 22th: and so the fowrth and the two and twentyth.

true

EK. a voyce I here, saying, you shall begynne to work agayn, at 6 of the clok next.

Δ Omnium bonorum largitori, laus perennis et immensa
Amen.

Δ Abowt half a quarter of an howre after 6: we returned to the work and the cloth was drawn away. 2 Ho sitting in the Chayre.

Note this Crystalline water.

EK. There appeared a little running water very clere Chrystalline: and on thisside the 42 last specifyed.

Bynepor sayd: Lo, [and then he kneled down, and seemed to pray, a prety while] The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowme, althowgh it had begynning, cannot, shall not nor will have ending. He that Measureth sayd*, and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree.

*Ipse dixit,

Fire, one of the 4 Elements

The Fire that holdeth, or is the first Principle of all things in generally, hath his ~~workmanship of my creation~~ universall and unmeasurable powre in the workmanship of my Creation: Visible and invisible, were not, without my record. When he came I was magnified by his comming, and I am sanctifyed, world without ende.

Ipse

Vita suprema,
Vita superior,
et Infima, sunt meis mensurata manibus.

Notwithstanding I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One unto a thowsand of Thowsands: and One thowsand of thowsands, to a number

(90)

number, exceeding credit: I speak in respect of mans Capacitie. I am
and all that some being by me: yet my powre is nothing in respect of
his powre, which hath sent me. Write this reverently
note it — with submission: What I speak hath not byn revealed
Note second Last world. — not in these last tymes, of the second last world.
But I begynne new worldes, new people, new Kings
Ecce, omnia Nova. — knowledge of a new Government. To be short,
potestatem ~~dedit~~ tradidit; dedit mihi potestatem esse, vivere, et in perpetuum glorificari
omnibus et ubique.

As these cannot be comprehended, what they are, with m
Note. — So cannot any thing be browght to pas in me, without a
sight, and a perfect myracle.

Thursday — I govern upon Thursday. For Instruction, the rest as before
thow shalt work mervaylous mervaylously, by my workmanship
in the highest. To whome* (with whom shaddow
thy sight. with life, and blessing you both, in his name
Of whome I am the Image,) I prayse God.

* as I doubt, I did not perfectly at the writing down.

EK. Now he descended into the globe, and it became very bright there among the people: which, also, at his comming, seemed to be more comforted.

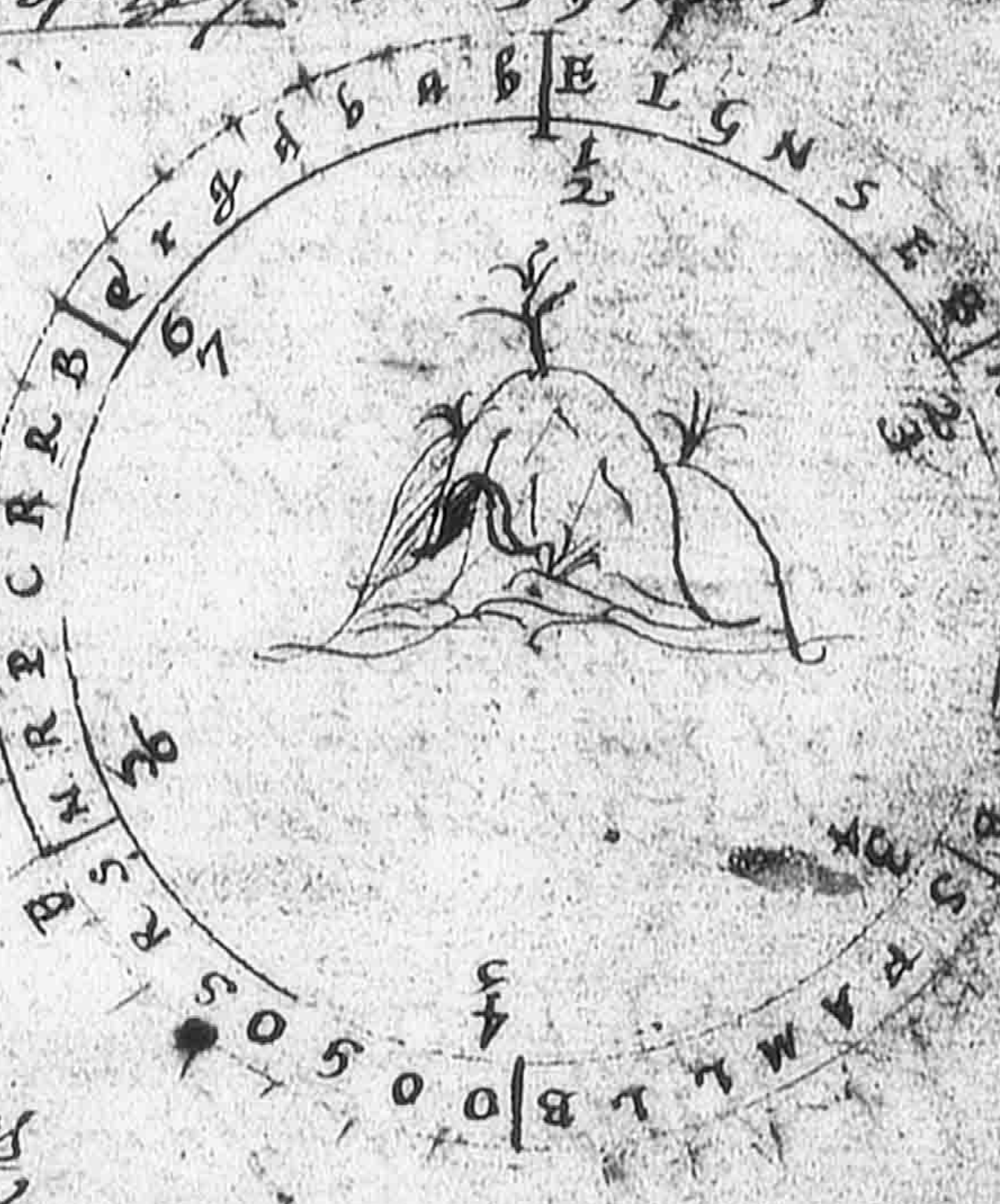
Ho stode up and moved his hand, about his hed, compassing with it a loft.

After that came a Company, with a King, and after him a prince
The King — The King had a red robe on, and a crown on his hed
The prince — The Prince had a robe of many cullours, and on his hed a circlet.
The Company seemed (42) to stand round about a little hill of Clay
Behynde this Company seemed to stand an innumerable multitude of ugly people a far of. These which seme to stand round about the little hill, seme to have in the palmes of theyr hands, letters, in order as here appereth

An innumerable company of ugly Creatures, a far of.

~~BINEPOR~~

Bnaspol ∆ — The King spake. Beholde, All
Wensday. — the Earth with her Jewells
and secrets what powre, are
delivered unto me. And what I
am there thow mayst know.
I am great, But he, in whome
I am, is greater than I. Unto
Blisdon — my Prince, my subiect,
are delivered the keys of the
Mysteries of the earth. All these
Angells — are Angells that govern under
him. whose Government is divided, as
Use them. — before, Use them. They are
and shalbe at thy Commandement.



Those that stand afarr of are the

Vide Ao 1583. Martij 26.

vide de hiis in libro Cracoviensi Junij 26.

[illegible], kept by wycked spirits / 13 / ~~54~~ (97)

are the Spirits of perdition, which kepe earth with her Threasor, for him &c. and so forth. I have sayd.

Bnaspol / Blisdon — Ho, standing up, sayd, His name is the fifth and the 29th: and his Prince his name is the fifth, and the 23th. The first name I understand in Tabula collecta, the second name I understand, for the fifth to be in Heptagono and the 23th to be so found the same, in Tabula collecta.

2 + Ho: Venite, ubi nulla quies, sed stridor dentium — 57

EK. Then cam the man agayn, with ugly fyre flames out of his sydes, which was seen before, the last day. He beckened with his hand unto him, ~~and~~ and his coats went to gether, and so covered that horrible sight.

EK. There appeareth a round Table, which 42 hold, and toss, all in fyre flames.

Ho: Write quickly, thow EK canst not behold it

EK. The first semeth to be a King with a crown on his hed, and the co

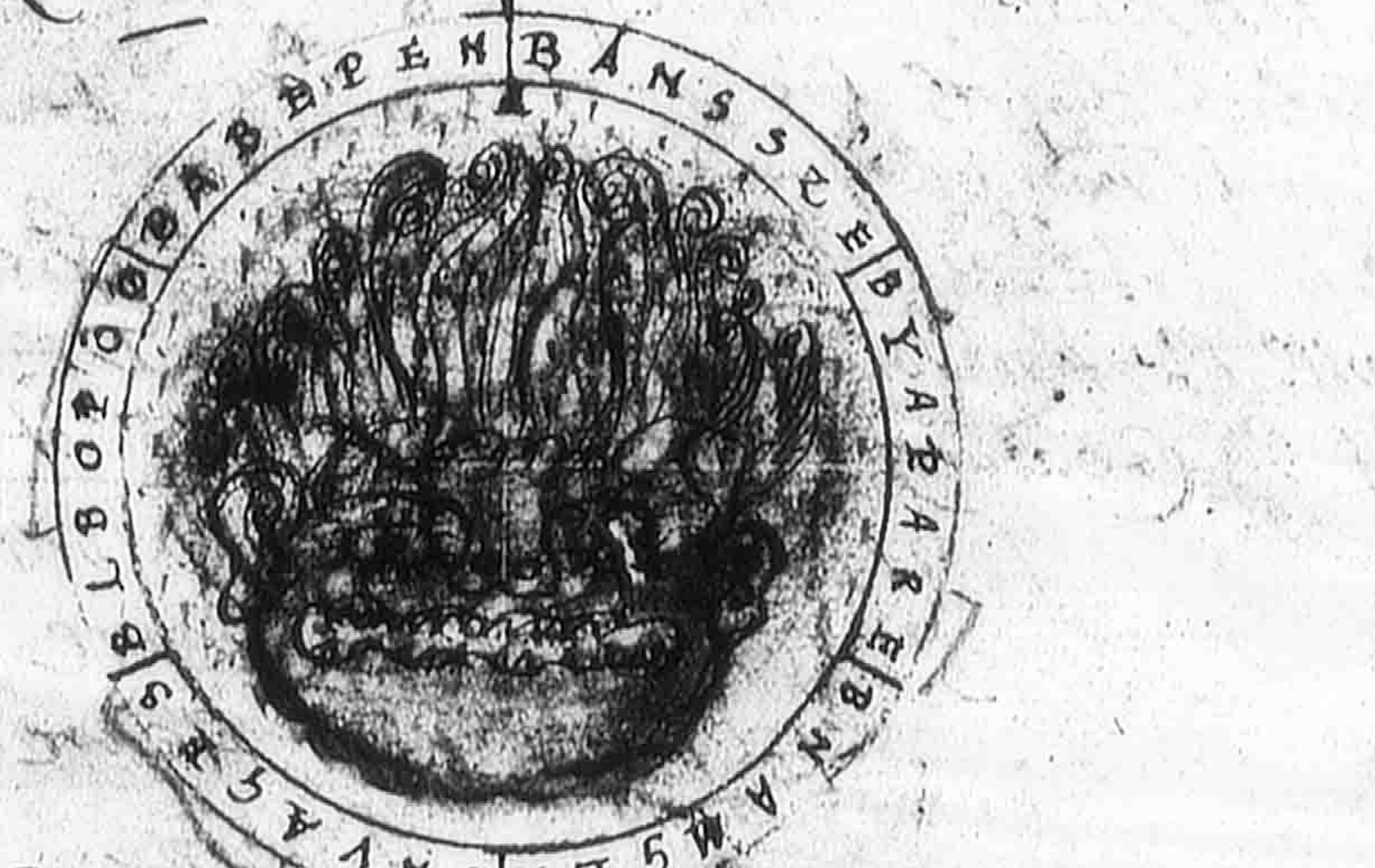
The King — Mark this sayd so before.

LO I govern (as I have sayd before) All Enchanters, Conjurers, witches, & wicked spirits that are hated of God, and included for ever, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercy of God, and have tyme of Joye, whose measures I have, and kepe account of) are all at my governement.

Note a great secret of spirits in payn expecting release.

By me, thow shalt cast oute the powre of all wicked spirits
By me thow shalt know the doings and practises of evill men, and more then may be spoken or uttred to man.

Saterday


B A N S S E B Y A P A E R N A M S E N B N V A G E E B L B O P O B A B B E P E N

Blessed be his name, whose Glory is everlasting, fode to the Just, and sempiternall to the wicked.

Somewhat was not hard of me, or forgot — perhaps Terror. a few one

1 + Ho: The 36th name, is the King his name ∆ Bnapsen, And his Prince his name is the last written in the Heptagonon. ∆ Brorges.

Note Ao 1583. May [illegible] Brorges may be called [illegible]

2 + Ho. Venite vos qui sub mea estis potestate

Bralges sayd his government was of [illegible] the fift [illegible]

EK. Then cam bright People 42: And besides these all the ayre swarmeth with creatures

The Circle of letters — Theyr letters are in theyr forheds: these stand in a Circle: they take the letters from theyr forheds, and set them in a Circle.

2 + Ho Of these, I am Governor my self

That is expressed [illegible] 5 Maij

The last Ternarie — Behold I am of tyme present. I am of the last Ternarie

Friday — Loke what may be wrought, in all aeriall Actions, I can distribute and bestow at my pleasure: my tyme and day is Friday
The day of the last before, is Saterday
The day of the Fifth is Wensday

Beholde,

Examination to be made of these bokes

not onely there written, but openly, and most playnly, truely, and sincerely spoken of before: as, by due examination of thy bokes thow shalt manifestly perceyve. Notwithstanding, as every King, in his Maiestie comprehendeth the dignitie of his ~~hol~~ whole seat and estate, So I of my self being the FIRST, have the government of my self perfectly, as a mysterie known ~~to~~ unto my self: which is a thing unlawfull to be published unto man and lawfull in respect of the charge committed unto us: and the slender signification of mans frayle estate. Which thow mayst see in the Heptagonon: where, there wanteth a name: The rest of the Circumference of the Globe, are the six Kings following: according as they are written in the Mysteries of ... Which do begynne the Powres, with theyr Princes, and the Characters orderly taken, by and uppon the Heptagonon ...

The first King. A Mysterie.

△ forte, Unlawfull and why ~~mys~~ is hard.

The Globe.

△ forte theirs.

O God, how easy is this first Understanding. Thow hast byn told perfectly, playnely and absolutely, not onely the condition, dignitie, and estate of all things that God hath framed: But also withall, thow wart delivered the most perfect forme and USE of them.

Liber Creationis

Note what hath bin taught in this boke.

But this will I tell the, to the intent thow shalt know: and forbycause I wold not, thow shouldst be ignorant in true Wisdome, that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally afforsayd which I will teache the to know them, which els, by direction thow canst not fynde.

△ as may appere by theyr ~~names~~ Collection.

TAKE the Names, without

LOKE thy First Table: I am called BALIGON with men among the Angels. Thow hast noted my name (which is secret) begynning with this letter M, consisting of 7 letters, the last being an A.

△ × I suspect this to be an imperfect phrase.

Names among Angels

MARMARA

CARMARA.

M

I am called MARMARA: but otherwise CARMARA: but that letter M, shall not be expressed &c.

Bobogel? Bornogo?

Thow seest, next, BOBOGEL; he it is that is the second King: Thow seest the name BORNOGO, to be the first △ name expressed uppon the Heptagonon it is his Prince. And therfore I did Note him with a Coronet and not with a Crown: nay rather, but with a Cerclet about his hed. &c.

Note Attire.

△ I concluded (of his instruction) the Kings and theyr Princes, to be thus formed out of the Table Collected of theyr names 49, names, it is to wete

1 — A — 44
8 — 2
15 — 9
22 — 16
29 — 23
36 — 30
43 — A — 37

△ { Addendo 7 — fit hic processus. Ergo addendo 7, numero 43 provenit 50: numerus maior quam 49, per 1. qui respicit per illum ~~44~~ primum Regem Baligon.

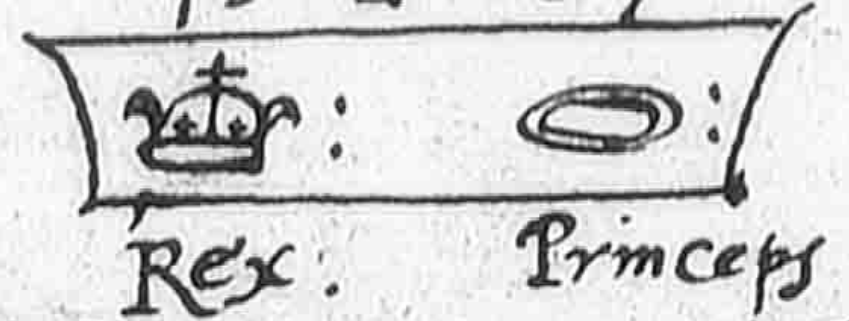
addendo 7, fit processus hic. 9. Si 7 addantur numero 37: inde emerget 44. pro proximo Principe modo retrogrado quasi

△ △. As far as I remember, he sayd, My prince is in my self: which is a mysterie.

△ ~~My Coniecture (hereuppon, and uppon this retrograde respect to finde the princes among the 49 names in Tabula Collecta) is that BAGNOL is the Prince under BALIGON: bycause the letters are all one: but the order of theyr places diverse: and so is his prince conteyned in him self.~~

△ It is not Bagnol but Bagenol with e not i and therfore consider

44. 1.



than Rex : Princeps

△ ~~He allowed of my Coniecture~~ . . . and farder he sayd, the Characters

△ { ~~for the 1. 6. but of his Princes I than sayd nothing: till at the fayr writing herof, this, now added, cam into my mynde. How well, I know not yet: Note 6. 23.~~

△ Note that he called that, continually, A globe. uppon such a globe Madimi stretched out all the Ca...

The Characters.

The Characters of Kings, are in the Globe; and of the Princes, in the Heptagonon.

59 ~~56~~

△. Note. for the [hand] on the last side: untill these words finished, he was out of sight: and when he had ended these words, he cam in sight agayn: and brought a thing in his hand like a sterre: ✶ M : or Heptagonon.

Peculier of Princes

Behold. Every one of these Princes hath his peculier Table. Thow hast Noted the First Table which begynneth, as I will tell the.

2: King 1st ... answering to Blumaza as I perceyved 1583 May 5. mane by meditation: and of necessity must be: the the last ... for Baligon.

In BOBOGEL, that O, the second ~~the~~ letter is the first of the Table and the ~~second~~ of Befafes, is the second, and the thirde of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, in the Seventh, ~~Bag~~ Bnagole is the seventh and last of this first seven of this first Table: ~~I~~ accounted the first { AVZNILN }. The second seven by like order is gathered of Babalel, and the rest of his septenarie. And so forth to the ende downward as thow didst before. &c.

O

OESNGLE

2. 3: In the Second Table. L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third is the fifth of Basmelo &c. and so you have LEENARB for the rest kepe that order downward to the ende of the last name Bamnode. traversim, quasi retrograde.

△ The next L is the last letter of Babalel and then traverse as before &c.

3. 4: In the Third, begyn at the ~~lower~~ first letter of the latter ~~worde~~ last of the last of the Second seven: and so upward, toward the right hand: △ the last word is of Second seven is Bnagole: the last letter therof is e: which is the first of this Third Table. and the l, in Bristhi, is the second, and l in Branglo the thirde, and then so forth upward, overthwart toward the ~~...~~ left hand. till you come to Bobogel, his second letter being O. then to n in Bonefon: e in Bermale: O in Bragop. &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table

The first B of the Table is the first B of Bobogel.
The second B of this Table, is the B of Befafes.
The third letter is [a] the second letter of Basmelo.
The fowrth letter, [R] is the thirdth of Bernole
The fifth is the fowrth of Branglo
The sixth is the fifth of Bristhi
The seventh is the sixth of Bnagole.
And so in to the next sevens downward orderly for the rest of the Table.

5. 6. The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward crosswise exactly till the B of Bobogel And so of the next Seven, for the next: begynning at the n of Bonefon, and so forth.

6. 7: In the Sixth, (the Infernall Table) the first is B of Bobogel, the second is A of the 15th: the third is N of the 22th: the fowrth, is the fowrth of the 29: the fifth of the 36: the sixth of the 43: and the seventh of the 49: being E in Bamnode two letters being taken in that last septenarie.

The second septenarie begynneth at the first of the 15th, the second at the Second of the 22th (being Y) the third at the thirdth of the 29th: then the 4th of the 30th: the 5th of the 43th.

7. 1: The Seventh: the first A, is the A, of Baligon, and so downward all the second letters of the 7 Kings. Then all the third letters, then all the fourth letters, then all fifth letters, then all the sixth letters only & finally the seventh and last letters of the first names of the 7 ternaries.

Δ. Note, this table is made all of Kingly substance. &c.

Δ Now I trust I understand (meetely well) the making of the 7. Tables. I wold gladly have some instruction of the great Circular table (which you call the Globe): which hath the Kings with theyr Characters, and so within 7 tymes 7, seven tymes 7 tymes 6, seven tymes furnished with letters and numbers.... &c.

The Use of The Circular Table, here before often called a globe at another tyme

Ho That doth appertayn to an other tyme.

EK The Cloth was let down; and the stone did yeld voice but nothing visible but the forsayd black cloth.

A voyce Ho One thing is yet wanting: a mete receptacle &c

There is yet wanting a Stone &c

One there is, most excellent, hid in the secret of the depth &c

In the uttermost part of the Roman Possession

Ho Write. All laud, Glorie and honor be unto him, which rayneth for ever. Amen. Be of good Comfort

Lo, the mighty hand of God is uppon thee

Thow shalt have it. Thow shalt have it, Thow shalt have it

Dost thow see, loke and styr not fro thy place: EK pointed toward.

Δ I see it not.

Ho It is sanctifyed, blessed, and ....Δ........ in the Use of his Creatures.

Δ I omitted a word, and our memorys could not yeld it, this perhaps Dignifyed

Thow shalt preuayle with it, with Kings, and with all Creatures of the world: whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thow seest it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyry sword in his hand &c

An Angel having up the Stone

Ho Go toward it, and take it up.

Δ I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow, of ~~[illegible]~~ on the grownd or matts hard by my bokes under the west wyndow: the shaddow was rownd, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which (taking up) I [illegible] perceyved to be the Stone before mentioned.

Ho Kepe it sincerely.

Veritas in Veritate: Deus in Deo, Unus in Uno est.

Let no mortall hand towche it, but thyne owne.

Prayse God.

Δ Illi qui venturus est Judicare Seculum per ignem sit omnis honor, laus, et gloria, in sempiterna Secula Amen.

Liber Mysteriorū Quintus

· 1583 · Martij 23 ·

Liber. 6
Liber. 7

1583. Martij 23. saterday. a meridie.

Δ E.K. being come, with Mr John Husey of Blokley. (on the 22 day of march) and E.K. being desirous to understand somwhat of our spirituall frendes as concerning such matter as had fallen out very strange to him and Mr Husey: about a certayne monument of a boke and a skroll found in Northwik hill. by the direction and leading of ~~some~~ such a spirituall Creature, as when they had gotten the same, and they endevored by art to have some exposition of the skroll, written in strange Characters, they were willed to repayre to me, and there they shold be answered: Or which thing note they did.

The Book.

The boke found in Northwik hill

Being therfore now ready to receyve instruction of our frendes, there appered ~~first~~ in the stone One, in a foule cote, going about a clowde, which appered first in the stone. Δ I charged him if he were the enemy of God to depart. He ~~tare~~ tore his clothes all, and appeared all hery under. and sayd

Pilosus

Penetrasti vim iniusticiae meae

Δ Glorifie God and depart. ~~He~~ He sayd. Feci, Nam decido.

He went away as it had byn a bush of fethers pulled in peces.

The Clowd waxed bigger, and went all to the right hand

At length the ~~table~~ Table appeared, but the Chayre seamed not to be of the same sort it was, but more glorious.

~~There~~ appeared three, of which, two went away, and one tarryed behynde.

he sayd ——— Auete

Verum est, et incredibile. He kneeled to the Chayre and spake, but his words could not be discerned

Vita, veritas, et ~~[illegible]~~ virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo vivunt omnia, muta, et illuminatione tua.

Iustitia.

Aue Verbum, Aue rerum formatrix et mensura eorum quae fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabilia sunt (Iustitia) dona tua? O remiges Varpax.

Kyrie eleyson

Δ All this he sayd kneling to the Chayre; and then he rose; and sayde O beata Trinitas, mitte Lucem et veritatem tuam, ut ipsa me ducant ad montem sanctum, et ad tabernacula tua.

Me. Vobis, non incredulis.

Δ Nos non sumus increduli: sed spes nostra vivit aeterna et Omnipotens est veritas, fons vitae.

Aqua. Me Adduxi vobis aquam ex eodem rivulo. Medicina vero est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite ossibus vestris pinguedinem. Multae namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbitis. Verbum est Lumen

Lumen illud quod o~s imperfectio ~~[illegible]~~ abolebitur. Credentes intrent in Sanctitatem eius: Ubi potio, et Medicina sempiterna.

[illegible] cogita [illegible] inquit Raphael.

Cogitasti verè. Sum, etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt Verba et disciplina eius.

What willt thou?

Δ Recte sapere. Me: Thou hast it.

Δ I perceyve it not otherwise, then that I beleve, it may be the decree of the highest.

Δ He shewed a Tree, and a great deale of water at the roote or botom of it and he sayd Me Hath this Tree, now, any frute?

Δ I see it not. But the Skryer may say.

EK The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

Me Lo I eate of it my self, and it lighteth the harts of those that are chosen [he semeth to eate] So is it in thee.

Δ Ecce Servus Domini, fiat Decretum eius in me. (iuxta misericordiam eius) de me pronunciatum.

Me Go and thow shalt receyve. Tary, and you shall receyve. Slepe and you shall ~~[illegible]~~ see, But watch, and your eyes shall be fully opened.

One thing, which is the ground and element of thy desyre, is allredy perfyted.

Increduli

Yt semeth that you beleve not. But I have sayde, as he hath sayd and his worde shall endure for ever. For he shall, and will performe it, for he liveth for ever.

Seven

Oute of Seven thow hast byn instructed most perfectly of the lesser part, the rest I have brought you, in this my Vessell; A medicine sufficient to extinguish and quench oute the enemy, to our felicitie: Muse not, though I say ours: for we all live in tasting of this liquor.

A parable.

His Hed is a marble Stone: His hart is the blud of a dragon: his leggs are the tops of the Northern Mowntaynes. His eyes are bright, and his face of many cullours, whose substance amongst the turmoyle and trubble of nothing.

Nothing

For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The hevens are lightned by his two eyes. whereof the One sight is brighter then the other. Above and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature intellectuall he hath watred the plants

---

plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and savour of this precious Medicine, reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words are Sentences. My Sentences, wisdome; My wysdome the ende in my message of all things. Mighty and glorious is the vertue of it, whose springs do endure, and are clere for ever: Whose name be blessed Amen.

Δ I respect the time: God be with you. ~~59~~ 62

Marty 24: Sonday: morning abowt 8.

Δ The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: he lay a long while

A Lambs hed.

A thing like a Lambs hed did seme to lik him: and then he rose and wiped his face, as though he had wept.

Me

Note hereby to consider theyr actions, gestures and other circumstances.

he sayd: Signa sunt haec vobis, humilitatis et pœnitentiæ; quae facio omnia, vera ~~sunt~~ non mea sunt. Laudetur Verbum eius in Cœlo, Laudetur etiam et in terris: Investigate potentiam eius in humilitate loquelæ eius, et videbitis gloriam frontis eius. Vana Misericors namque et omnipotens est gloria virtutis eius. sunt, Corruptionibus suis; Necessaria vero Necessitatibus vestris. Nam fecit o~ia ad laudem ~~eius~~ eius: et opera manuum suarum (Ecce) collaudant Lumen vultus eius. Adinvicem diligite, Humilitate vivite. Medicina vero mea (quae eius est) omnia reparabit.

The feldes wither without the drops of his Mercie Mans Memorie is dull, unleast it taste of the sprinkling of this Vessell.

Nature:

Reason:

[EK. He hath a great thing under his gowne.]

Nature and reason have disputed profoundly and truely by the favour hereof: It perceth therfore deeply. But understanding and reason have elevated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with the begynner and ~~Principall~~ Principle therof) are exactly (after a sort) and perfectly knowen of them. Yt hath tought from the earth into the heavens: from the heven, unto his seat: from his seate, into his Divinitie: From his Divinitie, a Capable measuring of his unmeasurable mercy. It is true, most true, and true shalbe for ever. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mountayn; yea, even in the distinction, betwixt Light and darkness: the measure whereof is the deapest: yea (I say) it hath tought a judgment. When he ascen

Wisdome

Wisdome, and forsoke the world, he receyved it. and it measured the
things of the world. Great are the inward eyes, and greater are
the meanes, which deliver things subiect or obiect unto them.
Finally it procedeth from him, that procedeth: Whereunto the
+ first was formed, after, and not like. Whose fote slipping hath
dasshed his hed in peces, and it becam dark: untill agayn, the Medicine
Note * Adam, before his fall, knew all things — which I have brought, revived his slombring. Hereby*, he, not only
knew all things, but the measure and true use therof. If the body
have no inward fyre, it presently falleth. Every organ is voyde of qua-
litie, unlesse a meane be adiected. So, is all that thou hast
NOTE { The true use and order of the premisses — before, more wonderfull, then, as yet, profitable, unlesse thou
be directed and led in unto the true use and order of the same
Great are my words; and great is thy thought: Greater shalbe the
ende of ~~God~~ these Gods Mercies
New worlds. — New worlds, shall spring of these
The Thorny Path: — New manners: Strange men: The true light, and thorny path,
A vision. — openly seen. All things in one, and yet, this is but a Vision.
Wonderfull and great are the purposes of him, whose Medicine
I carry. I have sayde.

Δ he lay down agayn, a good while. and at length he rose: after my long
prayer and confession made to god, and my discourse to him. &c.
A boke — EK. He plucketh out a boke: all the leaves are, as though they were
gold, and it semeth written with blud, not dry.
Δ He sayd, Count, Δ he turned over the leaves. but EK
could not well count them: whereupon he sayd: I will raze out thy
dulnes, and at length, make the clere
48. leaves — EK. There are 48 leaves
Me. Et finis est. One is one; neyther is, was or
48 / 1 / 49. — shalbe known: And yet there are iust so many.
These have so many names, of the so many Mysteries, that went
Mysteries before. Note of this boke — before
This is the Second and the Third: The Third and the last.
This is the measure of the Whole
O what is man, that is worthy to know these Secrets? Heavy are
his wickednesses, Mighty is his synne.
I Dee, and EK. — These shalt thou know: these shall you use. The One is a
Master, the other is a Minister. The One, is a hand, the other is a
finger: Grutch not. Neyther let wickednes tempt you: Love togither.
Be contented with your calling: For, all beasts see not a like: yet
are they all Creatures. Vessels, not of one bigness, yet are they all full.
Both, most sufficient; but according to fayth, and understanding of Conscie-
A Third to be chosen — nce. Yet must there be a third; who, God doth not yet chuse.
The tyme shalbe short: the matter great, the ende greater.
Ask now what thou wilt and he shall answer the
EK. There appeared one like my self laying his two armes; one, on EK his
sholder: and the other on a man his sholder unknowen to us, but somewhat
AG — like to Mr Adrian Gilbert. &c.

Δ Is it your will to procede in this matter, you now have begonne with us?
or will you of those Characters, and places of Treasor hid (here portray-
ed by pictures) say any thing? 60
Me: As thou wilt. Δ As the will of God is, so will I. the will
of God you know, better then I.
Me. The eternall liquor be uppon you. Ones more, what wilt thou?
Δ I do prefer the heavenly liquor, before all things, and do desire to be
bedewed, with the supercelestiall dew thereof. 63
Me. Consider the former tree.
Potentia Actus. — Δ The tree with the water at the fote:
Me. Thou hast sayd. His growing nature bringeth furth Act
Remember the Prince and Subiects, which have nature (as is told
the) of Erthly Bowels (The thing there, ~~whose~~ which your desire of me, is
Δ Blisdon is the prince under Bnaspol the king [illegible] No. 4. Aº 1587. Circa Maii: Quidam Ben (Spiritualis Creatura) dixit apud EK, se [illegible] Dunstani [illegible] — no parte of my charge), Call him: It is his office: for by his
ministery it hath byn skried. God doth impart his mercy, to those who
sowith, in all necessitie: whether of the one, or of the other, where
it is dew. I leave it: his Office is to speak it. Notwithstanding
live in truth and humilitie: use God his Creatures, to his glorie, and
thy necessitie, the profit of thy own lymmes, and cutting out of all
canker and rotten flesh. Thou understandest: For thy eyes
shalbe opened. Amen.
EK. He spreddeth his hands abrode, and goeth away, and putteth his boke
in his bosom as he goeth.
Δ. Gloria pri. Deo. Amen.

Martij 26. Tuesday hor. 10 ante Meridiem.
First, appeared a Clowd: and that vanished away: Three cam in, they
made cursy to the Chayre: and two went away. Then the third
which remayned, lay down on the grownd, as before. There cam like
A Lambs hed, may be a token of our humilitie required &c. — a Lambs hed, and loked him. he sayd then, as followeth: being stood up- making cursy to the
Magna sunt illa, quæ dixisti, after a while he sayd
Chayre. There was a sownd hard before.
Me. Thy Kingdome is established in æternitie
Thy hands are invisible, and no man can distinguish thy mercy.
I attend your desire.
Δ As concerning the Characters, and hids of the ten places, we are
Bnaspol. — desirous to know whyther we may require now Bnaspol, or other
under him, to say unto us, that, which may content us, for the case
as it standeth with us.
Me. The buylder of the Temple was riche, before it was adorned.
With wisdome, cam the Instruments necessarie for mans worldly use.
He hideth no light from those he loveth: neyther shutteth up his tents
from such as seke him. If one be great, ô how small is the other?
How small therfore is the mynde, and how much weakened that
desireth these trifles? But as the smallest thing is fittest to
the smallest

Note. All tymes / speciall tymes

the smallest &c, so is the estimation of things of hyghest accompt, necessary for the lyghtning and vanitie of this world. A part (Notwithstanding) may beautify the whole: and a small thing may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand: ~~my~~ neyther are my lipps occupyed with the vanitie of nothing.

Note

I will not manifest, in any point, the thing which thou desyrest, neyther is it any part of my charge.

I have byn thy Scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the Judgment therof.

NOTE.

All those before spoken of, are subiect to thy call.

This Vessell at all tymes they greatly accept: yet have they times and seasons: When order breaketh in her self, the labor is in vayne.

Every thing is for and to an ende.

Of frendeship, at any tyme

Of frendeship, at any time, thou mayst see them, and know what thou wilt.

But one thing differeth, the Ende, and the Begynning.

That onely, is the El, rod, or measure which allready is delivered: The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the Seven (magnificencies of every Seven) stretcheth out it self.

Note

Every one (to be short) shall at all times and seasons, shew the direction in any thing: But, so, thou canst not use them, in the determination, and full ende of every practise.

It is one thing to affectionate; and an other thing to effect.

What thou seest, is true, and to a ~~former~~ furder commoditie: For, with Furderance, every thing in Nature is ayded.

Δ —

Reade over that, which now, lastly, I declared: Then see, if you be not answered.

Δ —

NOTE whose charge it is to deliver it

Therfore must thou know, what that is, all though thou do not, yet, or presently, put it in practise, by him, whose charge it is, to deliver it.

Δ Of your so greatly commended liquor I am desyrous to have furder understanding.

Veritas / Lingua et Vox Angelica

Me: What liquor is more sweete then the dew of Truth, proceding from a fountayne most pure and delectable: even that water which thy mouth hath praised of. What water recreateth more; or cooleth ignorance deeper than the knowledge of our Celestiall speche: your voyces are but fayned: Shaddows of the wordes and voyces that substantially do comprehend every substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confounded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage therof, from the same in the morning to the same at night. Distance is nothing with us, unless it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans sowle.

The powre of the primitive divine ~~spech~~ or Angelicall speche.

We see all things: and nothing is hid from us: respecting our Creation.
The waters shall stand, if they here theyr own speche.
The heavens shall move, and shew them selves, when they know theyr thunder.
Hell shall tremble, when they know what is spoken to them.

The first

ADAM

The first excepted, No man ever was, is, or shall be (excepted whom I except) that ever shall understand, hath or doth know the least part (so it is incomprehensible) of this speche. He named all things (which knew it) and they are so in dede and shalbe so for ever.

54

Angelorum Colloquia. / Tres ab hominibus in caelos rapti cum Angelis conversantes: Enoch Elias & John

Thou shallt speak with us; And we will be spoken with of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three lakes to destroy that Monstre. They are fed with celestiall fode, and they talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. It is determined: els would I not: And may be undetermined yf you break his Commandements.

NOTE / yf

A Stone it is that presseth down all things before it, and kepeth them under him, as the heavens do a clowde. What art thou (O God) and how mighty are the drops of thy mercy, that preparedst ~~man~~ man before to examin thy Mysteries?

Note

The plagues of those that plagued them selves, shall fall uppon you, yf you transgress one iote of your eye sight: For, what you desyre, is graunted: and if you love him, you shall endure for ever. I am not as a clowde, scattered with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for ever (bycause my message is such) and my truth, shall endure for ever.

The boke / The first Language of God Christ.

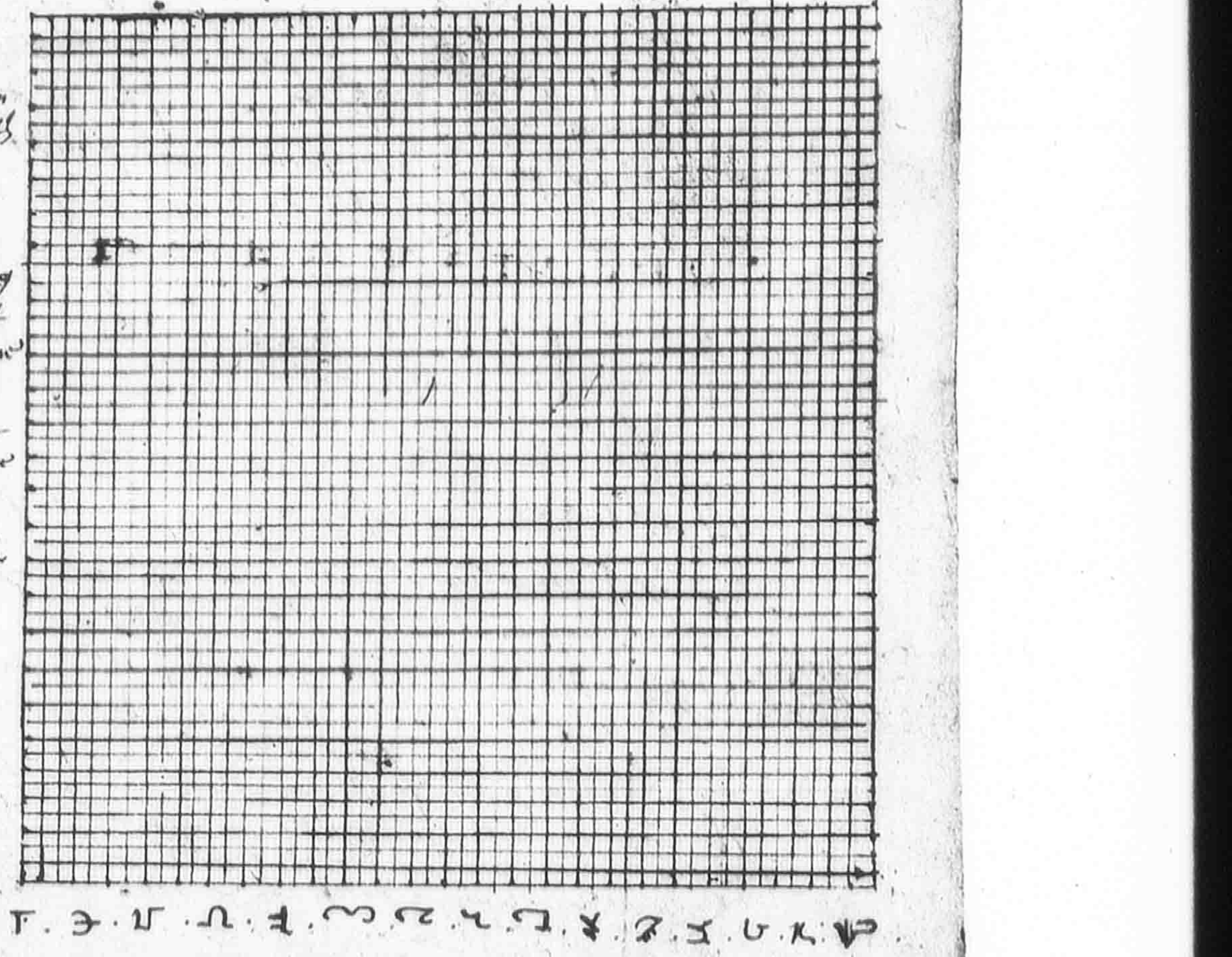
Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor. Lo, this it is. [EK. he sheweth a boke, as he did before all gold] And it is truth; whose truth shall endure for ever.

The collor of the Letters.

21 Characters

EK. The leaves of the boke, are all lyned full of square places, and those square places have characters in them, some more then other: and they all written with cullour, like blud, not yet dry. 49 square spaces, every way, were on every leaf: which made in all. 2401. square places. He wiped his finger on the top of the Table, and there came out above the Table certayn Characters enclosed in no lines: but standing by them selves, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at every pointing.

Me: Note what they are.



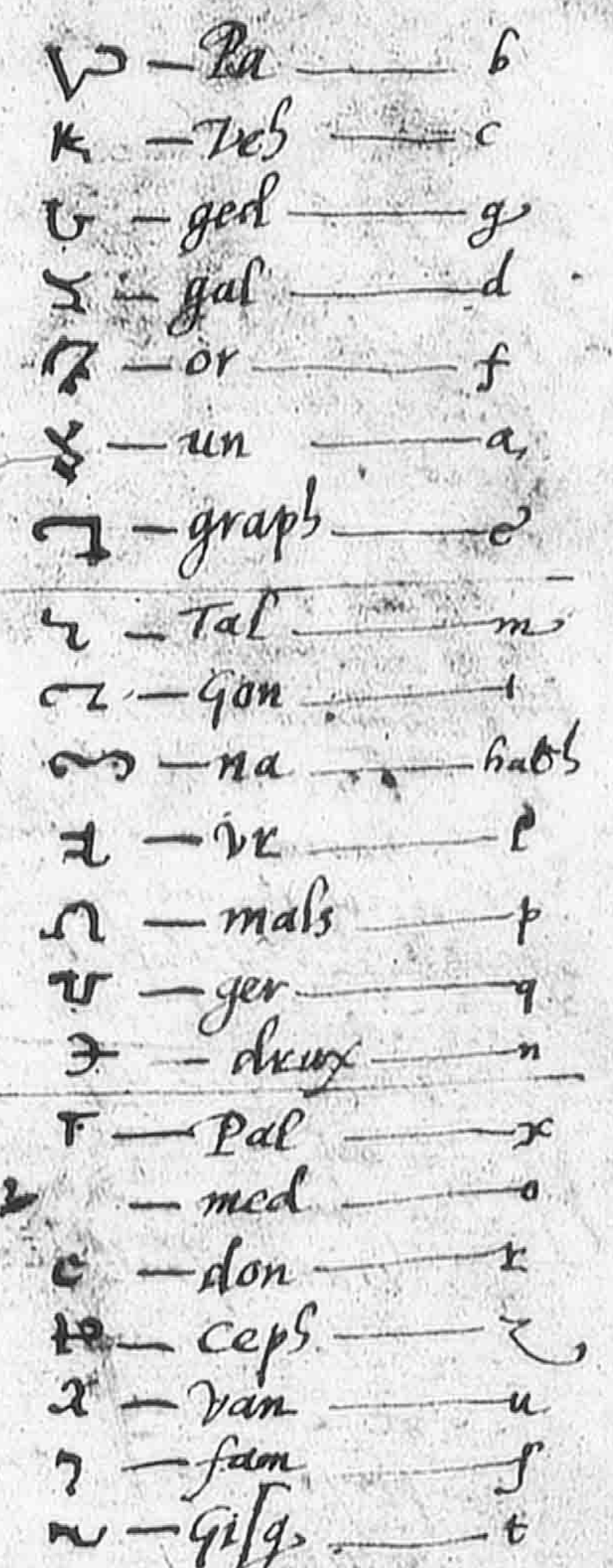
Δ By his often taking things from under the table, it should seme that there should be som shelf under the Table

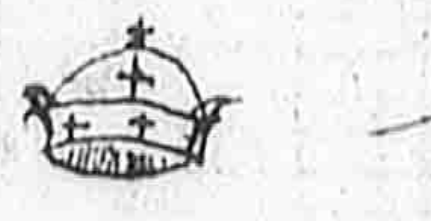
Δ They are Noted.

EK. He toke from under the Table, a thing like a great globe, and set that in the chayre and uppon that Globe, layd the boke. He pointeth to the Characters: and counteth them with his finger, being 21. and begynning from the right hand, toward the left. He putteth of the crown of gold, from his hed: and layeth it, on the Table. His here appeareth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of

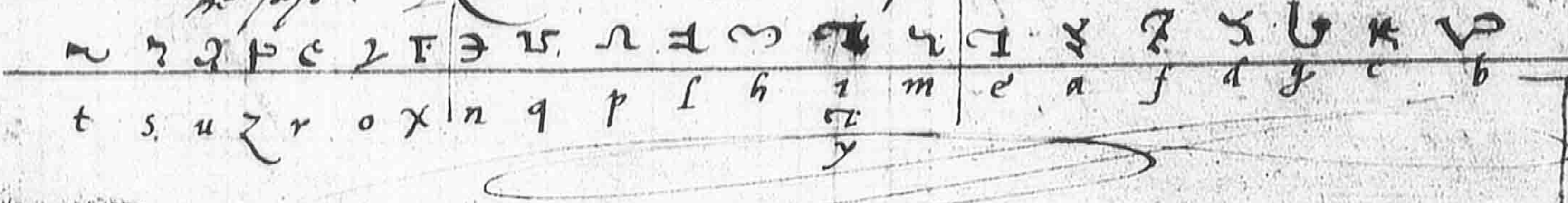
the

the Characters, and sayeth Pa and there ^appered^ in english, or latin letters, Pa: he sayd Veh: and there appered Veh in writing: then Ged: and after that he sayd Vnus Vnus Vnus, Magnus, Magnus Magnus, es. Then he pointed to an other, and sayd Gal, and there appeared Gal: then or. [the voyce sownded orh]. Then Vn [the sownd sownd Vnd,] Then Graph: [the sownd as Grapha, in the throte] Then Tal, [in sownd stall or xtall.] Then gon: then na [but in sownd Nach as it were in the nose.] Then ur, [in sownd our or ourh] Than mals [in sownd machls]. Then Ger [in sownd, gierh]. Then drux, [in sownd droux]. Then Pal. the p being sownded remissly. Then med. he sayd Magna est gloria eius. Ceph sownded like Keph, But before that, was Don: Then Van, Fam, then Gisg. Then he lay down before it: and there cam two long and parted the 21 letters into 3 partes, eche being of 7. he said. Numerus ô perfectissimus, Vnus et Trinus. Gloria tibi, Amen.


Pa — b
Veh — c
ged — g
gal — d
or — f
un — a
graph — e
Tal — m
Gon — i
na — hath
ur — l
mals — p
ger — q
drux — n
Pal — x
med — o
don — r
ceph — z
van — u
fam — s
Gisg — t



Then he put on his Crown, and pluckt a black veale before all in the Chayre. he sayd. Remember to lerne those names without boke, and to know them.


t s u z r o x | n q p l h i/y m | e a f d g c b

Δ. This I deciphered them after a day or two or three.

Martij 26. a meridie ♂ Tuesday. hor. 5 ½

First there was a great noyce of harmony, hard

There appeared two great Armies fighting, and much bludshed on both sides.

A Battayle foreshewed

One Captayne is in red harness, the Contrary Captayn, in white and grene.

There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Captayns side. He and his soldiers had the worst and were putto flight, and they ran away.

The Captayn with the white and grene was Master of the felde: and assembled, and gathered his men to gather after the victorie

Now this Capteyn goeth to a town and semeth with his hand to beate up the towne being a big towne.

There was a voyce hard, saying thus — So shall it be, with 21 more

Δ With what one and twenty?

A voyce — As yet, you can not know.

This shall happen, before the Sonne hath thrise gon his course.

Before two yeres finished Ergo before Aº 1585 Martij 26

EK. Now the Capteyn appeareth alone on fote, in his harness. he holdeth up his hands to heven. He is now vanished away. I meane the Capteyn in white and grene greene

Now

Three.

Now appeareth the red cloth before the Chayre. There come in three. they all make cursy: and two of them went away.

A. Gilbert

Δ Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat ~~by me~~ in my study with Mr Kelly and me: whether it were any Illusion, or thrust of any seducer?

NOTE Election

Me No wicked powre shall enter into this place. Neyther shall iniquitie range where the fyre of his percing Judgment and election doth light; which shall quicken his deadness; and revive his courrage to the avauncement of the name of him, which liveth into

The Apostles on Whitson Sonday.

He chose with fyre and lightened theyr harts, and they immediately understode and felt the Illumination of his glory. What wilt thow?

Δ To the performance of the glorie and encreasing of his name, which shortly maketh ~~and~~ an ende with for ever.

Δ This phrase, for ever, is somwhat dark

Me With this world, for ever.

Δ This geveth some light.

EK. The stone is become very dark

Three. Fowre.

Me As the Buylding is grownded and ended uppon three, So must the mysteries thereof be practised with three. The fowrth is the Boke, which, Lo, is here present.

Δ Must Adrian Gilbert, be made privie of these Mysteries?

A. Gilbert may be made privie, but he is not to be a practiser.

Me Thow hast sayde

Δ May I note to your name any peculier Caracter or syllable to distinguish your speches from ours or others?

Me Medicina sum.

Δ I may then use this syllable Me, to note Medicina or Medicus Dei.

A. Gilbert his Task.

Me Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre. The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred, with the difference of day and night. All things have growen allmost to theyr fullness.

Note a prophesie

Pride

But beware of Pride. We teache duty, Humbleness, and submission.

Shortly shall these things come to passe.

Adrian Gilb.

Δ Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god and the recovery of those miserable people from the middst of hell into which, for many hundred yeres past, and yet continually they do fall, &c

Δ god.

Me Who made thy mowth to prophesy? or, who opened the eyes of thy understanding? Who ~~annoynted~~ thy Jaws, or fed the with unknowen meate: Even he it is, that pricked these things forward, and shall use you as his Instruments to a mightie honor.

Description geographicall

Δ May we require description of the Cuntryes, for his better instruction, &c

Tenebrae post dorsum.

Instruction requisite

Note

Me Let darkness go behinde the, and tempt him not, that iudgeth. These things belong not to my Charge. Thow knowest them, which are sufficient; whan short time shall serve, for the whole instruction. Greater nede were to enquire how or by what meanes thow mayst be made worthy; and so, consequently, have knowledge for the knowing, having and using of this Celestiall medicine.

Forget not

I instructed the before hand, and told the, that both of you must ioyntly lerne those holy letters (for, so, I may boldely call them) in memory: with theyr names: to this intent, that the finger may point to the hed, and the hed to the understanding of his charge.

Both ioyntly EK and I.

for Discoveries making of the seas and forayn londes

Δ You perceyve that I have diverse affayres which at this present do withdraw me from greater diligence vsing to these Characters and their names bringing by hart. And therefore I trust, I shall not offend, if I bestow all the convenient leysure that I shall get, abowt the lerning hereof.

Me Peace, thow talkest, as thowgh, thow vnderstodest not. We know the, We see the in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe. Wherein he that liveth, shall approve him self alive. Beautifull are the footesteps of his comming, and great is the revenge of the wicked.

God will shew him self alive

Liber O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen sigilli tui. Lumen Medicinæ meæ, vobis

EK. he holdeth his hands abroad. He draweth the curten.

Δ. Gloria Laus et honor Deo pri et F. et S.S. Amen.

Martij 28 Thursday morning — Mawndy Thursday

Insidiatores A voyce. Pereant omnes qui insidiantur virtuti nois mei: et qui Lumen ~~est~~ absconderunt Justitiæ meæ.

EK. Now the vale is plucked away.

Three appeare, as before time.

All three sayd — Multa nos, quia multa patitur ipse.

EK. The two go away: and the third remayneth, who is like in all poynts to him, who yesterday to me alone in your absence had declared him self to be an Illuder. Δ NOTE, for the better vnderstanding of this dayes Acte it may be remembred that E Kelly, while I (John Dee) was at London, yesterday (being wensday) had vsed meanes to have conference with the good Creatures, with whome we have dealing iointly: and that there appeared one very like vnto our good frende, who toke vpon him to be the same and was forced to be constrayned by EK to tell the truth: and therefore his outward beautifull apparell semed to go of and his body appeared heary and he confessed that he was an Illuder &c. Whereuppon EK was in a great perplexitie of mynde, and was redy to have gone his way. And at my comming home told me a long processe of the temptation &c. But I comforted him, and wold not yeld to his opinion, but did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessary: and that therefore He wold not geve his children a stone for bred, or a Scorpion for nedefull fode requyred &c. And this morning the matter was propownded by me, and thereuppon the former sayings were vsed, and all the consequency of matter, which hereafter is recorded.

Pilosus

Δ The verite I require of yesterdays doings with EK in my absence.

Camikas zure, he sayd, holding his hands vp to heaven.

EK. he walketh vp and down, and semeth angry: and did beat his hands to gether. There commeth a little streame of fire which from above and came to his hed. he kneleth down before the Chayre, and loketh vp, and sayde

Me Oh how brittle are the works of thy hands [he looked vp] whose imperfections are more innumerable then the sands of the sea: or clowds that were lifted vp since the beginning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor (O God) to dwell in place of glory: His lying lipps presume against Truth: Whilest thow suffrest his old and withered face to be garnished with thy beawty. Heavines is his seat, yet are his lipps myrthfull: and little there is that

that

that separateth him from the dignitie of honor: But his punishment is ~~so~~ sufficient, his dishonor vnspeakable, and his damnation for ever: which how bitter it is, is great and vnspeakable. Thow, O thow (I say) that suffrest (which hast estranged him so far from thy glory) makest only manifest. But yet how long shall the sonnes of men puff vp them selves with bragging and bosting of that they see not? But (alas) All things are confownded, and are contrary to thy commandements: some only which differ, remayn with concordant myndes praysing the, and lifting vp thy name as much as strength performeth. But great is thy glory and long sufferance manifested, in that thow dost not only with grief behold theyr synnes, but like a iust iudge favorably dost ponder the grevousnes of theyr enemies, which infect theyr myndes, and blynde the light which thow hast geven ~~to~~ theyr vnderstanding, with inflammations bodyly, instigations worldly, and temptations innumerable. Great therfore and most great, and none greater can be, which derydest the Adversarie, and healest the weak: whose smalnes of habilitie thow canst augment, wherein the mystery of thy great glorie and might, is manifest. Thy seat yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, you great and most holy, is thy everlasting kingdome for ever.

EK. Now he standeth vp, and sayd

Raphaëlis officium Me As I have all ready told, from whome I cam, so have I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I persuade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure ~~is a measure~~ to distinguish * from falshode, light from darknes and honor from dishonor. The more they are like vs (as shew them selves so, for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold have devoured thy sowle. [loking to EK] But whome God hath chosen, shall none overturne. Brag not. Eyther Credyt my words by thyne owne reason. But Consider that diverse may be dishonored, yea though they be in honor. yet shallt not thow neyther be overturned with the one wynde nor the other: though the afflictions that shall follow the, be great and hard.

*forte, truth

Afflictions to EK.

In my words are no error: neyther have you felt my lipps vntrew. When I kneled, I spake for you. But I have promised that No vnclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are fallen and cure or shut vp the wounds, which they are permitted to work vppon man, as tokens of God his Justice.

this place

Raphaëlis officium

I call the same god, (whome I have called before) to recorde, that these words are true, my sayings iust, and his mercy more perfect. Whilest heven endureth, and erth lasteth, never shall be razed out the Memorie of these Actions. Vse Humilitie: Rejoyce when the enemy is discomforted in his trayning, and inventions: A punishment so great, Et cætera.

Note the durance of these Memorialls

When I yoked your * fathers together, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

* Note of the vision which was shewed Aº 1582.

Thank God: Be mercifull: forget your synnes: and prepare your selves, For great and wonderfull is the immediate power of him that illuminateth from above.

It shall light uppon you: For those that are present with him, lived with him, eat and drank with him, [and] were instructed by him, were

but

but hearers only. At length God was glorified, in one instant a thing brought unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory I have sayd.

Δ

Me. Behold. Veniat vindictam Dei, et percutiat linguam mentientem.

EK. He goeth his waye and taketh all with him, table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit who yesterday delt so doubtfully with EK. One of them holding him by the arme, sayd Speak now for your self, you could speak yesterday. They all drew theyr swords: they shewed fire. And there seamed a water to com in, but it went away agayn.

A voyce — Dicat, nam suum non est.

EK. Now is the Skroll with the Carecters brought in, which was found by spirituall direction this ~~last~~ month, the 12 day, about 10½ after none. by Mr Kelly and Master Husy.

The finding of the Skroll, of the Treasors.

He semeth now ~~as~~ as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce — Els could I not speak.

Δ Seing now thow canst speak, answer me.

The wicked sayd — Ask quickly.

Δ What is thy Name? — The wicked answered Gargat.

Δ What is the content of that Skroll? — Gar. I know not.

Δ In the name of Jesus, I charge the to tell me the truth as concerning that Roll here shewed. — Gar. I have counterfeted this roll, and brought it. for it is not the true roll.

Counterfeted Roll.

Vide infra pag. 152. 153.

Δ After ~~many~~ many words between him and me, and the more bycause he denyed that he knew I my glorie belonging to God, I urged him so, at length with short and evident argument, that he answered he must confess the powre and glorie of God: and sayd, that he was damned for ever. And did wish damnation to me: And I requested God to use his Justice on him, for the glory of his name: then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

Δ All the Company fell on him, and hewed him in peaces: and digged a hole in the earth, with theyr swords, and he fell in, and ~~then~~ after that was a mighty roaring hard.

A voyce — Sic soleo iniustis.

Δ The Company went away. There cam a fire and semed to burn all the howse.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

Δ Then returned our frende Me, and all semed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the Chayre covered with a red covering &c.

Me. Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.

Write

Δ Master Kelly, is your doubt of the spirit, now taken away?

E.K. Yea truely, I beseche God to forgeve me.

Me. Dixisti, et fac bene.

Δ As concerning Adrian Gilbert, there might be some doubt in common externall judgment, of his aptnes to the performance of the voyage with the appurtenances, But the secret of God his providence, I will not meddle withall: for he can make infants speak, and the dum to shew forth his glory &c.

A.G.

Me. Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing?

---

of nothing? or man, so brittle a substance? Nature bryngeth up her soldiers amongst trees and herbs, like a gentle fyre: In beasts and all the Creatures of the felde, waters, and earth, in a palpable imagination: Amongst the sonnes of men, she avaunceth her self, wholy in the light of understanding. In all these she walketh by her own qualitie, mixing the quantitie, with her before judged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. If Nature have such powre, What powre hath our God, and how great is his might in those in whome He kindleth a whole understanding. The strength of body and inward man, with the strength of him that also leadeth him, are augmented and diminished at his pleasure. If earth, in mixture become fyre, how much more shall he encrease, whom God hath strengthened: If he wold have conquered with thowsands, he wold not have sent back the dogged harted people. If riches or wisdom were his felicitie, he wold have kindled the twelve Lamps of his eternall light, on a higher mountayne: But he chose them in the valleys, and from the working place. I think this be sufficient to confirme your understanding.

Δ Note Body Soule spirit

The 12 Apostles

Δ I trust, God be not offended with this matter propownded &c.

Me. He is pleased: And it is endless. Eternitie is mighty and glorious to the righteous.

Δ When shall I make him privie of these things?

Me. When thow wilt. For every thing is acceptable with those that are accepted. See thow comfort him, and be his Father.

A.G.

Δ As concerning John Davis, we are to ask somwhat &c.

Me. John Davis is not of my Kalendar. Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed. God be emongst you.

Jo. Davis

Lern the Alfabet.

EK. He hath drawn the curten of red.

Δ Soli Deo sit omnis honor et gloria. Amen.

Mawndy Thursday, after None. hor. 3½

Δ The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the Chayre. Two went away, and the third remayned there, as before.

Δ As concerning the Kalendar to be reformed, I am greved that her Matie will not reforme it in the best termes of verite. And as for the privilege for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be granted. Therfore both these points, respecting her Matie, I wold gladly have counsayle, such as in the judgment of the highest might be most for my behofe, to follow.

The reformation of the Kalender.

Me. In one government there are sundry principall partes: Every part in subdivision conteyneth many and sundry offices: Many Offices require many disposers: yet hath every disposition continually some partition in his qualities. All things, one thing: And one thing, something: Something many things, and many things, most innumerable. The heavens in proportion are governed universally of a few; particularly of many: eche place possesseth his division: and every thing divided, his propertie. Primus ar governors which move and stir them up to work, as it is provided, and to behold in speculation how every particular Action, shall have due, perfect and

Angeli proprii

and appropriated Locall being, motion and Condition
Subiects (yea, the Highest) are stirred up, by their proper Angels:
The inferior sort do follow the disposition of their leaders
Vertue and Vice dwell every where
Light and darknes, are allways intermedled
Consider, How I speak it.

Peculier and proper Instigators

The myndes of all that move, even unto the best qualitie in Nature, have
of them selves proper vertue: and therfore proper Instigators.
I call to memory thy wordes, the manner of thy speche, and the verie purpose
or meaning wherewith it is uttered. I see thy Infirmities, and know
what thow desyrest.

God his Elect.

But mark me, Whom God commonly choseth, shalbe whom the
Princes of the Erth do disdayn.
Consider, how the prophet that slew that Monstrous Gyant, had his
election.
God respecteth not princes, particularly, so much as the state of his whole
people. For in Princes mouthes, is there poyson, as well as proverbs.
And in one hart, more Synne, then a whole world can conteyn.
Yt is not myne office to meddle with their vanities, neyther is it a part of
my pageant to towch any thing that tasteth not of Medicine.

Medicine

But what? doth thy mynde reply? Dost thow think, that my Commission
herin, to a troubled mynde, is, (though it can be) Medicinall:
Peradventure thow thinkest I am not [in] thy marrow: yes I have byn
long in the hyghest part of thy body, and therfore am touching thy persuaded
of thy meaning.

Raphael long tyme visiting my hed

Δ In dede, I thought that your good Counsaile, was or might be a remedie
and a medicine to my afflicted mynde, for this unperfectly doings in the
~~the~~ two former points expressed.

Me Behold, when that thy earthly man would seduce thee. Dost thow think
that if it pleas god, it shall not please the Prince? Is it not ne-
cessarie, all ready prepared?
Secretum dico.

A secret

For all things are limited, with a full mensuration, and unsercheable
forsight: yea, I say, all ready, unto the ende.
Be not discomforted. Quayle not at the blast of a small tempest:

Lingua dolosa.

For those that speak thee fayre, have dissembling harts; and privilie do
they shote at thee, with arrowes of reproche.

England.

When they shall have nede of thee: I meane, of the help of God,
through thee, (Some shut up, some entangled, some gad-
ding like masterles Dogges,) Then shall they gladly seke thee

Miserie to come

and desyre to finde thee. They shall smell oute thy foteteps,
and thow shalt not see them. The key of their Cares
shalt thow be Master of: And they them selves shall not unlok
their owne grevousness. yea they shall say, Oh let the earth devour us.
But I am to long. I answer thee, allthough it be not my office,

Note. each in his office.

to declare that thow desirest: yet for that thow desyrest my Medicine

Praevalescentia

I say, Thow shalt prevayle agaynst them, yea even agaynst the Mightiest.
As thow wilt, so shall it be in God his blessings.
Beware of Vayne glory. Use few wordes
Thy weapons, are small, But thy Conquest shalbe great.

Conquest

Lo. doth this satisfy thee. Have a firme fayth:

A firm fayth.

It is

All officis

It is the greatest lesson. Be it unto thee as thow hast delive
One thing I counsell thee, for all Officis. Thow hast in
subiection all Offices: Use them when it pleaseth thee,
And as thy Instruction hath byn
I have sayde.

65 65

Δ As things be planted here, for preparation of Table, Sigillum
Dei &c which things are not portable with ease: So,
bycause I think, that some service to be done in gods purpose
by me, will require other places than this howse, So shall
diverse my practises have (as I think) a more compendious manner, and redy
to be executed in any place &c.

Me Truely thow hast sayd, and so shall it fall unto thee.
As I am here in this place and yet in dede not, So, here:
So shall it fall oute, and follow in the Mysteries of your
Associated Operation.

Δ: and EK, and A. Gilbert

The other shall be, but, as a necessary help to the first Practise,
to plant the Tree: which being confirmed and strongly
rooted shall bring forth fruite, most abundantly.

The erth } 1. EK
The Tree } 2. Δ
The planter } 3. AG

The Erth and the tree, can not be separated

The Planter may be separated: from Tree and Erth

This is the ende, and true it is.
Let him be record, whom I beare record of here,
And so, with thee, Amen.

Note Lerne the Alfabet

I must help thee. Lerne ioyntly the Elements or grounds of this
heavenly doctrine; the ende and Consummation of all thy desyred thirst:
in the which God shall performe thee, thy Philosophicall Harmonie
in prayer. Thow knowest what I meane.

Δ* Philosophicall Harmonie in prayer is ment by the prayer which I [illegible] of dayly use, [illegible]

The Eternall physitian minister his heavenly grace and continuall
blessings uppon you, to the Glorie of his name, execution
of your procedings, and holy and insatiable desires.

Δ Amen: Omnipotenti Deo, nostro,
Creatori Redemptori et
Sanctificatori, omnis honor
Laus et gratiarum actio.
Amen.

Iesus.

On good friday: After None

Δ There was a savor of fire felt by EK
There semed one with a sword, suddenly to thrust out of the stone at EK his hed.
Whereat he started; and sayd he felt a thing (immediately) creping within his hed,
and in that point became all in a ~~[illegible]~~ sweat. And he remayned much misliking
the moving and creping of the thing in his hed. At a quarter of an howre ende
it cam to one place: and so ceased somwhat. Upon the Curteyn was drawen
away: and there appeared the Table, and the Chayre covered.
Then cam three, two went away and the one remayned: as before was used.
EK held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me The taste of this mercifull potion, yea the savour only of the vessell worketh
most extremely agaynst the maymed drowsines of ignorance. If the hand be heavy,
how weighty and ponderous shall the whole world be? What will ye
Δ this he sayd

Δ This he sayd uppon our silence after his former wordes. I answered, we desyred to know the Mysteries of the boke.

The Boke now appeared (the cover of the Chayre being taken away) the boke lying ~~lying~~ uppon a round thing: which E.K. was not yet able to discern what it is.

The first ~~leaf~~ side first leaf of the boke appeared full of the former letters, ~~eche~~ every side having 49 tymes 49 square places, with letters some more then other.

Me. Every side conteyneth 2400 and one ~~letter~~ od letter.

49
49
441
196
2401

E.K. All the letters seme to be of bloddy collor, and wet. The lines betwene the squares, seme to be like a shadow.

In the first square were 7 letters

Me. Say After me: But pray first, ere you begynne. Δ We prayed

E.K. All became blak as pych in the boke

Then it became light agayne.

Now he pointeth up, with his rod of gold divided into 3 equal partes, which rod he toke from under the Table.

Me. Keps van [he lifted his face to heven]

7	6	5	4	3	2	1

1. Don graps fam veh na.

EK. Now he kneleth down, and holdeth up his hands:

The letters of the first Square, ar 7.

Now he pointeth to the Lord

2. Med gal [E.K. he turneth him self about.

3. Un gal Un Mals na

Me Thrise seven, Thre and All one: and his mercy endureth for ever.

4. Tal Un Ureh.
5. Fam graps Fam.
6. Ged graps drux med.
7. Un van.
8. Tal Un don ur Un drux. sounded as Drux.
9. Med
10. Tal van fam mals Un.
11. Un ged gon med gal.
12. Mals Un drux
13. Ged Un.
14. Fam graps fam.
15. ged Un tal mals graps gal Un keps
16. Veh Un mals veh drux graps na   Δ capenes
17. ged med.
18. med gal.
19. Fam graps tal graps ur Un pa van ged graps drux
20. Gal med tal drux Un.
21. mals na gon Un tal
22. ged Un
23. van Un drux veh don Un drux. 100
24. Van don graps mals don graps fam

EK. Now he semeth to wepe, and knock his brest.

he pointeth with the rod, up, agayn, and sayd

25. Un gal graps mals gal
26. Un keps graps
27. Gal don van keps
28. Gisg Un don gal graps tal Un na.

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29. van Un
30. veh graps fam gisg fam.
31. ged don Un mals Un gal   he stayed here a good while.
32. fam graps gal
33. van drux pa Un don
34. gal med tal gon med Ur
35. Un gal graps mals med Un gal
39. 38. 37. 36. veh na graps van Un veh na. | Tal Un na | Med fam fam na graps | gal Un mals na |
~~40~~ med drux gon keps gal Un don. This is a word
~~41~~ mals Un drux ged graps mals na gon.

EK: Now he walked up and down before the Chayre: and cam agayn and pointed.

The letters now following seme to be written with Clay.

42. Med gal Un tal na
43. ged graps tal graps gal fam Un ur : eight letters   100
44. Un
45. gal gon drux med keps Un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. Un gal mals van drux
48. Gal Un don
49. ged Un don tal graps fam: he walked betwene the setting of tal and graps.

There are six letters in that word.

Me. Say after me (Shall I speak the Mysteries of thy glory, which thou hast secreted from the Inhabitants uppon the erth? yea Lord, it is thy will, whose hed is high, and seke every where, redy to revenge the blud of Innocents, and to call home the lost Shepe.)

ureſk and zureſk are all one.

Δ perchance zureſch, with ch for K, and so the word shall be of 7 letters.

1

Say after me zureſk od adaph mal ~~zez~~ geno au marlan oh muzpa
(ses: the letters shall ... ses ... pe ... z ... kapſene)
agiod pan ga ~~zez~~ gampſedax Kapene gole od
(m ... pſiam ... s)
semelabugen donkna fian ga vankran vreprez
(d aze ... z ... keztz)
adeph ~~axe~~ axe drux Tardemah va tzeſts grapad.
(unbar ... ceſts)
zed unba domol adepoad chieuak mah oſle daph
(z)
omixdar pangepi adamh gemedsol a dinoxa hoxpor
(gharmes)
adpun dax garmes.

Me. I teache. let this lesson instruct the to read all that shalbe gathered out of this boke ~~hereafter~~. It is not to be spoken, but in the time of his own time. It shalbe sufficient to instruct the: Fare well.

* it is not to be spoken or ... practised, but when the time appointed is come

E.K. Now he covereth the boke with the veale.

Δ Prayses and Thankes be rendred to god, of us his sely ones, now and ever. Amen.

Δ Note. All the former letters and words in the squares, were onely in the first or upper row ~~of the side~~ begynning at the right hand, and so going orderly to the left. And secondly Note that this Lesson be red, pointing with his rod orderly uppon the same forsayd first row.

Martij 31. Easter day after none abowt 4.

EK. hard first a sownd of Musicall harmonie

Δ The Vayle was plukt away

Three cam in, two went away, as was before accustomed.

EK. Now he hath done. he riseth and pulleth the Vayle fro the Chayre.

That Vayle was of collor as a raynbow.

The boke appeared playne and evidently on the globe in the Chayre.

EK felt the thing come in his hed as the other day it did.

Me. taketh out the rod from under the table: he sayd

Æternitas in Cælo

Δ upon my staring somewhat, he sayd, What wilt thow?

Δ The proceeding instruction necessary for understanding of the boke.

Me. Mensuratur. Δ he putteth up his rod to the boke

Me. Sint oculi illorũ clari, ut intelligant [he held up his hands and semed to pray.

He poynted now to the second rowe of the 49 rowes of the first page of the boke; and sayd

Secundus a primo

1 Gon na graphs na van fam veh na. Now he walketh up and down.
2 ged don med drux na vn gal med Keps he walketh agayn
3 1. Vn don gal graphs drux [he walked agayn..
4 2. med
5 3. drux vn [he walked
6 4. ged graphs tal mals [he walketh] vn vr med. [7 letters.
7 5. med gon veh vn fam tal vn drux
8 6. van vn drux gal don graphs fam
9 7. med don gal vn
10 8. van graphs van graphs gon vn na
11 9. drux med fam
12 10. mals vr gon ged drux vn mals na graphs
13 11. Keps vn tal mals med drux med drux
14 12. vn drux graphs mals na
15 13. med mals na graphs veh gal [here, veh or gal is indifferent.
16 14. vn
17 15. Tal graphs gal med Keps [or rather] pal [so it shalbe better understode
18 16 Tal vn don van drux graphs
19 17 ged graphs drux vn
20 18 mals don graphs fam [. Now he walketh
21 19 drux med
22 20 gal vn fam tal vn gisg
23 21 van med don gisg fam
24 22 tal vn drux ged graphs gisg [so it is
25 23 vn
~~24~~ gal graphs van drux graphs
26 25 gal vn tal mals na
27 26 drux vn pal gisg
28 27 med fam
29 28 van vn drux gal graphs tal na drux vn pal vn gisg [12 letters

Δ Note this diversitie of sownd and wryting: as X for Z

med don

30 29 med don med mals na vn fam
31 30 van med don
32 31 tal gon drux med gal vn vr
33 32 vn tal van gal vn fam
34 33 ged graphs don
35 34 mals vn
36 35 med
37 36 gal vn pal Keps van tal
38 37 pa vn drux veh graphs fam
39 38 med don gal vn drux. [Now he maketh low obeysance to the chayreward.
40 39 Mals vn Incomprehensibiles es in æternitate tua.
41 40 Mals don graphs fam
42 van tal pa vr med fam gal vn
43 van med don pal
44 drux vn gal med drux
45 mals vn gisg don med mals na graphs fam.
46 van drux gal graphs fam.
47 vn gal med drux
48 ged vn drux graphs pa drux fam.
49 gon na graphs na van gal Keps

Δ forte Van
Aspici debet

Me. Shall I rede it? Δ We pray you..

2

Gronhadoz oicasman
Ihehusch Gronhadox arden, o na gempalo micasman
veueiah
vandres orda beuegiah nos plignase zamponon aneps. [there is a stop]
Opsad a medox marune gena pras no dasmat. Vorts manget
vandemnaxat
A deüne damps. naxt os vandemnaxat. oropsay vor
minodal amuda ger pa o daxzum vanzies ordan ma
pres vmblosda vorx nadon patrophes vndes adon ganebus.
Ihehudz

Δ Note | A deüne must be pronownced as one worde: like as Res publica, in latin. els here wold seme to be 50. words. but, A deüne, cam out of one square.

Δ Gehudz consisteth of 6 letters: But Gon na graphs na van gal Keps consisteth of 7. I wold gladly be resolved of that dowt if it pleas you.

EK. he boweth down, and put the rod away, and than kneled down.

Δ He rose and asked me What wilt thow?

Δ The former question to be solved. Me. Thow hast written false: for, it must be Ihehudz; and so it is of 7 letters.

Δ Yf every side conteyne 49 rowes, and every rowe will require so much tyme to be receyved as this hath done it may seme that very long time will be requisite to this doctrine receyving: But if it be gods good liking, we wold fayne have some abridgement of it or compendious manner, whereby we might the sooner be in the work of gods service

Note and take hede from hence forward.

EK The Chayre and the Table are snatched away, and seme to fly toward heven And nothing appeared in the Stone at all. But it was all transparent clere.

Δ What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in this Mysteries, for propownding or requiring a Compendious Method &c Then we are very sorry, and ask forgivenes for the rashnes of our lipps: and desyre his mercy not to deale so rigorously with (cra) with vs: as though we had sufficient wisdom or warrant, to demaund of such matters or requests making to his ministers. Let vs not be so sped of the holy one of Israel: but let his mercy abound with vs to his glorie. Amen

EK. Now commeth all down agayn, as before

Me: What are the sonnes of men, that they put time in her own bosom? or measure a judgment that is unsearchable?

Δ

Me: I help thy imperfections. What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, thus much understand

Of the boke

49 Powres with theyr Inferiors vide sup. 48 after a sort: and 1. vide Martij 24.

Angelicall Language

As I haue sayde: The 49 partes of this boke 49 voyces, Whereunto the so many powres, with theyr inferiors and subjects, haue byn, are, and shalbe obedient

Every Element in this mysterie is a world of Understanding

Every one knoweth here what is his due obedience: and this shall differ the in specie from a mortall creature

Consider with thy self, how thow strivest agaynst thyne own light, and shaddowest the windows of thyne own Understanding

I haue sayde: Be it unto the, as God will.

I am not a powre or whirlewynde that giveth occasion of offence.

Longe fuimus a peruersitate destructionis

Thus much I haue sayd, for thy reformation and Understanding

Δ

Me — Raphael is to be absent for a certayn time: but his powre shall be here

Lo, Untill the secrets of this boke be written, I come no more: neyther of me shall you haue any apparition. Yet, my powre, my office shall be here

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre

Of the boke — Languages

Every Elementall hath 49 manner of Understandings

Therin is comprehended so many languages

They are all spoken at ones, and severally, by them selues, by distinction may be spoken.

Untill thow come to the Citie, thow canst not behold the beauty thereof.

Nihil hic est, quod non est perfectum.

I go. I haue sayde (and it is true)

No unclean thing shall enter:

Much less, then, here. For, it is the sight of whose Maiestie we tremble and quake at

He shall teache, of him self; for, we are ~~un~~ not worthy

What then, of your selues? But such is his great and singular fauor

Δ Note, that we shalbe Theodidacti, of god him self taught, no Angel herin

---

Potentia.

fauor, that, he is ~~of him~~ of him self, and with those, whom he choseth.

68

71

The ende of all things is at hand

For, the ende of all things, is at hand, and powre must distinguish, or els nothing can prevayle

What you here, yea what thow feelest, by thy finger, Recorde, and seale sure. This is all, and in this is conteyned all, that comprehendeth all. The allmighty powre and profundity of his glory.

What els?

The sight of God

As thow seest, and till he see, whose sight is the light of this his own powre. His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you

EK. He plucketh the veale over all.

A voyce afterward — Ne Ne Ne na fabes

Δ Sanctus Sanctus Sanctus Dns Deus Zebaoth: Pleni sunt caeli et terra gloria Maiestatis eius. Cui Soli. sit honor, Laus et gloria

Amen

1583. Aprilis 2. Tuesday. Jesus. † before none

Δ A voyce like a thunder was first hard

The Chayre and Table appered

There appered fyre in the Chayre, and burnt away the veale or covering ~~thereof~~ thereof

The collor of the flame of the fire was as of Aqua vitae ~~bent~~ burnt.

A voyce — SUM.

EK. There goeth a clowd or smoke from the Chayre, and covereth the Table

That smoke filled all the place

A voyce — Impleta sunt omnia gloria et honore tuo

EK. All is become clere, saue the Table which remayned covered with the clowde still

A great thunder ~~began~~ agayn, and the chayre remayned all in fire.

Now the boke appeareth evidently, lyeng uppon the Globe in the Chayre and the letters appered wet styll, as if they were blud

Note, fire

There appered fire to be throwen oute of the stone, uppon EK

The sownd of many voyces seemed to pronownce this — Let all things prayse him and extoll his name for euer

EK. The fire is still in the Chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire

A voyce — Sic soleo errores hominum purificare.

A voyce — Say what you see

EK. I see letters, as I saw before

Move not from your places

A voyce — Move not from your places; for, this place is holy.

A voyce — Read. — EK, I cannot.

Δ you ~~shold~~

Δ you ſhold haue formed the Caracters perfectly and theyr names, that you mighte now haue redyly named them to me as you ſhold ſee them.

Fire agayn

Then there flaſhed fire vppon EK agayne.

A voyce —— Say what thow thinkeſt. Δ he ſayd ſo to EK.

EK. My hed is all on fire

A voyce — What thow thinkeſt, euery word that ſpeak.

EK. I can read all, now, moſt perfectly and in the third row thus I ſee to be red.

Δ I doubt which of theſe 3 must ſerue z s c

The third row of the first page.

z e

Palcé duxma ge na dem oh elog da ved ge
ma fedes o ned a tha lepas nes dm &
Thesedetha dan vanjem onpse dabim oh ~~—~~ nax
palse ge dah maz gem fatesged oh mal. dom
gemps naha Lax vu Lutúdah ages nagel osch.
macom adeps a dosch ma sanda.

EK. ~~Now~~ it thundreth agayn

A voyce — Ego sum qui in te   Mihi ergo qui Sum

Δ Non nobis domine non nobis, sed nomini tuo damus gloriam.

The fowrth row. Δ Then EK red the fowrth row, as followeth

Pah o mata nax lasco vana ar von zimah
la de de pah o gram nes ca pan amphan van
zebog ahah dauez öl ga. Van gedo oba ne
daph aged onédon pan le ges ma gas axa
nah alpod ne alida phar ör ad geméjad
argla nado oges.

Δ Blessed be the name of the Higheſt who giueth light and vnderſtanding.

EK. It thundreth agayn. All is couered.

A voyce ——— Orate.

Δ We prayed. and returning to the work agayn, the fire couered all ſtill and EK hard ~~voyces~~ voyces, ſinging (as a far of) very melodiouſly. Then all became euident agayn vnto EK his perfect Iudgment.

The fifth row. Δ EK then red thus

pronounced
miser

Maheth ar. mices achaps pax mara geduth alides

mansh

orcánor mancs arseth. olontax angeban vox portex
ah pamo. agématon burise ganport. vdrios pasch.

Machel

~~67~~ 72

Machel sen adim zembuges & vox mara.
gons thehusch dah pársodan maah alsplan

adipr   arkad

dongéhes *adipr agmot. archad dons a
dax van famlet a dex arge pa gens.

*it is sygnification

The sixth row.

Van danzan oripat es vami gest ageff

pardas

ormaténodah zálpala doniton pasdaes gánpogam
vndanpel adim achaps máradon oxámax
anólpse dan ies voxud mar vox thedutharh
aggs pal med lese & IAN lesa dox parmix

dros

o droes marsibles aho dan adeps ulos iads

akos

ascleh da verox ans dalps che damps lam achos &

EK. There is a great thundring agayn

Δ It is the hand of the higheſt, who will get him honor by his own works.

EK. The voyce and ſound of pleaſantnes and reioycing was hard. and all was dark

Locus sanctus

A ſmall voyce —— Locus est hic sanctus.

An other voyce —— Sacer est a te Domine.

EK. All is now opened agayne.

Δ. Then EK, red thus

The seventh row.

iah

Amidan gas lesco van gedon amchih ax or.

Lesgomps

madol cramsa ne dah vadgs Lesgamps ax:
mara panosch aschedh or samhámpors asco &
pacadahaah asto a vdrios archads ors armi.
pamphica lan gehed druxarh fres adma. -nah
pamphes ea vanglor brisfog mahad & no poho a
palgeh donla def archas NA. vegel.

Ascó, with the prick ouer the ó, is to be pronownced as Asto.

The eight row.

vnam

Vnaem palugh agan drosad ger max. sa lefe pandas
mars langed vndes mar. pachad odidos martibah

(126.)

Vdramah noges gar + Lenges argraphe drulthe

Las aserapbos + gamled cam led caps Smcol

lumrad V ma . pa granse papbres a drimox a

dempbe NA . gemle o danpsa NA ges a

ne gaps a +

EK: The sownd of Melodie, begynneth agayne

Δ. The fire cam from EK his eyes, and went into the Stone agayne

And then, he could not perceyve, or read one worde

The Fyre flashed very thik, and all was covered with a Veale.

Note: this Mysterie of God his powre drawen to him self agayne.

Δ Prayse ye the Lord, and extoll his name:
For, his hand hath wrought wundrous
works, for his owne glorie.
~~Whose name which~~
Amen.

Aprilis 3. Wensday, Forenone

Δ First the Curten was drawen away: and then all appeared on fire: The whole place all over. EK hard voyces, but could not discern any thing but the humming of them

Δ There cam fire agayn (out of the stone) uppon EK, all his body over

EK. The fire so diminisheth it self that the boke may be perceyved.

A Voyce ——— Magnus Magnus Magnus

Locus sacer — An other voyce ——— Locus Sacer et acceptabilis Deo

EK felt the fire to gather up into his hed

~~Sho~~ Shortly after he could read the boke, as he could do yesterday.

Δ of the first character of Ulla, [illegible]

[illegible]

The ninthe Row. Ulla dos aco par semna gan var se gar on dun.

sebo dax se pal genso vax necra par sesqui nat +

ex
axo nat sesqui ax olna dam var gen vox nap vax +

Uro varca cas nol vndat vom sangef famsed . ok +

Sib adra gad gesco vansax ora gal parsa +

The Tenth. Varo + nab vbrah NA pa uotol ged ade

pa

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(127)

isem
pa cem na dax + van sebra dah oghe ascim ~~70~~

o nap gem phe axo or + nec a ve da pengon . 73

vdrah / iobed
a moroh ah oha aspah + niz ab vdrah gohed

a carnat dan faxmal gamph + gamph nacro

vax asclad caf prac cruscanse +

gohed, pronownced as iohed signifieth One everlasting and all things descending uppon One. and gohed Ascha is as much to say as One god.

canse, signifieth mightie: and Cruscanse, more mightie.

the a produced
gam + ohe gemph ubrah ax + orpna

the last h remisse sownded
nex or napo, gemlo + a cheph can sedlo

pam geman ange hanzu (ALLA +) cappo se

damo gam vas oro dax va ~~gh~~ + ges palo

palme pola +

The eleventh Row.

All these which have lines under them are ech but one word of diverse syllables being 9 words of them.

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth Two separated

EK. All these (which red) fall out and all the rows, before, likewise.

A Voyce ——— Prayse God.

and after, was this sh[illegible]ed.

Δ We prayed.

Gals ange no tempa ro sama dan genze axe +

falod amzuh acurtoh saxx par mano gan vox

á must be sownded long
no + gramsa gem sadgla loh vrox sappos

iad ah oha vnra +

Δ This was a parcell of a row, which only appered by him self.

Δ At no, ende [illegible], and so here ar. 10. other

Δ Now appeared an other row.

This Se is of nine and fiftie word [illegible] to them before

vns
Se gors axol ma pa a oh La sabulan + Caph

ardox anpho nad vrnah ud ago Lan vans +

The twelfth row.

Vxa grad orno dax palmes ariso dan vnra +

vansample galse not zablis opside ALLA los +

gaslah oson luze adao max vanget or damo ans +

Leoz dasch Leoha dan se glaspa neh +

All becam dark, and it thundred

A Voyce —— Prayſe God.

Δ We prayed.

Δ Now appered three or fower voles to gither
The boke ſeemed to fly, as if it wold fly a peece (the fyre remayning) and to make a great stirring in the place where it lay.

The 13

a long

ι this with a prick before ſometh y.

Ampri apx ard ardo argá argés argáh ax +
oſch nedo lés icás + han andam von ga lax man +
noſch + dongo a yntar ċéy lude aſch úriſe alpé,
gem var dancet + ~~na~~ nap alped vrſbe temps a
vod nos géma o ulon mánccpax oxné pricos
a gót + zalpa ne doxam órne +

14

pronounce Aſto

ẏ

Admay apa aſcó tar + gans oärz am sephe
ſelqui quisben alman + gons sa ieh
márſibles gron áſcabb gamat + nej áden vdan
~~psi~~ phand sempés nar narran al + cáno géme
danſé áldé nótes parcélas arb nér ga lum
long
mūſe
pancu priſcas ábra múſce an nox + napod
aske
a on dan sem ges aſcbe

EK vnderſtode the Langage: and wold haue ſpoken ſomewhat, but he was willed to stay.

EK. A ſownd of many voyces, ſayd —— Orate

15

Mica suráſcha para te gámmes ádrios NA danos +
pronounce as we do Crux, a cup
vra lad pacad ur geſme crus a praſep ed +
a palſe nax varno zum + zancú aſdom baged +
vrmigar orch phapſes uſtrá nox affod maſco +
gax cámles vnſanba a oh la gras par quas.
conſaqual lat gemdax tantat ba vod +
talpah ian +

71

74

16

o long
Geſcó a taffom ges nat gam + pampħé ordáquaf
ked
ceſto chidmap miſchná iaiſg + iaialph zudph a
dancét vnban caf ranſemblob + daſma vp
gras
aſchem graos chrámſa aſco dah + vimna
gen álde os papeam och sauan vnad.
os droſad údrios nagel panzo ab seſcú +
a long
vorge aſcál vſlaffda mórſab gáf ham de
Pelé aſca.

Sempiternall One and indiviſible God.

a very long.

a reverent word the a very long and is, be made with pawſe.

as Chas, gently, and the a long

17

Δ This went away, when it was read
It waxed dark.
A Voyce —— Orate Δ We pray[illegible] power creating [illegible] of the same
EK. It beginneth to clere.
A Voyce to EK. —— Say

Ártosa geme oh gálſagen axd loph gebed adop:
zarcas vr vanta pas ámphe nóde alpan + nocas
se ga ormácaſed lax naph talpt + pámphicas sandam
voſcmés iodh aſclad ar + phan gas málse a
quaz nam vngem vanſel gembúgel a gembuſez
áro tehl alts murt valtab hámiſta ſaxed
ar ~~chyſo~~ chlyſod

4 manner of conſtruction in that one word.

Aro is one word divided, as res–publica, and here this word is divided into two squares and so there are 49.

18

A tam nat + glun aſdes aslad gádre ſam Ssmg
a long a long
la dan + quinſé life arilſar zabulan cheuach se +
pronounce ar
amph leſche andam var ges ar phex are +
NA tax pácbel lapidox ur da vax malcos + vna
yra taſsox varmára ud ga lés vns áp se +
ne da ox lat ges ar +

Life Lephe Lurſando is a strong charge to the work, to tell the truth

NA the name of the Trinitie, One ſeparable for a while.

Δ This he ſayd to my demaund of this phraſe whereof I had wondred many yeres ſince

(130)

19 Now it waxeth dark. Δ We must pray: (sayd he) and so we did. But EK prayed perfectly in the Angels language

Asmo dasan pan casme co caps al os +
San ged a bansaa un adon a seb lan + — a long / and as a sounded
aglaso danfa zuna cap orcha das os + — orka
famsas ON naab ab nagas geha fastod + — a sounded as au
hansey om hauan lagra gemgay mal +
parcog dax nedo va geda leb arua ne cap sem carvan + — the g not expressly sounded / in this loco

20 Onsem gelhóldim geb abmis ian +
oxpha bas cappó cars írdrips grip gars +
of vmdres nas ges pásado vllónooh can vaz a +
fam gisril ag nósol sep gérba dot vánca NA +
sem as pa nex arpas lad vamóiar séque + — it is but one word
Vad ro garb + ah sem dan van ged as paleu — sounded, palef

Now the fire shot oute of EK his eyes, into the stone, agayne. And by and by he ~~the~~ understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ Gloria Patri et filio et spiritui sancto
nunc et semper
Amen

Aprilis 3. Wensday After none hor 5 1/4

Δ A pretty while, the veale remayned over all: then it was taken away. First fire was throwen uppon EK out of the stone

Many voyces concordantly sayd —— Bonum est O Deus, quia Bonitas ipsa es.

An other voyce —— Et magnum, quia tu magnitudo ipsius Magnitudinis.

A voyce —— Adgmach adgmach adgmach — much glory

Sacer Locus — A great voyce —— Sum, et sacer est hic Locus.

A voyce —— Adgmach adgmach adgmach hucacha.

Δ Then EK read the row on this manner — Padohómagebs galpz arps apá nal si — gebs / rede as arch

21 ~~21~~ gámvagad al podma gans NA + Ir ca

natmaz

---

(131)

natmaz andigson armbu + zantclumbar ar
noxócharmah + sapoh lan gamnox vxála vors +
Sábse cap vax mar vmco + Labmdabo nas gamphox
arce + das gorhahálpstd gascampho lange +
Béfes argedco nax arzulgh orh + Sémpadam
vical laf garp oxox + Loangah +

or gascampho: which first the angel sayd to be . . . the word hath its signification here

cum similitudine adorationis / cum adoratione Trinitatis

This is the name of the spirit contrary to Befafes

This word hath . . . significations

of two syllables

Piller of Light one before the stoke

vm in vmco must be pronounced long as if it were a dubble v.

Orh: Deus sine fine
Gorh: Deus a Deo.

Befes, the vocative case of Befafes: Befes, is as much to say as Come Befafes and se . . .

Befafes ô, is to call uppon him as on god.

Befafes ob, is as much to say, Come Befafes and beare witness.

Befafes his Etymologie is as much to say as, Lumen ad Luminandum.

Spirits orh, secondary . . . hidden orh signifieth . . . sine fine, if it be the name of a wicked spirit.

Δ Now appeared Raphael, or one like him, and sayde

Salus vobis in illo qui vobiscum +

I am a medicine that must prevayle against your infirmities: and am come to teach, and byd take hede. Vt you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which many natures can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to prevayle against them. When it is written, reade it no more with voyce, till it be ~~in great . . .~~

All wants shalbe opened unto you
Where I found you, (with him, and there) I leave you.
Comfortable instruction, is a necessarie Medicine
Farewell.

EK. The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay downe prostrate

EK. saw a great multitude in the forder side of the stone. they all cam into the stone, and asked

What now?, ~~What now now now~~
How now?
Vors mabberan = How now: what hast thow to do with us?

Δ as I began thus to say (The God of power, of wisdom,) they all interrupted my entended prayer to god for help etc. and sayd We go We go.

Δ and so they went away.
Then the boke and the rest cam in agayne.

A voyce — One woke more I have to tell thee
Ax him not what he sayeth, but write as thow hearest. for it is true

Δ Then, o Lord, make my hearing sharp and strong, to perceyve sufficiently as the case requireth.

Rap. — Be it unto thee.

Δ Then EK red as followeth

22 ors lah gemphe nahoh amanatops des garhul vanseph
iuma lat gedos Lubah aha laft gesto vars macom des
curad valsmors gaph gemsed pa campha zednu ábfada
máses lótgono Luruandah lesoy iamle padeo arphe
nades gulsad maf gescon lampharsad surem paphe arbasa
arzusen agsde gbehol max vdra paf gals macrom fim sub
gelsaphan asten vrnah

Luruandah

Δ Note these 55 wordes stand in 49 places: of which 55 some two stand in one square place, some three, as I allready noted.

[132]

A Voyce ——— What soever thow settest down shalbe true.
Δ I thank god most hartilie: The case allso requireth it so to be.

[23] Asch val iamies árcasa árcasan arcusma iabso glidon
pasa pacadura gebne oscaroh gádne áu arua las (with "ieb" written above "gebne" and "af" above "áu")
genost cásme palsi uran vad gadets axam pambo
cásmala sámnefa gárdomas árxad pámses gemulch
gápes sof Lachef ástma vates garnsnas orue gad (with "b" written above "vates")
garmas sarquel rusan gages drusala pśimacar aldech
oscom lat garsel panston.

There are no points neyther in the last before. They be parcells of invitations very pleasant to good Angels. Before, they as it were a preface of the Creation and distribution of Angels &c.

[24] gude lazmiz lábac vsca | losd pa Cópad dem sebas
gad vancro umas ges umas | umas ges gabre umas umáscala
úmphazes umphagám maaga mosel iabal loges vapron (with "ges" written above "loges")
fémse dapax orgen lascod ia lascoda vága am lascases (with "then" written above "orgen")
iarques preso tamisel unsnapha ia dron goscam lape voxa
chimlas aueaux Lolge auióxan lárgemas.

[25] Zurets axad Lomas ied gura vancrásma ied sesch
Lapod vonse ávó ávé Lamsage zimas zemas zúmacas
vormex artman voz vozcha tolcas zapne zarvex
zorquem allabah gibúrod Ampátraton zinnegauna (with "gri" written above "gibúrod" and "gatna" above "zinnegauna")
zonze zámca ásehma vlpa tapa van vorxvam (with "ask" written above "ásehma")
drusad Caph castárago grúmna cáncaphes abcacáncaphes
zúmbala teuort granx zumcot lu graf saxma cape.

[26] Col age lam gem fam tepham vra ap du ca sampat
vóxham Lúnzapha axquem Bobagélzod gaphémse Lunse
aymi cam setquo tets gaphad oxámaras gimnephad
vóxcanas vrn dage paphcod zámbuges zambe ach oha (with "ie" written above "dage")
zambúges gásca Lunpel zadphe zómephol zun zadchal.
úreses varún pachádas guseds vx amna pa grámia ch vz

Bobagelzod

Δ I. ...

[133]

Δ I think it will be dark by and by, and our Company will expect our coming down to supper. Therefore, if, without offence we might make haste, it might seme good so to do.

A Voyce ——— gemeganza · your will be done.

76 73

Δ As I was discoursing with EK after he had done, and he semed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somewhat, how they did all apperteyne to good Angels; Suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that which he had said seen or understode less than half a quarter of an howre before.

Δ Deo nostro Trino et Uno
sit omnis laus et gratiarum actio
nunc et semper. Amen

Aprilis 4. Thursday. ✝ mane hor 5½.
Δ I made a prayer
Δ A Voyce ——— Quia ipse Deus Deus Deus noster cuius misericordia infinita.
Note Δ The fire, immediately did shote out of the Stone into EK, as before.
His tunge therevppon did quake in his mowth
The veale hangeth yet before.
EK
Δ Then, all being uncovered, they be read

[27] Atra cas carmax pabámsed gero adol macom vaxt
gestes ladúch carse ámages dascal pomselogen dursca zureóch (with "ie" written above "gestes" and "ies" above "ámages")
pomcasás vsca huádrongunda malue ior · gascama af
orthox VAX CORHG aspe zubra vaacáás gandeua
arimmaphel vax oh saos abra iehudeh gamphe vndaxa
casmat lafet vncas laphet vanascor torx glust hahaha
enséde gumas galseds.

[28] Pacádpha palzé zuma carphas uzad capiden vlsage (with "ie" written above "vlsage")
EXCOL PHÁG MARTBH iasmadel vóscon sem abnérda
tohcoth iamphala páhath órcheth iesmog pasque Labáuh
agas lada vng lasco ied ampha leda pages gemze axax
ozed capzed campha voxal luthed gedan famech (with "ie" written above "gedan" and "ek" above "famech")
ártsnad gathad zuresch pascha lo guma hálphe (with "iu" written above "guma")
dax vancron patel zurad.

This name comprehendeth the number of all the fayries. Who are divels next to the State and Condition of men &c.

(134)

29 Canda labad Bobagen afna vorzed phadel

NOBTDAMBTH gascala oxad $\overset{ies}{\text{vanges}}$ vodoths mured

$\overset{ak}{\text{achna}}$ adcol damaths zeshamcul pacadaas zimles zoraston

ges galze mazad pathbeh cusma iaphes hurascas orphade

loscad $\overset{ies}{\text{mages}}$ mat lumfamze $\overset{kel}{\text{detchel}}$ orze camalas

undan $\overset{pag.}{\text{padgze}}$ pathsmataps zumad lephada osaax

N iustitia a numine divino sine Labe

~~v~~ $\overset{kan}{\text{Vschan}}$ zemblos agne phamgas iudad capex

luzad vemech arse

---

30 onda gams luzgaps vxan $\overset{ren}{\text{genzed}}$ padex

$\overset{filgs}{\text{CONGAMPHLGH}}$ ascaths gadpham zurdas zamge

fides that nobolest maxt first mans the holy ghost

gloghcha sapax tastel unsada phatheths zuncapha

oxamachad semteps ascle zuncas magzed dulm

pamfra husaye axad exoradad casmet amphigel

adcaths luza pathem necotheths $\overset{ielk}{\text{gesch}}$ labla dohs

doxa vascheths hoxam lamesde lampha iodochs gonzas

$\overset{ies}{\text{hamges}}$ glutha $\overset{iel}{\text{oxmogel}}$ demapha vzed ascraps.

---

31 zudaths $\overset{kad}{\text{chadgama}}$ $\overset{ie}{\text{omsaye}}$ hor gadsa gezes

$\overset{na}{\text{ORPHAMZAMNAHE}}$ gedod asphed voxa gemgas

laths gaphes zemblots chasca olphe dax marpha

lothe $\overset{sol}{\text{sool}}$ separ $\overset{ies}{\text{marges}}$ bosqui laxa cosneths

gonse dadg voxma ~~v~~image vnx gascheths lood

admas $\overset{lo}{\text{loo}}$ ga zem chana phe amnala ia

pacheths noxda amas

---

32 Gedox al ~~semganadabal~~ o. SEM GA NA DA BAH

ongagageda phachel loodaths haxna gunapagepha

al se geda oh ooda gehops pachad enol adax loges

(135)

famgas laxqui hasche vadol vomsana gaxma dephs nazad

gel pamca vam sesquin oxal genops voodal umadabas.

~~7?~~ 77

---

33 Alge lun zumia paxchadma enohol duram

ORCHLODMAPHAG mayes oscham lod hunda cap

luzan lorpha leuandas orxzed famzad genosodaths

21 words [illegible]

phaselma gesda chom gasnaps geths nag $\overset{o long}{\text{goths}}$ ladmano

vmbar gezen vax gulzad margas luxt laphs

iudaths zomze van gothsdas vorx guna ia ada

vox hamana

---

34 Arze galsam vnza vcha pasel noxda

in great letters

Nobroschom ~~gunadephogas~~ gunadephogas dunseph

mancaxmalcasmas ied hab mel car na zemphe vncas

lethops boths ned ga phi casmel ioths haths chasad

mane ded magon zuna gothel pascheps nodax

vam phath mata

Δ here are but 48 words: I doubt that there lacketh one.

A voyce — Orate — Δ We prayed:

35 Aphaths zunca voxmor can $\overset{keth}{\text{zadcheths}}$ napha

~~Th~~ VORDOMPHANCHES gauesgosadel guraths leths

agsnas orza max pace ieths cas lad fam pahogama

zonchaspama zumblechaphax vargat magaster

Here seme to be to many by 3 or 4.

ne ho gat ma gan vn ga phax ma la gegaths

laxqu goga lab naches

Δ

Hereuppon the vaile was drawn, and the fire cam from EK his eyes agayn into the stone

Δ Deo opt. Max. sit honor

Laus et gloria. Amen

✝

Aprilis 5. Friday a meridie hora 5 1/4

Δ The Vele was taken away, without any speche used by me or EK the boke and all the former furniture appeared very bright

Δ I made a prayer to god, begynning Expectans expectaui Dominum et

EK I here the sound of men playing very melodiously on Instruments and singing.

Take hede of Nettells.

A Voyce —— Serue God and take hede of Nettels. Δ This was spoken to EK in respect of a great anger he was in yesternight, by reason that one had done him iniurie in speche at my table. [Charles Sled]

EK There appere a great many, a far of; as though they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

Perhaps the Jues shall be restored

A Voyce —— A peculier people, and shalbe restored

Δ After this voyce, the sayd hedles people disappered. Then all appered fyre, and a cloud couered all: and in the top ~~of the~~ of the fyre in the chayre, appered three faces, and semed to shute and close in one. The faces semed, ones to turn round, and so to ioyne in one afterward.

A Voyce —— Prayse him in his glorie and worship him, in his truth.

Δ The fire entred into EK

A Voyce —— Orate Δ We prayed

Δ Then they appeared

36

gedotbar argo fa adophanas gamsech olneh varasah
× begotten.

Interprete not yet.

iusmach
A Voyce —— Interpret not, till your understanding be furnished.

Vschna phaol doa vah oho lazed lazured amma
donax valesto acaph lamphages ronox ganma iudreth
Loth adagma gonsaph godalya pharesh iadsma zema
Loa agnaphagon zunaha (zunah) al me ionaphacas zeda ox arni.

37

Adgzelga (agzelia) olms vanaph osma vages otholl dox angabad (ia; one word)
Latqui donapse zu gar + phamah (fama; & will giue) nordeph gasmat
gasque gasha gas NA gasmaphes gasmagel
gasnunabe vamsech absecdel gulapha axrecho
demsa pambochaph iehusa gadaamah nosad
iurex chy almse orsa vax marde zun effa
mochoeffa zuresha alga Lubeth bethlemcha maxiche
iehuscoth iaphan ornada vanme od ghim noh

× I desire the O god.

38

this was put in and out agayn while before EK could haue a perfect note to [illegible]

Arphe Lamse gaphnedg (ned) argaph zonze zumcoth
Omdopadaphaab nulech (ces) gaartha ancaphana soldomcal
× the slyme things made of dust
casdra, vges Lapha Ludasphando galubanoh apachana 78
iedeph zembloh zamgysel ~~[illegible]~~ Laquet Lozodma
iermith onaph uzad maspela: gyman orphammagah
iumesbalego archamphame + zamcheth zoach (zoach).

Δ here seme to want 5 or 6 names.

39

Amchama zeuoth Lutsamba ganeph iamda ox oho iephad
made noxa, voscaph bamgephes noschol apeth idle
Lod ga NA zuma, datques vorzad numech
apheth nudach caseth iotha Lax arseth
armiplicatar bam aco zamgeph gaseth vrnod
arispa iex han setha + oh lagnaph dothoth brazed
vamchach odoamaah zembles gunza naspolge. gatsme
orsoth zurath vameth anseh +

numech is two wordes.

one word.

these two words are in one square

40

Zalpe iedmacha amphas nethoth alphax durah
gethos ascheph nethoth iubad laxmah ionsa max
× the fiery and perpetuall fire enclosed for the punishment of them that are banished from the glory.
dan donasdoga matastos lateth vnchas amse
facaph zembloagauh (gaf) adphamagel Ludchadamsa
ampricatol arnopaa adapagemoh nodasma
machestepholon

one word of 7 syllables: 4 in the first part and 3 in the last.

41

Lumbor remases onzed gampsidaras + gomaschapa
zeba zun amph naso zucath uomplinanohahal machal
Lozma dauangeth buches lauax orxod maches
doncaph Luzath marpheth oz Landa don gauah oschal
Lumasa phedeph omsa nax domagere angenopsacha
phachadona.

(130.)

[42] Oschala zamges orpsá gemes psacses nolpsa
daxets machesmachos vastnálpos gemas nacs
Loscheps dapsmecs nots chales zunechs maschol
madna
Lu gasnaps malcés getscaps madena oás
gemsas pa Lusets iorbástamax elcaps rusam
icl
psanes domsats gel pachadóra, amáxchano
Lumagéno armachapsámelon adro micho
natats ramesebáchola dondádocha +

Lu ∴ fro one

Δ The fire went fro EK his eyes to the stone agayn. Then EK
his understanding was gone allso.

Δ Deo soli sit omnis laus honor
et gloria per infinita seculorum
secula. Amen.

Aprilis 6. Saturday after none hora 10 3/4
Δ The fire shot into EK, as before was used: whereat he startled
All was uncovered, as the manner was. But EK had such a whirling
and beating inwardly in his hed, that he could not use any judgement to
discerne what appered, for half a quarter of an howre almost.

A voyce ——— SVM
and agayn a voyce ——— Gahoacsma [∴ Sum quod sum, EK expounded it

loral

[43] Asmax gebótsa gabseps acsandas vnáscor sátquama
Látquataf hun gánses Luximágelo ásquapa Lochats
anses odsam vatsne, gássador ansecs gódamas
vonsepaléscos ádmacas Lu zámpsa os adma
zemblodárma varmíga zuna tsotob amphicsanósas
gemichanadábas vademado vaselapagédo

[44] Amascabalonocha anódas aduradámas gonadepsageno
vnachapesmacho geminadochapamica vuamsapálage
vocórtsmots acsepasmácapsa emcanidobas gedóas

∴ it was in the beginning

~~139~~ 76

nostas

[45] Nostoah yeuámna da oscha Lus palpal medna /
gorumbalógeps acapnapádapsa vosséma gonogédocha
79
ambusábalos gemúsacha vamisópsa zumnegadapságepsa
iurébos This last word was hid a pretty while with a rym like a thin bladder afore it: and when it was perfectly seen then there appered a bloudy cross over it. It is a word signifying what Christ did in hell.

†

[46] Zémnoda ammi sa chebsets vsángrada bosadóma
zúmacos apsimabácha buzádbazu amachapadomicha
zumanepassó NA. vuamanábadots
zumblegámpsa zúmblecapsámacha

∴ here seme to lack 3 words

Δ EK. All is covered with darkness. Terrible flashes of fire appered
and they semed to wreath and wrap, one about an other. In the
fire over the chayre appered, the three heds which appeared before.

A voyce ——— Laua zurdas ∴ Use humilitie in prayers to God,
that is fervently pray. it signifieth
Pray unto God.

Δ After our prayers was a very hideous noyse hard.

[47] Zudneps armi ios pan zedco Lamga nahad
Lébale nochas armi cans lósmo iana olna dax
zémblocha zedman pusatsa vámo mas oxex párzu
drána anza pasel lúmas cóxecs ádamax gónbos
alze das Lúsachs asneps gedma noxdrúma
vamcápsnapsam ásticsel rátrugem abnats Lonsas
masquets tauinar tadna gesodód gapsrámsana
asclor drusaxpa

Δ pronounce as che in chery

Δ ratrugeem is one of the 7 words on the side of the Table first presented

∴ I will begyn a new

[48] Amgédpsa lazad ampsa ladmaáchel galdamichäel
vinza dedma Luz zácheps pilatsos ganó
vamas zúnasch zemblagen ónman zuts catas
max ordzu iadse lamad capsicha aschal
Luz + ampna zodminada excápsanoz salgémphand

Δ The 49th rowe followeth after 2 leaves. A rney was not e

Om Vrza lat quartpbe Lasque deth, ürad.

Oxmand gamzes

Blew

Note this couering to be made, for the boke.

Δ Now the boke was couered with a blew silk sindall. and vppon that blew couering appered letters of gold, conteyning these wordes

Amzes naghezes Hardeh — Note this to be pronounced roundly to gether.

EK it signifieth — The vniversall name of him that created vniversally be prayesed and extolled for euer.

Δ Amen

A Lorde couered the boke

A Voyce — Mighty is thy Name (ô Lorde) for euer.

EK. It lyghtneth

A Voyce — This place is Holy: Stur not [sayd the three heds

Δ Now appered to EK, some imperfections passed in the eleuenth row. And that we were taught how to amend it. and so we did.

Δ Then the fiery light went from EK into the stone agayn. and his inspired perceyuerance and vnderstanding was gone: as often before it vsed to be.

Inspiration.

Δ Gloriam laudem'q, tui Creatoris, omnes Creaturæ
indesinenter resonent: Amen
Halleluiah Halleluiah Halleluiah.
Amen.

Aprilis 6. Saterday after none

Δ The table, Chayre, boke and fyre appered
And while I went into my oratorie to pray, fire cam thrise out of the stone vppon EK, as he was at prayer at my table in my study.

EK herd a voyce out of the fire, saying — } Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,

I AM THAT I AM

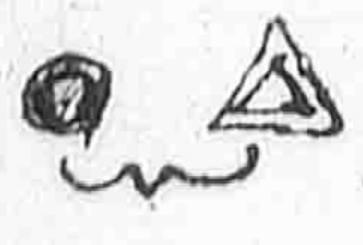
Ave — Veniat vox eius, vt dicat filijs hominum quæ ventura sunt.

EK. here is a man, in white, come in, like Vriel, who cam first into the stone

Δ Benedictus qui venit in nomine Domini — Vr. Amen.

Vr. — I teache: EK sayd that he turned toward me

Vr. What wilt thow I shall answer the, as concerning this work.



EK. He hath a ball of fire in his left hand and in his right hand a Triangle of fyre

Δ What is most nedefull for vs to lerne herin, that is my chief desire.

Vriel — Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all Liuing Creatures. Therfore must thow nedes attend vppon the will of God: Things must

A prophesie very dredfull. note at hand

then

---

then be put in practise. A thing that knitteth vp all things must of force conteyn many celestiall Vertues

Therfore, in these doings, must things be finished Spedyly, and with reuerence.

Spedely & reuerently

Vriel held vp now the triangle of fire

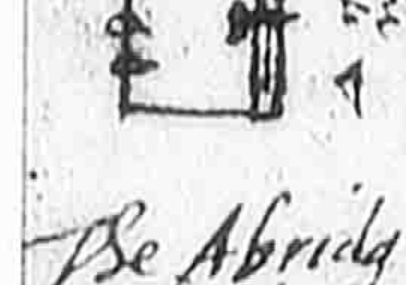
This, is the light wherewith thow shalt be Kindled
This is it, that shall renew the: yea agayn and agayn,
and, seuenty seuen tymes, agayn
Then shall thy eyes be clered from the dymnes
Thow shalt perceyue those things which haue not byn seen,
No, not amongst the Sonnes of men.

Δ Vriel now Holding vp the ball of fire in his left hand, sayd as I haue written

This other haue I brought, whereof I will, now, beside the Seventith part of the first part of Seuenty seuen. The residue shall be fulfilled in, and with the; In, (I say) and togither, with the.

Behold (sayth the Lord) I will breath vppon men, and they shall haue the Spirit of Vnderstanding.

Liber 40



In 40 dayes must the boke of the Secrets, and Key of this World be written: euen as it is manifest to the one of you in sight, and to the other in faith. Therfore haue I brought it to the windows of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment. That shall, thow, write down in his propre and sanctified distinctions.

The Abridgement of time speaking to Δ

This other, (pointing to EK) shall haue it allwayes befor him, and shall dayly performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are annoynted with his blud.

The danger thretened, if EK do not his dutie

For, behold, what man, can speak, or talk with the Spirit of God? No flesh is hable to stand, when the voyce of his Thunder shall present the parte of the next leaf vnto sight

Note a terrible thing

You haue wauering myndes, and are drawen away with the World: But brittle is the state therof;
Small therfore are the frayeltys of his illusions.

Be of sownd faith. Beleue. Great is the reward of those that are faithfull.

God will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: So, shall not the words of this Testimonie.

The ende of all.

Δ Ecce seruus et missellus homuncio Dei mei, fiat mihi iuxta beneplacitum voluntatis suæ: &c

Δ Vriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.

Vr. My message is done.

Δ May I Note Vr, (meaning Vriel,) for your name ~~that~~ who now deale with vs. — Vr — I am so.

Note, by the place here before what measure of proportion of power and vnderstanding this day, in respect of the whole bok of tyme

(142) ~~(144.)~~

Δ I pray you to give us advise what we are to do in our affayres.

Ur. It is sayde

Δ he sayd to EK, tell him, I have told him, and seemed to smile.

Δ Of Mistres Haward (Gentlewoman of her Maties privie Chamber) I wold fayne lerne, wherfore we were not warned of her comming ~~to make~~ us: She hath caused us, now, for an hower or two, to intermit our exercise: Is it the will of God, that for her great charitie used toward many (as in procuring the Queenes Maties Almes to many needy persons) the Lord entendeth to be mercifull to her? I meane at the [illegible] of these great misteries ensuing, now by you told of. And that by her, I may do good service concerning the Queenes Majesties Comfort?

Mistres Francis Haward elected to taste of God his great mercy for her charitable hart. &c

Ur. Who is he, that opened thy mouth, or hath told the of things to come? What thou hast sayd, is sayde. Mark the ende.
It is a sufficient answere.

Ur. Loke up. Δ he sayd so to EK. who loking up, saw the boke the Chayre and the Globe a part, abroad, out of the Stone, and then, none remayning in the Stone to be seene. and it cam nearer & nearer to him, and it seemed, as before.

Ur. So, set down, what thou seest. Δ The boke and writing was made very playne to him.

What thou seest, deliver unto him.
As it is his will, so be it unto the:
Do thy duty, whereunto thou art moved,
and it shalbe sufficient.
Farewell, for a time

Ur.

EK. He is all covered with a white clowde, such an one as I sawe not yet.

Δ We put up the Stone: and the former boke and other furniture, appeared upon the table hard by EK. and he was to write out of the same: which he began to do, both in Character and words: but it was to cumbersome to him: and therfore he wrote onely the words in Latin letters.

Δ After he had written 28 lines there in that ~~boke~~ paper boke, the first word being Arney, and the last, being nah, suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, continually as he wrote, he understode the language and sense therof, as if it had byn english.

~~[illegible]~~

Δ After he had finished that second page of the first leafe, I then did copy it out as followeth.

[illegible]

Δ forw, Arney

1 | 49

Arney vah nol gȧdeth adney ox vals nath gemseh ah
orza val gemáh, oh gedvá on zembáh nobhad vomsah
olden ampha nols admácha nonsah vamsah ornad,
alphol andax órzadah vos ansoh hanzah vos

admi

In the table expressed.

drux
na
ger
pa
van
or
pal
med
gal
ceph
ur
fam
ged
un
mals.

letters names, used in sense

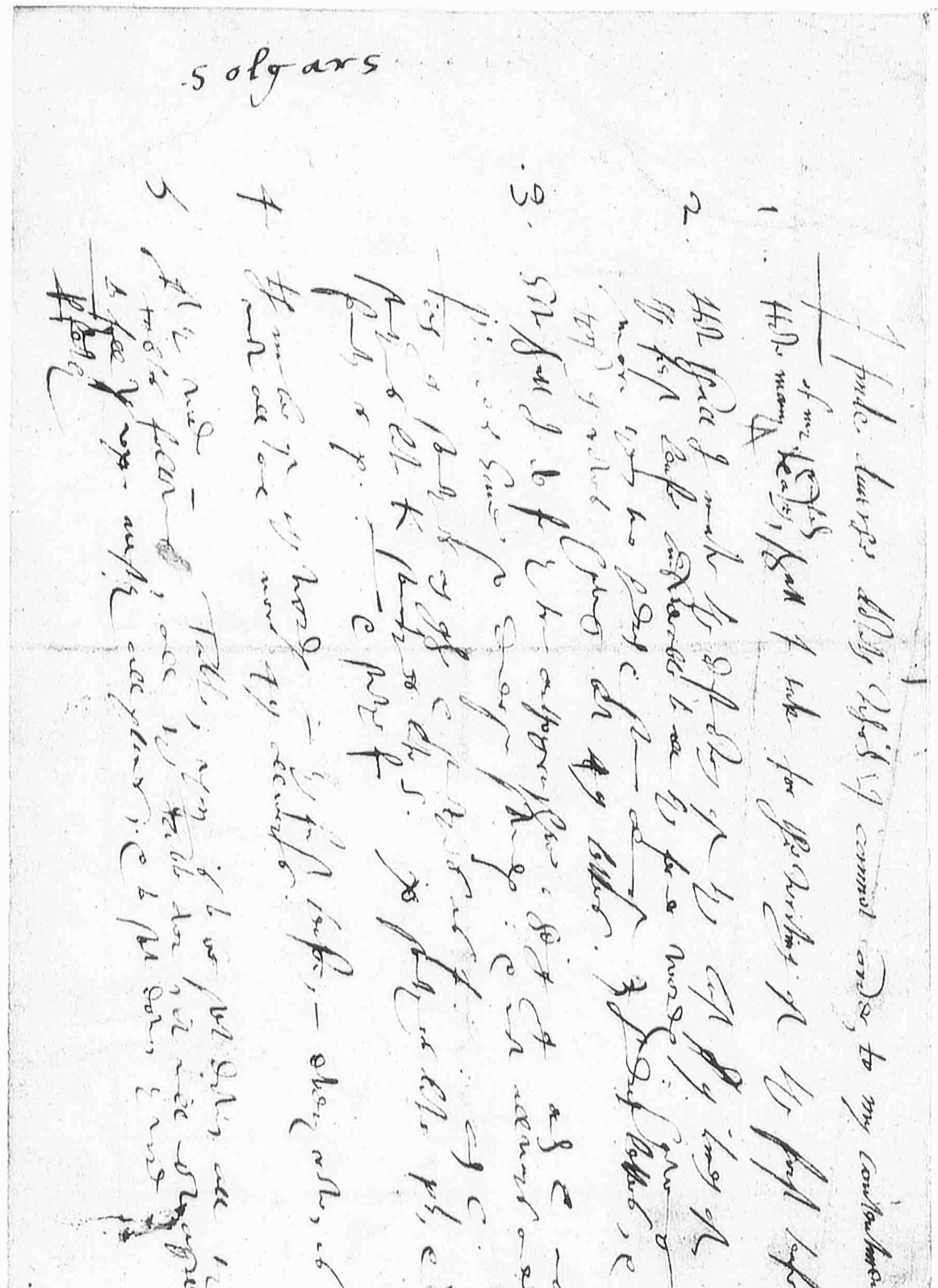
drux 1
na 2
ger 3
pa 4
~~na~~
van 5
or 6
pal 7
med 8
~~ceph~~
gal 9
ceph 10
ur 11
~~pham~~
fam 12
ged 13
un 14
~~mal~~ 15.
~~nah~~
mals 15

81

veh
graph 16 15
gisg 17 18
+ mals 18 17
don 19 18
gon 20 19
tal 21 20

84

2 + vnd 9 .. 3 vnd 9



Solgars

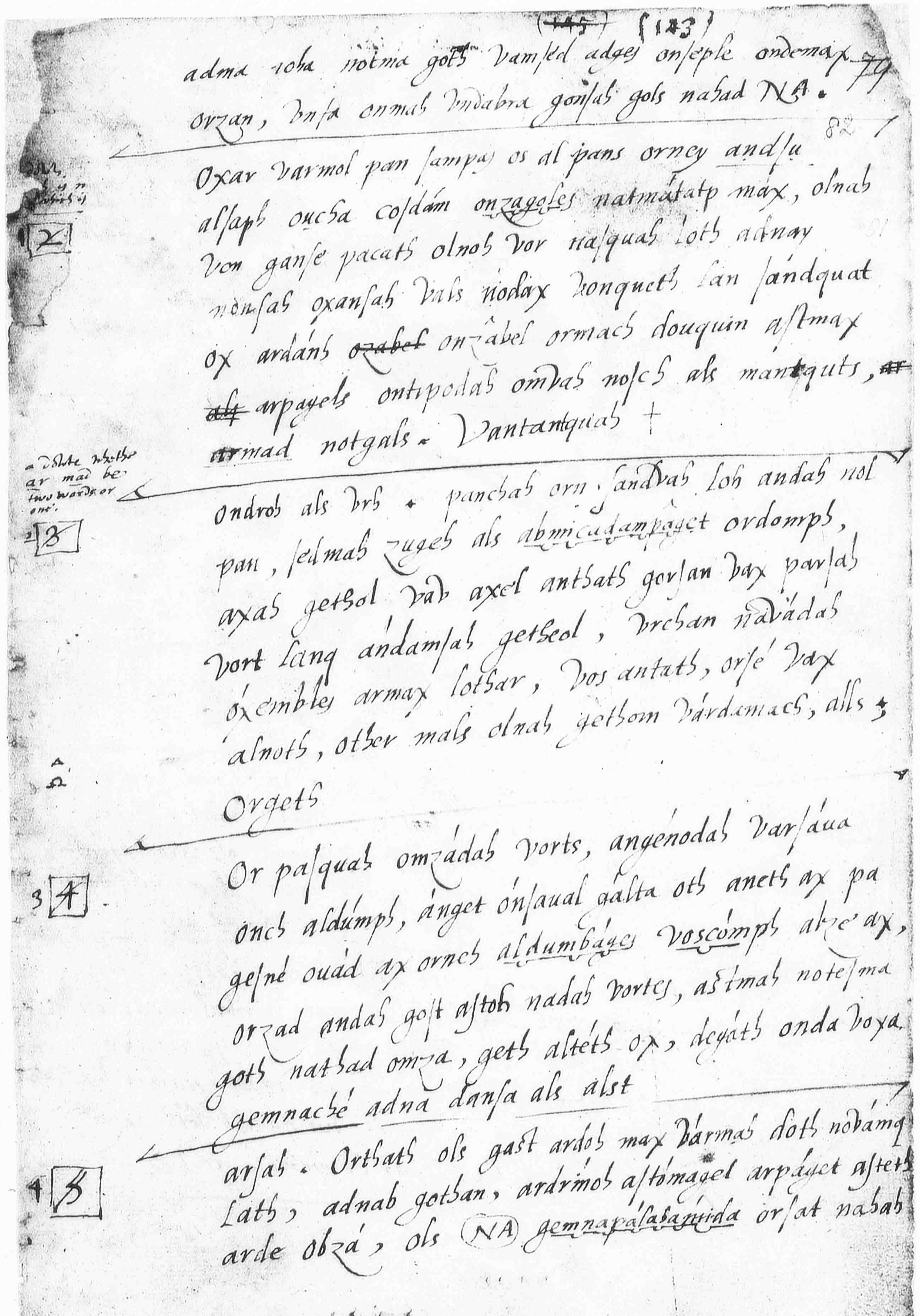
1.

2

3.

4

5



(~~145~~) (143)

adma ioha notma gots vamſed adges onſeple ondemax 79
orzan, vnſa onmas vndabra gonſas gols nasad NA.

82

2 Oxar varmol pan ſampaj os al pans orney andſu
alſaps oucsa coſdám onzagoses natmatatp max, olnas
von ganſe pacats olnos vor naſquas lots adnay
nonſas oxanſas vals nodax tonquets ſan ſandquat
ox ardáns ~~ozabel~~ onzábel ormacs douquin aſtmax
~~alf~~ arpayels ontipodas omvas noſcs als mantquts, ~~ar~~
~~ar~~mad notgals. Vantantquas +

a doubte whether ar mai be two wordes or one.

2 3 ondros als vrs. panchas orn, ſandvas los andas nol
pan, ſedmas zuges als abmicudampaget ordomps,
axas getsol vas axel antsats gorſan vax parſas
vort ſang ándamſas getseol, vrcsan navádas
óxembles armax lotsar, vos antats, orſé vax
álnots, otser mals olnas getsom várdemacs, alls ;
Orgets

3 4 Or paſquas omzádas vorts, angénodas varſaua
óncs aldúmps, ánget ónſaual galta ots anets ax pa
geſné ouád ax ornes aldumbáges voscómps akzé ax,
orzad andas goſt aſtos nadas vortes, aſtmas noteſma
gots natsad omza, gets altéts ox, deyáts onda voxa
gemnacsé adna danſa als alst

4 5 arſas. Ortsats ols gast ardos max várnas dots nobámq
lats, adnab gotsan. ardrmos aſtómagel arpáget aſters
arde obzá, ols (NA) gemnapálabamida orſat nasas

(~~146~~) (144)

Odmazen andalphel, ox ambraſſas oxas gets nor vamſas
genos daquets als aſtna, os tatos, alſas gots necor andeos
neo alda nas

Here seme to be 50 missing and so are to many

5 [6] Vanlas ~~ols~~ demagens on ſunfas, papsah olemnes, ozadesa
lax ornas vor adme ox vaſtmas gu labazna, gumnacho
aſthmas ochado landridas vons ſas, lugho iasat nabſcham
nosads vandiſpa voſſamod androcs alphos, zumblos aſmas
gonſageps aldes lo das vax ors aſmo, gad au danſequa
dco, dats vax nogras vor ſegbat Mon.

6 [7] Arm olbas galpa lohanaba gaupumayenſas ollo var ſe darſas
goho albumiclamacapalots ieho nad veſſas vors ardno
immony aſquam rats als vaſmas genda loggahas aſtmu

here are but 38

7 [8] Arnas notas lax vart lubos deſmapsi ol capraminacas
oxandoanbas gemneloriphitonpha accamplahnoſtapha
ormaxadahaſrar orzemblizadmas panchefelogedos
aſchas olmas ledos vaxma

8 [9] Gans na cap lan seda ax nor vorza vo laſpral onſa gem
gemah nops gazo na von ſantſa noſtradg anſel vnſa pal
vort veſſa or alda viax nor adros Semnes ols vandeſqual
olzas nolpax pahas lothor ax ru vanſar glimnaps gats
ardot ardri axa nos gaga lets ardc maxa.

9 [10] Corſal mabas noplics alps arſod vord vanfax oriox
nabat gemnepos Lapset Joda nat vombal nams ar
gets alloas nephirt. ſauda noxa voxtaf ardno
androcs. Labmages oſſu allmaglo ardot nalbar vanſe
darto vorts parſan vr vnras vor gadets lets orze
nax vomres agelpha, legar or nembla ar vas su.

48

(145) (~~147~~)

[11] Zanchicumachaſeps, olzamindas vaſſeburaas nodaliganax ~~80~~
orſapnago darſagnapha nobſiblits armipyts arſepolomitantons
Jembulſamar leboge axpar ornaza oldaxardacoas 83

11 [12] Semno as alchidoachada Selpagimodas adahubamicanos
dam pha gli aſ cha nor oxompaminapho lemp, na, gon ſa pha
ne co al pha ~~aſpa~~ aſ pa ge mo cal na tu ra ge

50 words

12 [13] Sen gal ſe quar ruſ fa glan ſux taft ormaca
ox i no dal ge bras nop tar na gel vom na cheſ pal ma cax,
arſep aſ don ſadg aſc lan ſan che das nor vi car max cos
zum bla zampha ad ges do ca ba as

13 [14] Ar gem na ca pal fax, or mido hab caſ pigan alpas
gagas lots val ſa bra dan go ſa pax volſan queſ tan
ondapha opicab or zy la pa achrapa males
~~adam~~ ad macar pas oxalps on da pa, gem na de vor guſe

14 [15] Lat gans ſa par ſat laſteas lor adas noxux ardephy
nonſon andos glimzi vor sab libos ad miſa pa lots gaho lar
va noxa oho lan ſempas noxa zrias ſephas luſaz
odgalſax nottaps ax vnoc arpos arta zem zubas
lothor gas lubas vom za da phi cax no

15 [16] Aſſotaphe ~~no~~ ondas vor ban ſanphar pa lots ayno iam
neſros amalyors vrrabas geuſes alde ox nas vors
purblox amphicab noſtrohs admagd or napſu aſmo lon
gamphi arbel nof amphi on Saublots aſchi mor laſſax
Las doxa pra gem a seſtrox amphi nax var ſembbh bels

16 17 Angéſel oxcapácad onz adq ocbádas ólzas vor nás
orpogógraphel al ſa gem uaca pícos vl da pa porſas
naxor vonſa ~~v~~rons vrbanf lab dún zaps algadef
Los gem vortaós amps aboa za vayorza Leps oxor
neos as va dunaca pi ca lodox ard nas.

17 ~~18~~ fasod vox ar pi cas Lot tár pi ges nol zim na plas
ge ó gra plis ne gó as vi lu gán, zed am psí la dos
zanves al nex os al psa ze gots gedóts axor van zebá al cá pa
Luma ges ard de os as

here seme 2 & 50.

18 ~~19~~ Oncbas lagod van Sebages oxangam pas gos das manzes ocondas
vardol Sebags ol madan NA obal Sepaget, otoxen narvas
lubatan anſem nofet au naba notos ax arſas mans vstgam
pasod pas mal sednas geſtons ampses al manſo gapalêbaton
arra nax vamſes amas dot agen nalpsat ar zamne os Sages

19 ~~20~~ nax lerua nats Zemblos axpadabamas Sanzápas.
gunzanquas ona var demnes gas lod vmnas doxa val targuat
mans ol gem nageps au zansat vx ~~na~~ anzacs al pambósa.
naxtats ol nada vam nonſal aua nal gedot vorx alge las
deſpag ~~gu~~ prominabâmigas olpaz ord gamnat lem paz
cats normadas on demq

of the n and u of this word I doubt.

20 ~~21~~ Laffas ie ogg dalſeps abrimanadg oldomps Ledotsnar
ymnacsar onze vam ſepno voxauaret ol zantqur amps
nas Sages om nartal vor miſcam bemcax zappad geſso
drux capgol ass Letnar vom
Sauſas or gamprida ornat vol aſmd onza dus get sanſa
gors subra galſaropas nequax dap gemno ab pnidas
noxd Lumsam

At vom was a † to note the ende of a Line: But both these make but 49 wordes.

†

21 ~~22~~ al getsroz ax árdan os zempal gus árdax no demnat ar
pambals nop nonſal ges axor pam vartop ab vbras cardax
Lon ſonges au dumax ar nepsar Lu gemne om Aſda
vorts

BRITISH MUSEUM

vorts vmrod val mangs nos Sam, naga vrbrast Lurvandax
vpplod dam zurtax loa an avarn nar zemplicabnadas oxa

23 nooa Babna ampba dum nonſap vrs daluas marſaſqual orma
nabats Sabaotsal netma vol ſempra iscs Laue ondes nos
Semolax or manſa macapal vngenel vorſepax vrabada noxanquas
vndalps aſmos vxa na Gaspar vmpaxal Lappros fadd nombal
vp Setquam nol astma vors: vrdem gnasplat bef affafeſafed noxtas
Zolls Laydam ods nac

23 ~~24~~ cedas or manves ges axax nolsp damva dor demgos apoxan
Subliganaxnarod orcsal vamnad vez gemlesox ar drulalpa
ax vr Samfas oladmax vr ſappos Luas vr pabmax Luró
Lam faxno dem ~~vombres~~ aduſx or Sembal on vamne.
os lemne val ſe quap vn nap naſtoſm das voz mazax
Lumato games on neda.

51 words

24 ~~25~~ vos gemſe ax pas loſquan nof afrna dol vamna vn Samſes
os set, quamſa ol danſa dot ſanta on anma ol ſubracas
Babalas vanſag olſo pas gonred vorn cbecsuſt axaros
rugso am nadom val ſequot ne texpa vors vrs al pam
vans na tomvamal anſipamals notems angz arxe al

25 26 pangef offd ne pamfas alibos a noſtâfâges almeſod vrmaſt
geus vrmax au ſemblox ſatq quayntas Luzez arne nos
pamna ſams santes orn volſax vors vmiſapa monſel das
nox as pas vomreb dots danſégox anzazed onz anfal
nom vamres volts vrnacapácapas nossan yalt gelfary
nor Sentqbt onbanzar Luntaf val ſentepax

26 ~~27~~ ormiſa nor Pampals anz alpas nox noxa gendas von
gamne das vors ad na lepnazu acseldaps var honza
gune alſaps nal vomſan vns alpd a domps ar zemnip
ans vrnacs vancef ban yanzem os asa vons nabras
vs aſmo drat vormez al paſquar no gems nas zem
Laſquits apſantas

~~(1500)~~ (140)

27 ~~28~~ Vol zans alphi ne ganſad ol pam ro das Vor Vngef a deos
nad Vnſemel apodmacas Vnſap Val Vndar ban cefna dux
hanſel yax nolpas Volts quayntas gam Vemney os aſq
al panſt ans Vntas hunſanſa Apnad ratq a Sanſt nel
odogamandzar - olzas gus os nas Varſa Vpangas neos abo

28 ~~29~~ Notgas ox Vr auonſad Vl dats nox lat ges orn Val
Sedcos lets arney Vas ars galep odampha nol axar Vox
apracas nolphs admi adpalſas nos Vrs gednacs Vax
Varſablox Vrdam pagel admax lor Vamtage oxandas
Lamfo nor Vorſas axpaa, ols nugaphar adras Vxar
noſtrilgan ampacos Vortes leſqual exos.

29 ~~30~~ Ses Vas nomre gal ſables orzas, get les part, ox ar ſe
de colmachu ardes Lox gempha lar Vamra gos naxa
Vors admas gebas, Semfugel adma geod alzes orzam
Vanchet, oxam pras ges orzad Val nexo, Vam ſeleps
oxa, noha par gumſas aſkeps nox adros leſtof ad moxa
nonſurrach

30 ~~31~~ Vomchal aspugor lan Var, Sem quas las set
gedos argli oranza Vorzima Sedcatas zurehos admich,
ors arſas Varſab, oliba Vortes lunſanſas, adnas Vor
Semquax, Vorſan lap Varſas gebdas Voxlar geos, gemfel
ad gVns. aldas gor Vanlas, gehudan Vor ſablets, gedVel
ax ors, manch Var ſemblos.

48

31 ~~32~~ Ar dam fa ge do has Luxs arcan Mans Lubras Vor
ſemblas adna gor partat, nor Vilſo adchu apri ſed amphle
nox arua getol. Vor ſambla gets, arſe pax Vorſas gels abo
getsmas or gemſa nas prax chlad aſcham na pras oxas
Var ſetqua lexos Vor ſambles zubras.

~~33~~ Lax or ſetquas Vas lox remas Nol ſadma Vort, famſa
le gem nas or ſepas Vartef a ges Oha lon gaza Onſa ges
adrux: Vomoalzis as Vaxtal. nos ſedo Lam, Vom
tantas

~~(151)~~ (49)

tantas oxarzas Mechol Va-chu geth adna Vax, ormacha
Lorui adras, Gens arnas Vor, Arſad adicos alidas nepho. ~~82~~
85

~~34~~ Haſtan bas ges los ru mal; Vrabro des Varſas, Mas Vox
idas ru gebna dempſe, ors amdi ar, Genba, oxad Va ges
lats Vriop: nal pas Vi mero to adnaVas ged anſe las
Verbrod Vngelpa, lux ard do as: Vaſt Vor Gemafanos.

34 ~~35~~ Amles ondanſaha noxt Vradas gel nubrod Arb a cha
lo pego ha para zem che par mala. Na bura dos gem la pa
orzim fax nol ad micapar Vo ſi pi ca la ton andras Vox
ardno, get na ca plos galzun

48

35 ~~36~~ Or ge mas luza ca pos nox tras Vioxas neho hu ge o milas
cox cha das orna huda Volſa pas: No bro ch, al pa
chidomps nas la grux la Vx ar ga fam gel ne ido ga las
Vo ſa pas

~~37~~ Gu la ze dop ax ix ox a max Lun ſa gem pas orſa deVſmas
Ge pa cha Vorſi ma cos alduts gempha: Nox gal max
arhugaf gli no rob Va gen la car du zum ox am pli zam
zu latmas gegema ohahas.

37 ~~38~~ Ga la pa drux Vaxma geb lageb or che plon gan zed as
Vox ar Vox gelet ar gahad, gan pa gan dorumina phas
Vor zimach cu pa chef ardras ox ox pol ſa gal max nas
guth ardets on zupra crocro gas Var ſa ma nal

38 39 Ar ſa ba choay. nos al ges os, ax ar pa gal olza dos.
orza zumax exos ch, or ~~cha~~ cas pal donzaha onza
zethay: nor ſap ſe pas onzap a palmas aldos Voh
nablebas gemnapam os malſa or naos zar bu lagem pas
neo ha bras

39 40 Tal gep ar ſep nas dos, Vors alſa dos necos am ar gets
na ges alpran odox malſapnas, gohor ahos gadmas

the copy had
[illegible]
[illegible]

ol dáneph aludar donzagab olſagah nebthuh or
ſapnar balgomph nep gemloh, ax amna duth
achár laspá, vohá, náxvoh gas vergol ah pratnom
geá nor tuamph

△

[41] Vánſa palſah gónſo gon gé la burá doh tato lang
ge mé fe ran ón da pans ge lá brah : or pa gé mal
onſán tan gen ólc ma cha ſan von ſó gor a prí cas
nor vá gel . om brá cau cohadal .

△

n	d	r	o	s,	a,	c	l	o	d	f	a	c,	d	o	g	é	p	n	a	h,	l	a	p	c	a	h,	m	o	c	d	á	c	o	d	e,	f	a	m	ó	n,	t	u	a	l	c,	d	o	m
v	r	á	ſ	n	a	g	e	p	h,	a	m	p	h	i	d	o	n,	g	á	n	ſ	e	l,	v	a	x,	ó	r	e	h	a	m	a	h,	v	ó	r	ſ	a	f	a	n	ſ	a,	a	c	m	ſ
d	a	m	í	f	a	g	a,	n	á	b	u	l	a	x,	o	r	ſ	a	g	e	h,	n	a	ím	v	a	h,	o	c	a	r,	l	u	n	ſ	a	n	g	e	l,	c	a	r	p	a	c	o	a
L	u	n	ſ	a	m	n	e	p	h,	o	d	á	r	n	a	c	h	o	h,	z	e	m	b	l	o	h,	o	b	ſ	í	c	a	n	d	o	n,	g	a	l	ſ	o	r	x	v	l	á	g	a,
f	ó	m	n	a	p	h,	a	p	á	n	ſ	a	g	e	h,	l	o	n	ſ	ú	g	a	l	a	n,	g	r	a	s	t,	v	b	ſ	á	n	ſ	o,	a	r	n	o	x,	v	o	n	ſ	ń	o
t	a	l	t	é	m	a	p	h	e	c	h,	ó	r	m	a	c	h	a	d	á	g	e	n	o	x,	v	r	s	t	á	m	v	a	h,	n	a	d	v	a	r	e	h,	o	n	s,	a	r	g
z	u	c	á	n	z	u,	n	a	p	l	i	o	r	a	h,	n	o	r	g	e,	h	a	h	a	n	a	h	a,	v	ſ	p	l	a	h,	g	r	a	d	ú	n	v	a	h,	n	a	v	í	g
a	r	s	a	h,	v	ó	n	r	o	g	e	n,	d	a	h	v	a	l	a	h,	o	r	z.	a	p,	c	v	l,	c	a	r	ſ	e	d,	a,	p	o	r	ſ	a	l,	q	á	s	t	a	v	[illegible]
g	a	n	f	ú	m	a	r	a	b	ó	m	o	n	a	h,	g	á	s	t	a	g	e	s,	ó	r	d	o	l	p	h,	n	a	q	a	s,	o	r	g	e	m	v	a	h,	n	o	x	a	[illegible]

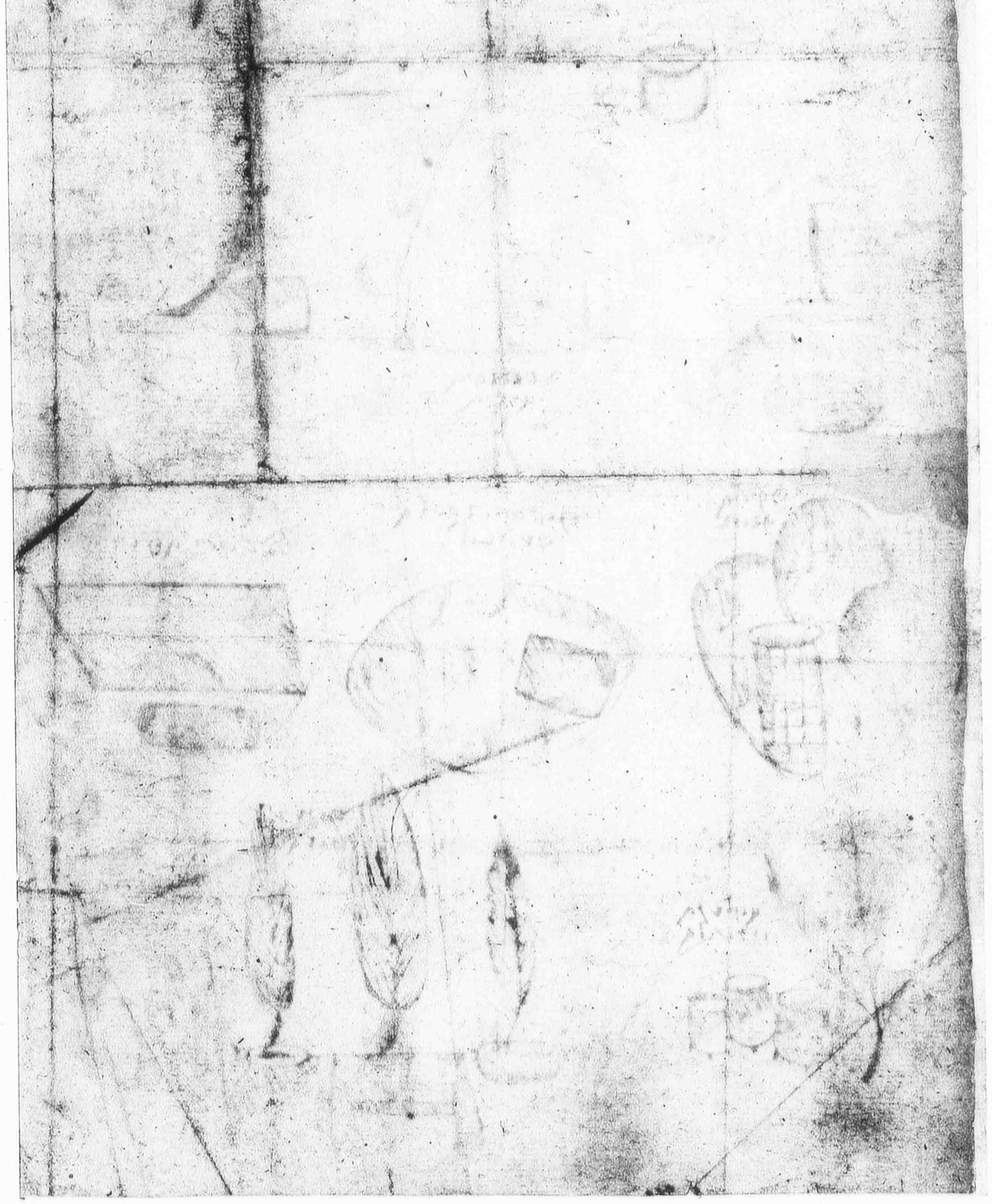
△ And this is the last ende of the second page. of the first leafe of this excellent Booke. The other leaves are written apart, in other bokes as may appere.
But with these 9 rowes and the former 41, doth arise the summe of 50: which is one more then 49: Therfore I am not onely of this but of dyverse other imperfections yet remayning in this page, to axe the solution and reformation.

△ When I had told this my doubte to EK. he answered me that the first rowe of those last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page there first set downe the rowes of which eight and fortith rowe beginneth with this word Amyedpha &c And therfore the next rowe following (beginning with Arney vah nol gadeth &c) is the nyne & fortyth rowe of the first page. and so the last rowe of that page. And thereby also the second page of the first leafe hath his 49 rowes here noted: the
And so is one doubt taken away: The other is of the ~~[illegible]~~ numbers of words in summe of the 49 rowes of this second page.

Aprilis 10. hor. 9. △ As we were talking of the Mawdorian (the great) who yesterday came as Sanford his Atters, there appeared in the corner of my study a black shadow: and I did charge that shadow to declare who he was: there came a voyce and sayd that it was the Mawdorian: and about his hat was written in great letters this word, Καλλοσινθ, which EK wrote out: and it signifyeth maculatus, or contaminatus &c and the prayer sayd, that word was suffered to be shaked and purified
fury — adding EK

Edward Kelly
1583 Martij 2
friday

Mr Hickman and
[illegible] from Blokley



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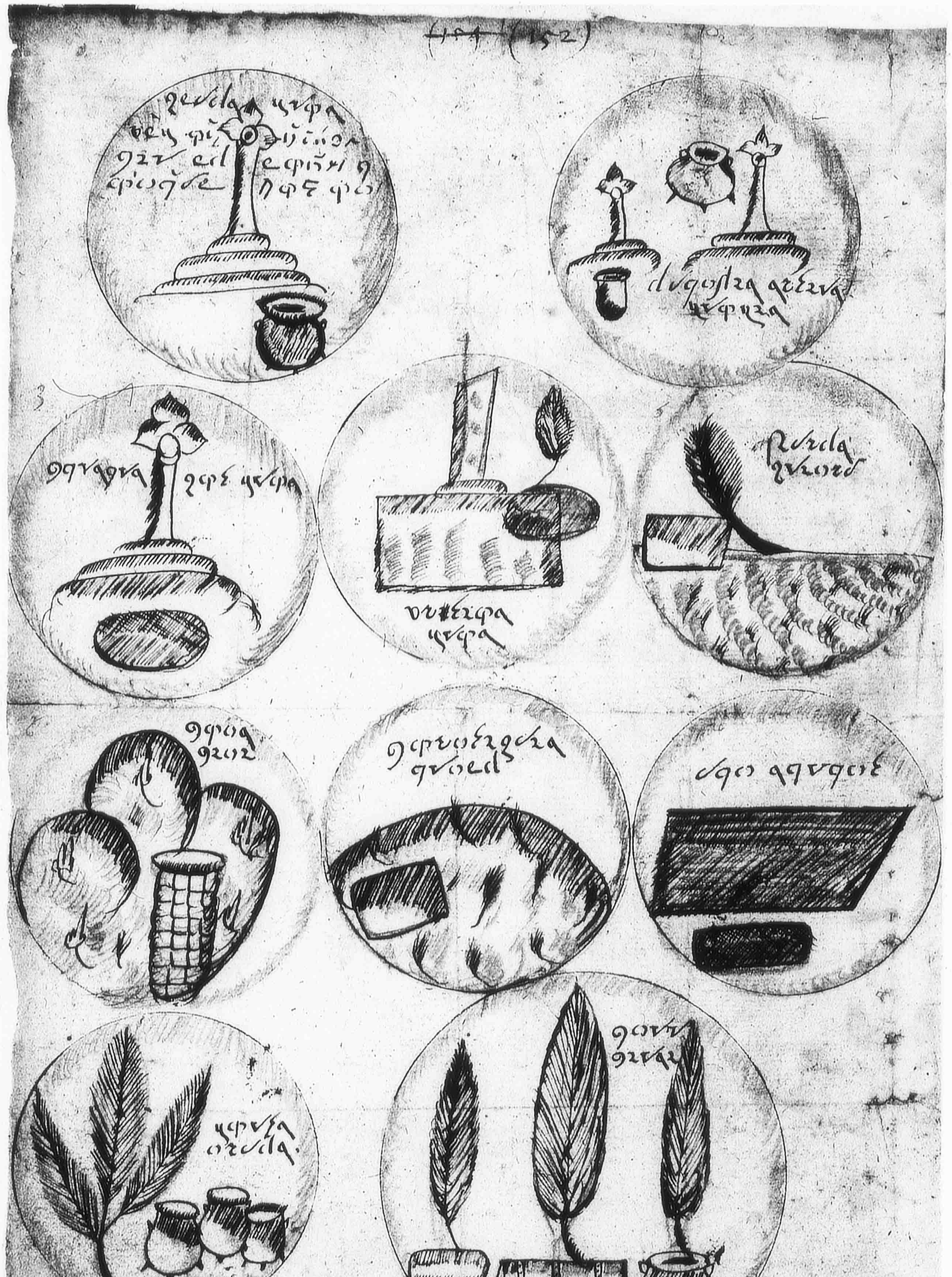


(153) 87 ~~84~~

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

(154)

~~155~~ 85

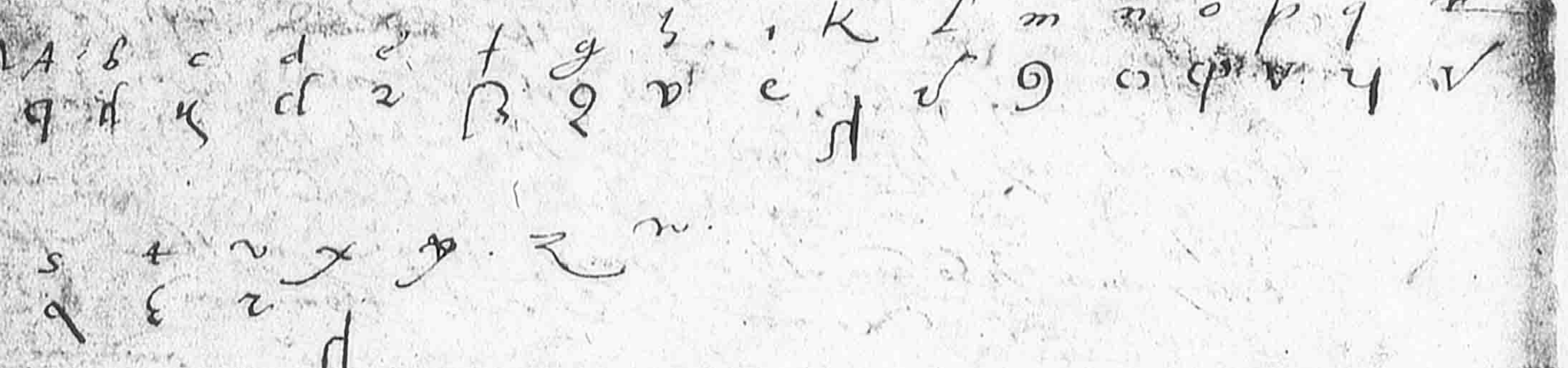
Aprilis 11. Thursday

After my comming home from the Court, about 4 of the clok after none, and after my being in my study awhile, it came into my hed to assay to decipher the first writing before spoken of, that was brought me by E.K., as he was willed to do. 88

And at the first I was half out of all hope: but yet making more assayes, and guessing it (at the length) to be Latine, I found this to be the true Alphabet. God geving me the perseverance.

They were found at Huets cross as the Spirituall Creature affirmed [illegible] [illegible] [illegible] [illegible] [illegible] Maynte

Perhaps that cros called hulset cros [illegible]



And, the first longer writing, was this:

Tabula Locorum rerum et Thesaurorum absconditorum, Menabani, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum Clarissimorum (Britanniae meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic, familiarissimorum consensu, aliquando ad nostratium redeuntium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile possunt ad lucem abscondita efferre.

Note [illegible]

And the Notes of the ten places, here by, ~~noted~~ affixed: are thus to be red orderly

1. Gilds cros
hic e ......
mer id 10
onali p ot on

2 blankis Suters croces

of the K [illegible]

3 Marsars got cros

4 Huteos cros

5 Fleds grenul

6 Mons Mene

7 Mountegles armid

8 Lan sapant

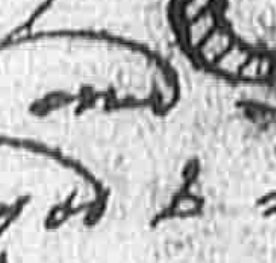
9 Corts nelds

10 Mnrr Merse

— a forte Mar

Aprilis 15 Monday

Δ As EK was writing the eyghtenth Table: which was of the Spirits of the earth, (I was aslepe abowt 4 ½ of ye clok) he saw a parcell togither, playing ^alone by him self, and thereuppon suddenly at his syde appeared three or fowr spirituall creatures like laboring men, having spades in theyr handes & theyr heares growing about theyr eares, & hastily asked EK what he wold have & wherefor he called them. He answered, that he called them not. & they replyed, & sayd that he called them: Then I began to say, they lyed: for his intent was not to call them, but only to read and repeat that which he had written. and that every man who readeth a prayer to perceyve the sense thereof prayeth not. No more did he call them. and I bad them to packing out of the place. and thereuppon removed from my desk, (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrist: and he shewed the bare arme and there appeared both on the uppersyde and lower syde imprinted depe in, two circles of brode as a grote they



were red: And I seeing that, sought for a stik, and the meane while, they assalted him, and he rose, and cryed to me (saying) they come fleing on me, they come; and he put the stole which he sat on, between him and them. but still they cam gasping or grinning at him. Then I asked him where they were: and he poynted to the place And then I toke the stik and cam to the place and ^and smitt a cross stroke at them in the name of Jesus commanded those Baggages to avoyde: and presently they avoyded

All thanks be to the only ^one Almighty and everliving God Whose name be praysed now & ever. Amen.

Aprilis 18. Thursday morning. hor. 8. circiter.

Note. Now 30 Tables, being written since good friday: and dayes only 21 passed since good friday.

Δ As EK cam to write out the Tables according as he was wont: and to have the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven cornered and after I had put the stone agayn into the frame, and thereuppon did make long and oft request, for answer having, there appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or ~~out of~~ yssuing out of the clowde, this sentence

He promised, be not carful: Δ Note, here were iust 21. letters

Δ as who shold say our error [illegible]: the Day.

EK. The letters semed to stand at fingers endes (being 21): and so every finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and assone as the sentence was red the fingers which semed to issue out of the Heptagon, did shrink in agayn and disappere

Δ All laude honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever Amen

the stone out of the frame.

Thursday. Aprilis 18. after dynner.

Δ We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 Tables being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and brought us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the Lord might be kindled agaynst us. Thereuppon we prayed severally; and at length, (no alteration, or better comfort happening to us,) ~~as~~ I prayed in the hearing of EK, ~~at my~~ (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ I, then, declared my mynde briefly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of. And among his manifold grave speaches he had these words

Prepare all things

Prepare all things, For tyme is at hand
His Justice is great, and his arme stronge
How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.
Be rocks in faith

Good Angels

It is not the manner of us, good Angels, to be trubbled so oft.
☞ At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.
Great is the light of Gods sinceritie
Appoint God no tyme. Fullfill that which is commanded
God maketh clere when it pleaseth him. Be you constant and aboyde Temptations: For True it is, that is sayde: And lastly I say, It shall be performed
What is it now thow woldest desyre to be made playner?

Δ Still he proceded uppon my answers: and at length he sayd

Tyme of Justification knowen [illegible]

Neyther is the time of mans Justification knowen untill he hath byn tryed.

The ende of our election

You are chosen by God his mercy to an ende and purpose: Which ende shall be made manifest by the first begynning in knowledg in these Mysteries.

tyll the very howre

God shall make clere when it pleaseth him: & open all the secrets of wisdome when he unlocketh. Therfore seke not to know the mysteries of this boke, tyll the very howre that he shall call the. For then shall his powre be so full amongst you, that the flesh shall not be perceyved, in respect of his great glory.

Want of due reverence shewing in our actions is reproved.

But was there ever any, that tasted of gods mercies so assuredly, that wanted due reverence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy. What are the works of holiness? I do advertise you: for, God will be honored. Neyther will he be wrested in any thing he speaketh.

Angels abase them selves, to pleasure men by theyr appearing when they take uppon them, or use any visible evidence of theyr presence [illegible]

Think not, that you could speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self.

But he doth ~~it~~ ^this not for your causes, not for your deserts, but for the Glorie of his own name.

Three are to be lightned. One is not to be lystened, but all. Δ And, which all? — The two, together with the Captayn.

40 dayes. ASK what thow wilt: for, untill the 40 dayes be ended, shalt thow have no one more shew of us.

A. G. Δ Whether shall we give Charnok, or consent to the Captayne to go down into his Contry, as presently he entendeth.

Ur — As he listeth. Δ EK sayd that this was Uriel who now had appered and answered all this.

Δ — I will ask the one question. Have we any voyce or no? Δ I do think you have no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you have the powre and property from God to insinuate your message or meaning to eare or eye, in such sort as mans imagination shall be, that both they here and see you sensibly.

Vox angelorum — Ur — We have no voyce but a full voyce that filleth every place. Which when you only taste of, Distance shall make no separation.

Uriel putteth one in his place. Let there one come that may better answer: not in respect of thy self but one, more, nerer to thy estate. — Do thy Duty.

Δ He sayd this, to one who cam in, and he departed him self.

Il or El. Δ This new come Creature sayd, Wold you have any thing with me, Il?

Δ Who art thow: Art thow one that loveth and honoreth our Creator?

El. Il — Will you see my hart — EK. he openeth his body and sheweth his hart and theron appered written EL.

Il. Δ He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a Vyce in a play: and so was his gesture and his skypping, as the outward shew therof was to be utterly deemed: but I did carefully pon-der the pith of the words which he spake: and so forbare to write very much which he spake at the beginning, by reason EK did so much mislike him, and in manner take him to be an Illuder.

Δ As you are appointed to answer us by the Message of God, so answer us, who desyre the pure and playne verity, as may be correspondent to his Credit that assigned you, and to the honor of God who created us.

Note. Threfold answer. Il — My answer is threfold — I answer by gesture — by my apparayle — I will answer the by my wordes.

Δ Do you know where the Arabik boke is that I had: which was written in tables of numbers?

Liber Arabicus. Il — It is in Scotland — A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and everlasting God: for ever and ever.

EK. to Knolles [illegible]. Δ The Lord Threasorer, hath he any bokes belonging to Soyga? Il — He hath none: but certayn Introductions to all artes.

Note. Δ But it was reported to me by this Skryer that he had: certayn peculiar bokes perteyning to Soyga, otherwise named Zloga, and Agyos, they transposing.

Il — Soyga signifieth not Agyos. Soyga alca miketh.

Δ What signifie those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ What Language is that, I pray you? Il — A language taught in Paradise. Δ To whome? Il — By infusion, to Adame. Δ To whome did Adam [illegible]? [illegible] unto Chevas. Δ Did his posteritie use the same? Il — [illegible] untyll the Ayrie Towre was destroyed. Δ Be there any bokes of that Language yet extant among us mortall men? Il — [illegible] that there be. Δ Where are they? Il — O, Syr, I shall make

---

make you in Love with your Masterships boke.

Δ Did Adam write any thing in that Language? Il — That is no question.

Δ Bokes than, they were delivered from one to an other by tradition. or els

Enoch. Δ Enoch his boke, or prophesie, doth, or may seme, to be written in the same Language: bycause mention is made of it in the new Testament, in Jude his Epistle where he hath, Prophetavit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra oēs, et arguere oēs impios, de omnibus opibus impietatis eorum, quibus impie egerunt; et de omnibus duris quae locuti sunt contra Deum peccatores impij. &c.

Note excellent Memories, for traditions conteyning and preserving. Il — I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in men. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most unsearchable. Nothing remayned of ~~Enoch~~ Enoch but (and if it pleas your mastership) might have byn carryed in a cart.

Δ for the 18. Note 28 dayes more do make iust the 40 dayes, before noted. I can not bring you the brass, but I can shew you the bokes. Slepe 28 dayes, and you shall fynde them, under your pillowe when you do rise.

Esdras bokes. Δ As concerning Esdras bokes, which are missing, what say you?

The Jues. Il — The prophets of the Jues have them. Δ But we can hardly trust any thing in the Jues hands, concerning the pure verity: they are a shipwracked people and dispersed all the world over.

Il — I will shew you a trik. Δ he lifted up his fote, and shewed the sole of his shoo: and there appered the picture of a man, who semed to have a short or [illegible] skynne on his face: which one toke of: and then there appered in his forhed these two figures 88

Δ this might seme to signifie [illegible] of the Jues, Ao 1588 to come. I will shew you more than that, to. and will speak to a man shortly, that shall bring water to wash every mans face.

Δ What mean you, by every man? shall all men, be made cleane?

Il — There is a difference in washing of faces.

Note, El semed to be woman. EK. This Creature semeth to be a woman by his face: his apparell semeth to be like a Vice in a play.

EK. Ar you not a Kinsman to Syngolla?

Il — I syr, and so are you a Kinsman to Synfullas.

Δ A man may fynde corn in chaf.

Il — So may you (perchaunce) fynde me an honest man in my ragged clothes.

Δ This other day, when I was in doubt of the Grecian (the Macedonian) whether he had any good and profound lerning or no, he was represented spiritually, and about his hat in great letters was written this greke word ΚΑΣΕΙΧΤΟ. I pray you what doth it signifie — I asked the grecian and he sayd, [illegible]

Il. Loke in your boke. Δ I toke the common Lexicon: and he sayd, No Not that: then I asked if I should take Scapula his Lexicon: and he answered, Nor that. and I asked which then: and he sayd your boke covered with a white parchment. and I asked, that of Mysterys in Latine greke and hebrew: and he sayd, yea. and there you shall finde that Macuto hath onely that one word [illegible] longing to it. I loked and I found it. which satisfied me very well.

Gariladrah. Δ I pray you what say you of Gariladrah; do you know him? who long since did deale with me?

Il — Yf he were lesser than I, I durst speak to him: But bycause he is greater than I, I am not to speak to him. All under, and nothing above me, I deale with. Loke in your Tables and there you shall finde an other name of his.

Δ I remember no such thing. Il — Consider who hath set me here. If the truth thow hast allready, be of a greater then my self, then is it sufficient. Δ What day was that name given me?

He was [illegible]. Il — Immediately Sir, after your Worships last coming.

He pointed to EK. Δ That was Raphael. And I remember that Gariladrah sayd that he must leave me, and his better (Raphael) shold be my instructer, and that then the same Raphael was my [illegible] then. &c.

(160.)

Δ Sing a song to his prayse, who created us.

EL — I will sing a short song.

Your doings are of GOD: your calling great:
Go down and seke the Treasor, and you shall obteyn it.
Take no care: for, this Boke shall be done in 40 dayes
Begyn to practise in August. Serve God before.
You shall know all things, ictu oculi.
And so, prayse, glory, and eternall singing
with incessant humilitie be unto the Creator that
hath framed, made and created all things, for
ever and ever, How say you (yf you will)
Amen. Δ Amen Amen Amen.

Thesaurus absconditus 40 dayes. — August — Knowledge to be infused Ictu Oculi.

Thesaurus ab[sconditus] — 40 — Note: till August

After the ende of 40 dayes, go down for the Treasor. When those 40 days are done, then this boke shall be finished. The rest of the time untyll August, is for rest, Labor, and prayer.

Δ What labor? EL — In digging up of those Treasors.

Δ Must we nedes dig for them? EL — Otherwise, yf thow wilt.

Δ How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the Lawes: and to get licence, is half an odious sute.

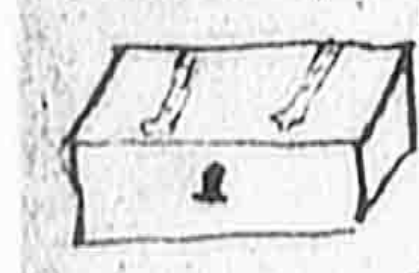
Without digginge.

EL — Yf thow have a parcell or part out of every place of the erth, in any small quantitie, thow mayst work by the Creatures, whose power it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

Δ he meaneth. Never trust him, if it be not so, as he hath sayde.

EL — No, never trust me, if it be not so.

Ten places — The chest



Δ you mean those ten places, marked in the Table, which, last day, I deciphred.

EL — I marry, now you hit it. Δ Yea Sir, and your Chest allso, it wold do no hurt.

EL — Give me one: and I will make 40: and give you twenty and take twenty to my self: Δ and when you have it, I pray you let me have some little portion for my wife and Children.

Δ As concerning that Chest, I pray you how came the Macedonian, or M. Sanford to knowe of it, so particularly, as he did?

EL — Hussey told of it, openly, at the bord at Braynford in the Evening of the day.
The Grecian will fetch him oute.
The Greke in Grecia perhaps can finde out Threasor, but not in Anglia
The Greke hath a Threasor in his hed, that will enriche him to be a fole
I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold give better instructions
Your Chymney here will speak agaynst you anon: yet I am no briklayer
I must be gone

Δ True it is, I had hidden there, in a capcase the records of my doings with Saule etc.

Δ God, for his infinite mercyes be allwayes prayesed, glorified, and extolled of all his Creatures: Amen

He advised EK to communicate to me the boke, and the powder, and so all the rest of the roll, whose was their frend: saying, true frends ought not to hide any thing the one from other.

The boke
The powder
The rest of the roll

Δ The old proverb is Amicorum omnia communia.

Soli, Deo soli sit ~~[illegible]~~
laus honor et gloria
Amen

Note: there followeth Quinti Mysteriorum Appendix

Quinti libri Mysteriorum Appendix

(161) ~~88~~ 91

Aprilis 20 — Saterday

Δ This Saterday had byn great and eger pangs between EK and me: while he wold utterly discredit the whole process of our actions: as to be done by illuding spirits: seking his discharge. Saying that he hath often here to fore byn told things true, but of illuding devills: and how, how can this be other, than a mockery, to have a corner'd [illegible] cloth to be [illegible] him in stede of the playn writing, which [illegible] he had written out of? and that when they shold do good in [illegible] writing, that then they shrunk from us. and that he was not thus to lose his time: But that he is to study, to lerne some knowledge, whereby he may live: and that he was a cumber to my howse, and that he dwelled here as in a prison; that it was ever better for him to be nere Cotsall playne where he might walk abroade, without danger or to be cumbred or vexed with such sklaunderous fellows as yesterday he was, with one litle Ned dwelling at the blak [illegible] in Westminster, who crayed at him for being witnes of a bargayn made between the same Ned (or Edward) and one Lusty a Surgeon, who was now fallen in poverty, a very honest man etc. With a great deale of more matter, melancholik, and cross, awkwardly to the good and patient using of our selves to the accomplishing of this action.

I replyed, and sayd, that we must stand our selves [illegible] on the Almighty, as, that God wold shew when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercyes in; not shorter than he hath spoken of. And that undoubtedly, the occasion of this blak clowd, was some imperfection of ours, to be amended and that then, all, wold be to our further comfort. And as concerning his doubting of the goodnes of the Creatures, (dealing with us) he was to blame, to say or doute the tree to be yll that bringeth furth good fruite. for of these Creatures, from the beginning of their dealing with us unto this last howre, we never hard other than the prayse of God, instructions and exhortations to humilitie, patience, constancy, fayth etc. The things they promise be such as God can performe, and is for his service and glory to performe: and such as have byn imparted to many before: and therfore neyther impossible for men to enioye agayn, nor unmete for us to hope for. And though his troubled mynde did doute, yet my quiet mynde, which God hath made ~~[illegible]~~ ioyfull through his mercyes, and which accuseth me not in this action of any ambition, hypocrisie or disorderly longing, but only is bent and settled in awayting the Lord his helping hand to make me wyse for his service, (according as long tyme my dayly prayer to him hath byn:) and seing I have and do ask wisdome of the Lord his hands, and put my trust in him, he will not suffer me to be so confounded: neither will he offer a stone to his seely children, when in tyme of nede they ask bred at his hands: besides that [illegible] voluntarie [illegible] to faint [illegible]: and by his graces I have him so, and am so carefull to do that shold please him, that I make no account of all this world possessings, unless I might enioye his favor, his mercyes and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds, had a greater charge than he, and yet for all my 40 yeres course of study, many hundred pownds spent, many thowsand myles travayled, many an incredible toyle and forcing of my witt in study using, to lerne or to bowlt out some good thing, [illegible] yet for all this I wold be very well pleased to be deferred yet longer (a yere or more) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolved, eyther well [illegible] to leave this worlds prosperitie [illegible], that, so, I might in spirit enioye the bottomles fountayne of all wisdome, [illegible]

Sapientia.

300 lib.

else to pass forth my dayes on earth wt gods favor and assurance of having here his merciful mighty blessings, to understand his mysteries, and for the performing of some actes, such, as might sett forth his glory, so, as it may be evident and confessed, that such things were done De Dextera Domini.

And many other discourses and answers I made unto his objections and doutes:

ridie — Afterward I began to speak of the troubles and miseries pretended to be nere at hand, and by that tyme I had ended a little and the consideration of talking of the matter, he appeared that sayd he was called El or Il, as sayth

I [illegible] to the matter.

El

Δ What matter?

Il. — I must have a Wallet to carry your witt and myne also in.

Δ Benedictus qui venit in nomine Domini

Il — Then I perceyve that I shall have a blessing
Blessed is the physician that hath care of his patient, before the pangs of death doth visit him.

Δ — What think you of that cloudy Heptagon?

Il. — Dost thou consider, I go about it?
I told thee every thing I did, was an Instruction. As I can not stand stedfastly uppon this, it self, One, and one, perfect:) So can not my mouth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

EK. He went on the Heptagonon, as one might go on the top of a turning whele: (as some horses use to turne wheles as may appeare in Georgius Agricola de re metallica)

Il. — I know, what all your talk hath byn: But such ~~myndes~~ such Infection, such Infection, such Corruption: and must nedes have a potion applicable for the cure. But how will you do? I have forgotten all my druggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to visit you onely with their help. You see, all my boxes ar empty? — EK he sheweth a great bundell of empty pothecarie boxes, and they seemed to my hearing to rattle

Δ How commeth it, that you pretend to come from a favorable divine power to pleasure us, and your boxes ar empty.

Il. — You sayd even now in your talk: Vobis oia plena. If my empty boxes be vertuous, how much more shall any thing be, which I bring not empty.

Δ Then I pray you, to say somewhat of the vertue of your empty boxes; bycause we may have the better confidence of your fullnes

Il. — Will you have my bill? Δ Shall we go to the Apothecaries with your Bill?

Il. — I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ You know we, understand it not: how can it be served?

Il. — You must nedes have an expositor
What boke of physick is that, that lyeth by you?

[Δ There lay by me on my desk, Marcus Eremita de lege spirituali in greke and latine, but the latine translation lay open before, on the left side of which, the sentence began Non raro per negligentiam, quae circa alicuius rei operationem committitur, etc Cognito obscurat. And on the right side, began Corporis sine mente nihil est perfectum etc]

Il. — Mary here is good physick in dede.
You found my name the other day. Go to my name. [Δ So I turned to the Greek boke and brought [illegible] ~~A~~ [illegible]. and there chose the word Ileemose. He than asked me, which letter of the name I liked best, and I sayd, L: bycause it conteyned the name representing God. El. etc Then he sayd somewhat farder of the letters, which I wrote not.

Il. — Go to great M, the second: for this is it that shall serve his turne

If

remedy for bleared eyes of EK at this instant.

Yf this can not serve him, he shall have a medicine, that a horse can not abyde. Use this, and I warrant you, your blindnes will be gone.

Δ It is here greatly to be Noted: that I turned in this boke of Marcus, 27 leaves further: till I cam to the Quaternio of M, the second and there I found this sentence notified (by my lines drawn, and a Note in the margent, Cor Contritum:) Sine corde contrito impossibile est omnino liberari a malitia et vitiis. Contrit autem cor tripartita temperantia somni dico et cibi, et corporalis licentiae: Caeterum horum excessus et abundantia voluptatem generat. Voluptas autem pravas cogitationes ingerit: repugnat vero precationi et conveniendi contritioni.

And so many dayes yet wanted of the 40, yf we account fro the 6 day of Aprill: but if fro the tyme of the begynning to write them, then there remayneth not so much by 9 or 10 dayes

Δ This being considered by us, we besought god this instant and thanked God of his mercies, that it wold please him to make us understand some iust cause whie clowdes were appeared in stede of brightnes etc.

Soli Deo ois honor laus et gloria Amen.

April 23. Tuesday. mane hor. 8.

Δ After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercy: not according to our deserts, and forwardnes: etc. At length appeared in the stone a white clowde, which cam forward. And behinde the clowde a thunder seemed to yssue

Nos

A Voyce — When I gathered you, you were chosen of the myddest of Iniquitie. Whome I have clothed with garments made and fashioned with my owne hand

— I, AM, Therfore, Beleve:

Δ I prayed, and thanked the highest, that so mercifully regarded our miserie.

A ~~Voyce~~ Voyce — I, AM.

Vr — EK. ~~He~~ There standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying

Aeternitie, Maiestie, Dominion and all powre, in heven the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite; which respectest the glorie of thy owne name, above the frowardnes, and perversnes of mans nature: which swarmeth with synnes, and is covered with Iniquitie: and in the which, there is founde no place free from filthynes and abhomination. Glorie be to thee; O, all powre: and magnified be thow, in the workmanship of thy owne handes, from time to time, and with out ende of time; from generation to generation: and even amidst and in the ~~nu~~number of those, for whome thou hast prepared the flowres of thy eternall Garland. Beare with them (o Lord) for thy mercyes sake. for, woldest thow seeke in the myddest of miserie? Whom yf thou sholdst iudge according to ~~m~~ thy iustice, How shold thy Name be glorified so in thy self, to thy owne determination, and writing, sealed before the Creation of the worldes? The fire of thy Iustice consumeth thyne owne seat. and in thee is no powre wanting, when it pleaseth thee, to cast down, and gather them to gether, as the wynde doth the sande, and in [illegible] them

here I misse the terme of a word or two.

them with the undermyning, that they may not arrise ~~the~~ to tyme.
But what thou art, thou art: and what thou wilt, thou canst.
Amen

Δ. Amen.

Ur. — I haue measured time (sayth the Lord) and it is so: I haue appointed
to the heauens their course, and they shall not pass it.
The tymes of man shall decay, in despite of the enemy. But the fire
of aeternitie shall neuer be quenched, nor neuer fayle.
More, then is, can not, nor may not be sayde
We can not be witnesses to him, which witnesseth of him self
But (this sayeth the Lord) Beholde If you trubble me
ones more, or towche the wings of my excellency, before I shall
move my self, I will raze you from the earth, as children of perdition
and will endue ~~that~~ those that are of quiet myndes, with the
strength of my powre. You are not faithfull, sayeth the Lorde,
whome you beleue not. Notwithstanding I haue hardened
the hart of One of you, yea, I haue hardened him as the flynt, and
burnt him togither with the ashes of a Cedar: to the intent
he may be proued iust in my work, and great in the strength of my
Glory. Neyther shall his mynde consent to the wyckedness of Iniquitie:
For, from Iniquitie I haue chosen him, to be a first erthely
Witnes of my Dignitie

NOTA et Caue.

One of vs is by the Lord confirmed in constant purpos

Election confirmed.

Your words are, yet, not offensiue vnto God: Therefore, will
not we, be offended, at any thing that is spoken: For it must
be done, and shall stand; yea and in the number which I haue
allready chosen.

Δ I think sayeth the Lord is forgotten here

Note

But, this sayeth the Lorde. If you vse me like worldlings,
I will surely stretch out my arme vppon you, and that
heuily. Lastly, I say, Be Faithfull,
Honor God truely
Beleue him hartily.

EK. he kneleth down, and semeth to pray — Now he standeth vp

Ur. Lo, As a number increasing is allways bigger: so in this
world decreasing, the Lord must be mightily glorified
Strive not with God. But receyue, as he imparteth
The Mercy of my message, quencheth the obscuritie and dullness
of your sowles. I mean of the Infection, wherewithall they
are poysoned.

Note,

Lo, how the Earth cryeth vengeance. Come, for thy Glory
sake, it is tyme. Amen

Vengeance cryed for

Seing it is sayd that in 40 dayes ~~and before 40 dayes~~ the boke
shall be finished: and seing it is sayed that our former Instructors
shall not come nor appeare to vs, tyll the boke be finished: And seing
heretofore, the boke used to appeare to EK, that he might
write, when so euer he sett him self thereto: and seing the
same

---

same boke appeareth not so now: and seing we are desyrous to
be found diligent in this work, and to omitt no Opportunitie
wherein the writing therof might be furdered: We wold
gladly know, what token, or warning shall be given
vs, henceforward, when due tyme serueth for the same purpose.

JM — Dy in thy folly: I haue sayde.

EK. It thundreth and lightneth about the clowde: and now all
is vanished away

Δ. EK sayd, that at the very begynning of this days action when he
expressed the first voyce this day, heard of him, his belly did
seame to him, to be full of fyre: and that he thought verely,
that his bowells did burne: And that he loked downward
toward his leggs, to see if any thing appeared on fire: calling
to his mynde the late chance that befell to the Adulterous man
and woman in Saint Brydes Church in London. &c
Allso that when he had made an ende, he thought his belly
to be wyder, and enlarged, much more than it was before.

Δ I sayde certayn prayers to the Almighty our God and most
mercifull father, on my knees, and EK on his knees
likewise, answered divers tymes, Amen.

A.G.

After this, we made A.G. to vnderstand these the mercies of the
Highest: and he reioyced greatly, and prayed the Lorde:
And, so EK, was fully satisfyed of his Dowtes:
And A.G., and he, were reconciled of the great discorde
which, yesterday, had byn betwene them &c.

Non nobis, Domine, Non nobis,
Sed nomini tuo ~~da~~ Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum
Amen

Aprilis 26. Fryday Note.
Δ

By the providence of God, and Mr Gilbert his means, and pacifying of E.K. his vehement passions and pangs, he cam agayn to my howse and my wife very willing, and quietted in mynde, and very frendely to E.K. in word and countenance: and a new pacification, in all partes confirmed: and all uppon the confidence of God his service, to be faythfully and cheerfully intended, and followed in and by our actions, through the grace and mercy of the highest.

1583 Aprilis 28. Sonday: after Dynner. abowt 4 of the clok.

Δ As I and E.K. had diverse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd

Il — Here is a wordy disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you

Δ I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet have a due peculier unchangeable proportion of their formes, and likewise that their order is allso Mysticall

The mysticall Alphabet.

Il — These Letters represent the Creation of man: and therefore they must be in proportion. They represent the Workmanship wherewithall the soule of man was made like unto his Creator.

But I understand you shall have a paynter shortly:

Δ — I pray you what paynter may best serve for the purpose? Can master Lyne serve the turn well?

Il. — Dost thow think that God can be glorified in hell, or can divells dishonor him? Can wickedness of a paynter, deface the mysteries of God? The truth is, I am come to advertise you, Least with a small error you be led, far, a syde.

The Table of Practise

Let me see the forme of your table.

Δ — I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

Il — How do you like ~~it~~ these letters? Δ I know not well what I may say. For, perhaps, that which I should like, were not so to be lyked: and contrarywise what I should think well of, might be nothing worth.

Il — Thow sayst well.

Behold great is the favor and mercy of God toward those whome he favoreth. All things are perfect but onely that. Neyther was that shewed or delivered by any good and perfect messager from God. A wicked power did intrude him self, not onely into your Sciences, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are divelish: and a secret band of the Divell. But thus sayeth the Lord, I will rayse them up, whom he hath over throwen: and blott oute his fote steps where they resist my glorie. Neyther will

Illuding spirits thrusting in them selves.

I

* I understand that the Characters are most Intrue

I suffer the faithfull to be led utterly astray: nor finally permit the to condemne them for ever. He sayeth, I AM, and they* are most

But behold I have brought ~~the~~ the truth: that the Prince of reason, of Understanding may be apparent in every part of his Celestiall demonstration. Therefore, as thou saydst unto me once, So say I now to the: Serve god.

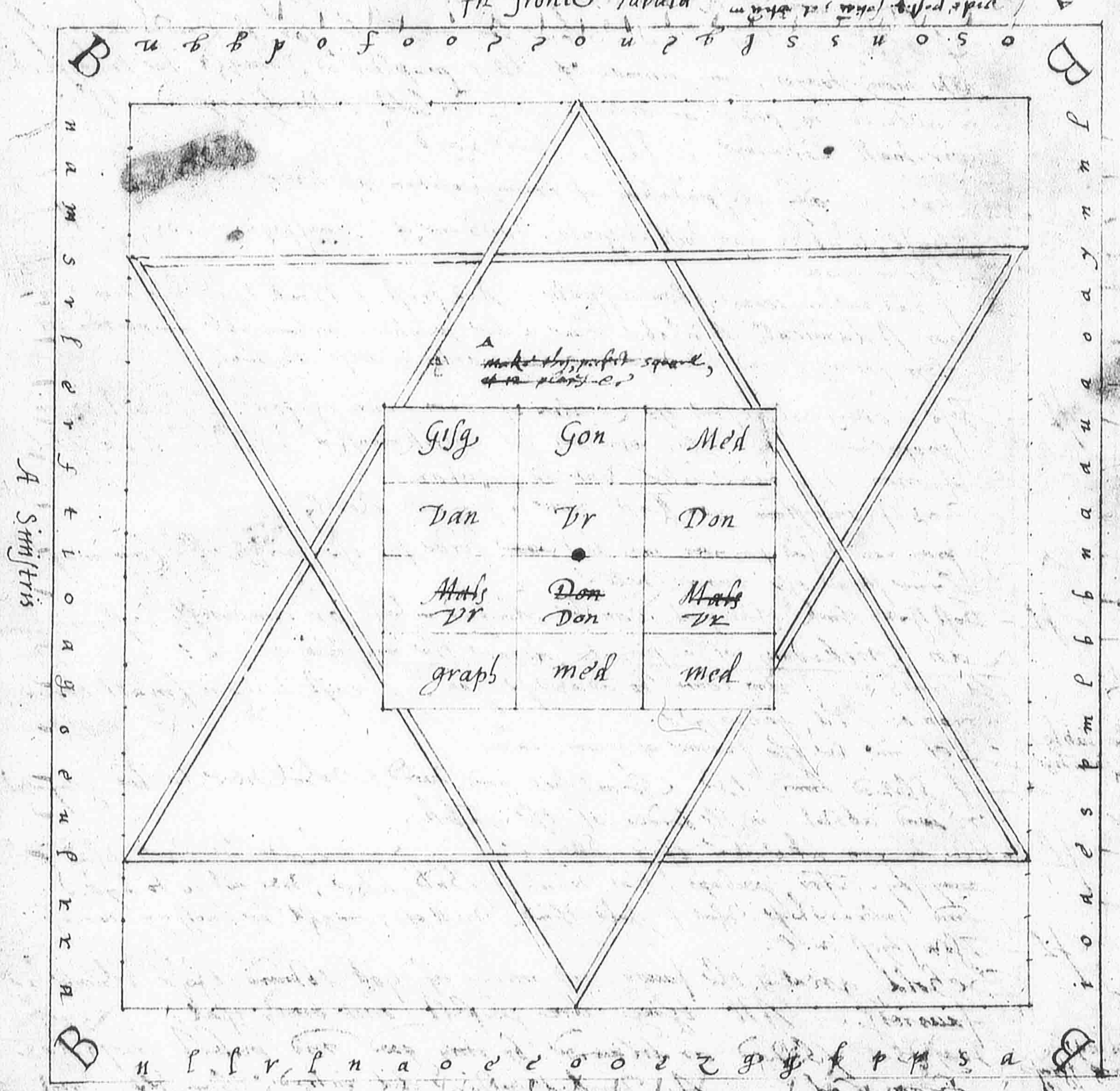
Δ* The former square of 6 ynches:

Make a squareΔ* of 6 ynches every way

The border therof let it be (here) but half an inche: but on the Table it self, let it be an inche broad.

[illegible]

In fronte Tabulæ


B
B
B
B
u b b p o f o o o c c o u h g j s o s n o s o
u a m s r f e r f t i o a g o e u f r a
A sinistris
A dextris
n l f r l n a o e e o o o z z g y k p p s a
Δ

~~make thys perfect square, of 12 places &c~~

Gisg	Gon	Med
Van	Vr	Don
~~Mals~~ Vr	~~Don~~ Don	~~Mals~~ Vr
graph	med	med

Iuxta pectus

~~E~~Every one of those ~~ff~~ sides must have 21 Characters

But, first, at every Corner make a great B

Prayer is the key of all good things:

Δ After

Δ After our prayers made, E K had sight (in the stone) of innumerable letters: and after a little while, they were brought into a lesser square and fewer letters. First appeared in the ~~opposite~~ border opposite to our standing place (which I have used to call, in fronte Tabulæ) these letters following: beginning at the right hand, and proceeding toward the left

	1 In fronte Tabulæ	2 A sinistris	3 Iuxta pectus	4 A dextris	
	Med	drux	drux	gon	
	fam	vn	vr	med	
	med	tal	vr	vn	
	drux	fam	don	graph	
	fam	don	vr	fam	
	fam	vr	drux	mals	
	vr	graph	vn	tal	
	ged	don	med	vr	
	graph	or	graph	pa	
	drux	gisg	graph	pa	
	med	gon	med	drux	
	graph	med	med	vn	
	graph	vn	graph	vn	
forte med	tal	ged	ceph	van	
	med	med	ged	vn	
	or	graph	ged	med	
	med	van	vr	vn	
	gal	vr	mals	gon	with a prik
	ged	don	mals	drux	
	ged	don	fam	drux	
	drux	vn	vn	vr	

EK — What have you in the middle of your Table? Δ Nothing. EK Sigillum Emeth, is to be sett there.

Sigillum Emeth.

EK — The rest, after supper.

Δ Soli Deo Omnipotenti sit laus perennis.
Amen.

After supper, returning to our businesse, I first doubted of the heds of the letters in the border, to be written, which way they ought to be turned, to the center ward of the Table or from the Center ward.

EK — The heds of the letters must be next or toward the center of the square Table or Figure

— Divide that within, by 12 and 7.

Note of the square within

Δ I divided it

EK. — Grace, mercy and peace be unto the lively branches of his flourishing Kingdom: and strong art thou in thy glory, which dost unknytt the secret partes of thy lively workmanship: and that, before the weak understanding of man.

Herein is thy powre and Magnificence opened unto man. And why? bycause thy divinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis

Ternarius et Quaternarius

For, yf thow (O God) be wonderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleve, bycause they see, which heretofore could skarsly beleve. Strong is the influence of thy supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in the; Amen

Δ The Spirituall Creature semed to sit on fyre, like balls of fyre: having his face toward me, and his bak toward E.K.

12
7

Il — Leave oute the Bees of the 7 names of the ~~Kings~~ seven Kings, and 7 Princes: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therin write, in the upper line, the letters of the King, with the letters of his Prince following next after his name: and so of the six other, and their Princes. And read them on the right hand from the upper part to the lowest, and there shalt finde, then, the Composition of this Table. Therein they are all comprehended, saving certayn letters, which are not to be put in here: By reason that the Kings and Princes do spring from God; and not God from the Kings and Princes. Which Excellency is comprehended, and is allso manifest, in that Third and fowrth member. Round abowt the sides [of this square] is every letter of the 14 names, of the 7 Kings and Princes.

Note of these Kings and Princes

The dignitie of the Table of Practise.

Hereafter shall you perceyve that the Glorie of this Table surmounteth the Glorie of the Sonne.

All things els appertayning ~~to it~~ unto it, are allready prescribed by your former instruction.

I have no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.

He alludeth to our talke ~~of Talk~~ had of Transposition of letters

To morrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.

Note danger of violating precepts of doctrine

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	ſ	l	o	p	s	a	n
s	e	g	r	o	r	n	e	~~r~~ s	~~r~~ p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

forte
s p

Aprilis 29. Monday; a meridie

Δ As E.K. and I wer talking of my ~~boke~~ boke Soyga, or Aldaraia: and I at length sayd that (as far, as I did remember) Zadzaczadlin, was Adam by the Alphabet therof, suddenly appeared the spirituall Creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd Then, à primo.

ADAM

Δ Qui primus est et novissimus, Alpha et omega, misereatur nri. Amen.

Il — Glorie be to the, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow wilt be comprehended.

A short prayer, but appliable to my purpose

Every prayse, with us, is a prayer.

Apparayle changed.

Δ he taketh of, his pyed coat, and threw it up on the corner of my desk: and then he semed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three brayds.

Il — Well I will give you my lesson, and so byd you farewell.

First I am to perswade you to put away wandering myndes.

Secondly, for your instruction, in those necessarie occasions, this it is:

An ænigmaticall lesson

The owtsides or Skyn must be the Centre. There, is one foundation.

The Flesh must be the owtside.

The Centre it self must be dissevered into 4 æquall partes.

There is your lesson.

Δ We understand not, this dark lesson.

Il — The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie.

God is the begynning of all things: The fardest parte of all things is in the hands of God.

Note

The like hathe fownd amongst the member of his One most holy name.

The Erth is a fowndation to every thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied.

God is the begynning of all things, but not after one sorte, nor to every one alike.

But it is three manner of works, with his name:

three manner of works with God his Name

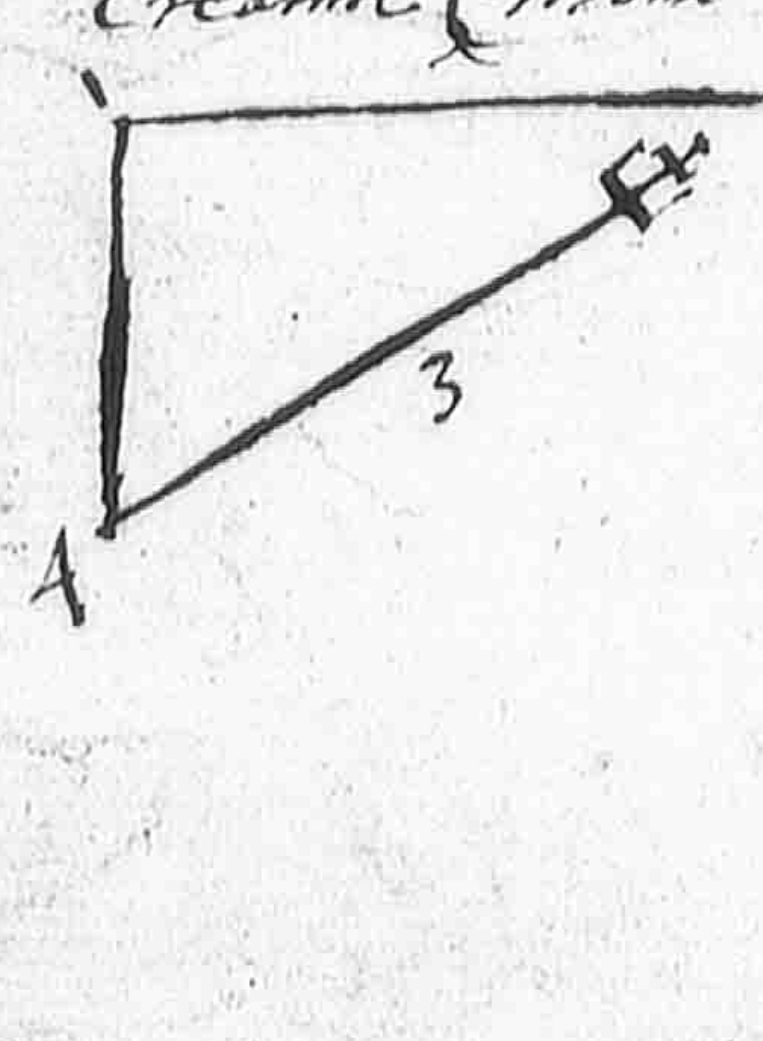
The One, in respect of Dignification:

The Second, in respect of Conciliation:

The Third, in respect of an ende and determined Operation.

Now Syr, to what ende, wold you use your Character?

Δ at our two first dealings together, it was answered by a spirituall Creature (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem corporis omni loco, tempore et occasione, et in pectore gestandum.



vide inscriptionem suo loco, Aº 1582 Martij die 10. p. 6.

Il — But how do I teache?

The Character is an Instrument, appliable onely to Dignification.

But there is no Dignification Syr, but that which doth procede, and hath his perfect Composition Centrally, in the square number of 3 and 4. The Centre whereof shall be equall to the greatest.

Δ We understand not.

Il — Hereby you may gather

(172) Note here of the 7 Tables of Creation which are appertayning to the 7 Kings and Princes.

The Nature of all Caracters.

not onely, to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared, but allso the nature of all other Caracters.

To the second — Δ Conciliation you meane.

IL — The Table is an Instrument of Conciliation

Instruments of Conciliation

NOTE

Order

And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to every King and Prince according to theyre order.

Now to the last: Δ As concerning the ende and determined Operation

This boke of 48 Tables

IL — It onely consisteth in the mercy of God, and the Characters of these bokes. For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Majesticall and inexplicable Operation in it: So every letter here bringeth forth the Names of God: But (in dede), they are but one Name; But according to the Locall and former being, to do comprehend the universall generation corruptible and incorruptible of every thing. It followeth, then, it must nedes comprehend the ende of all things

Note of the Names of God.

Generatio {corrupt. / incorr.}

Thus much, hitherto.

The Caracter allso was a fals tradition.

The Caracter is fals and divelish

He that dwelleth in the, hath told the, so, long a go

The former Divel, did not onely insinuat him self, but these things

Δ I do mervayle, that we had no warning thereof ere now; and that I was often tymes called on, to prepare those things (Caracter and Table): and yet they were fals

Note

IL — Yf it shold have byn gon abowt to be made, it shold not have byn suffred to ~~pass or~~ pass under the forme of wyckednes.

The Truth is to be gathered uppon the first Demonstration (my demonstration and yours* are not all one: you will not be offended with me, syr.)

* Lepide, mathematicas meas demonstrationes denotat.

I gave the a certayn principle, which in it self is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a Lineamentall placing and ordring of that which thow lookest* for Δ But truly I understand not.

* he meneth my propre Caracter truly made

IL — I teache. Take cleane paper.

It must be made 4 inches square

Pray. Δ we prayed.

IL — These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre Caracters.

Note. this to be put in propre Caracters.

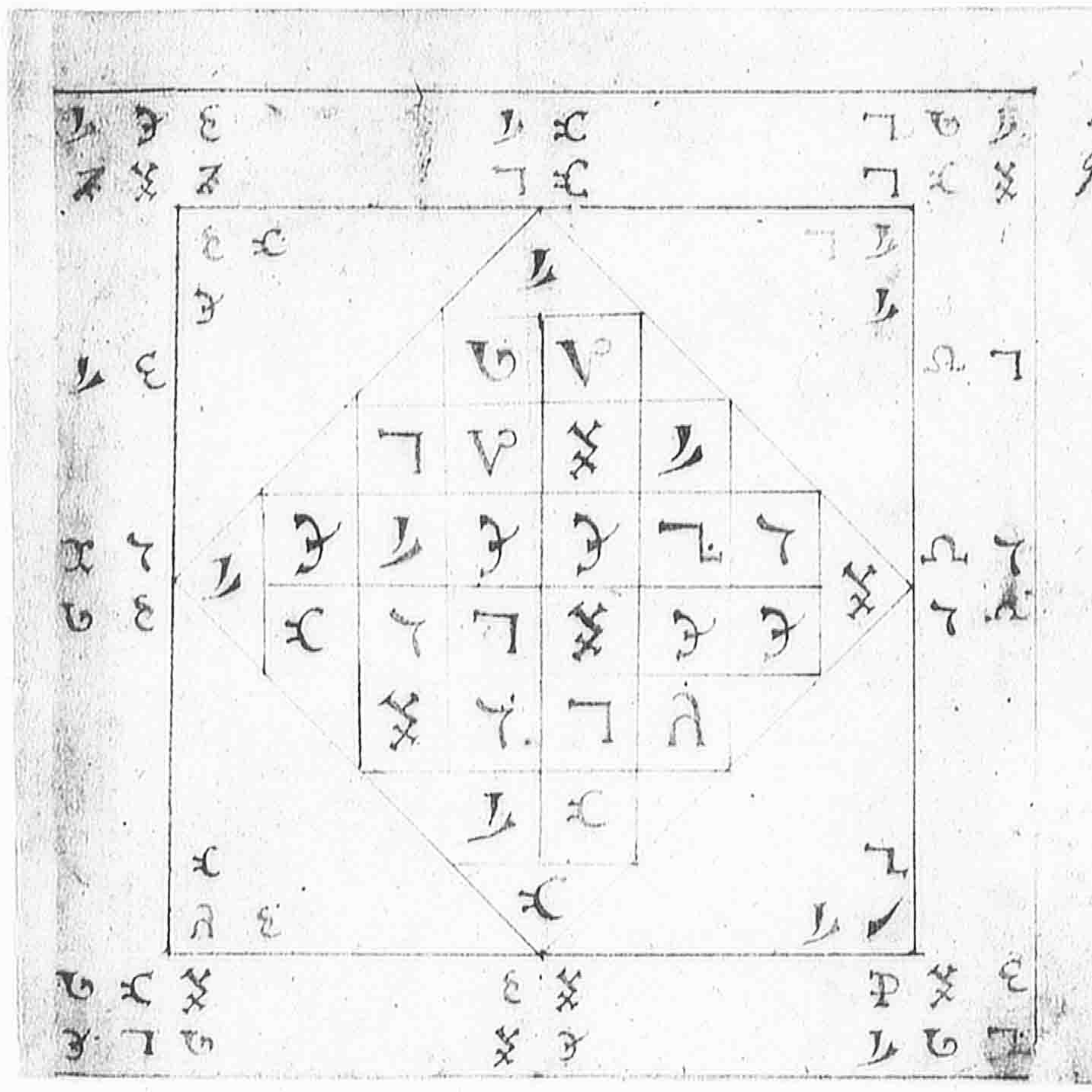
Write: Never since the beginning of the world was this secret delivered, nor this holy mysterie set open, before the weaklings of this world.

Write in the uppermost prik O,

and b on the right hand, and g on the left co

The two extreme priks; one on the right hand, a and the

other



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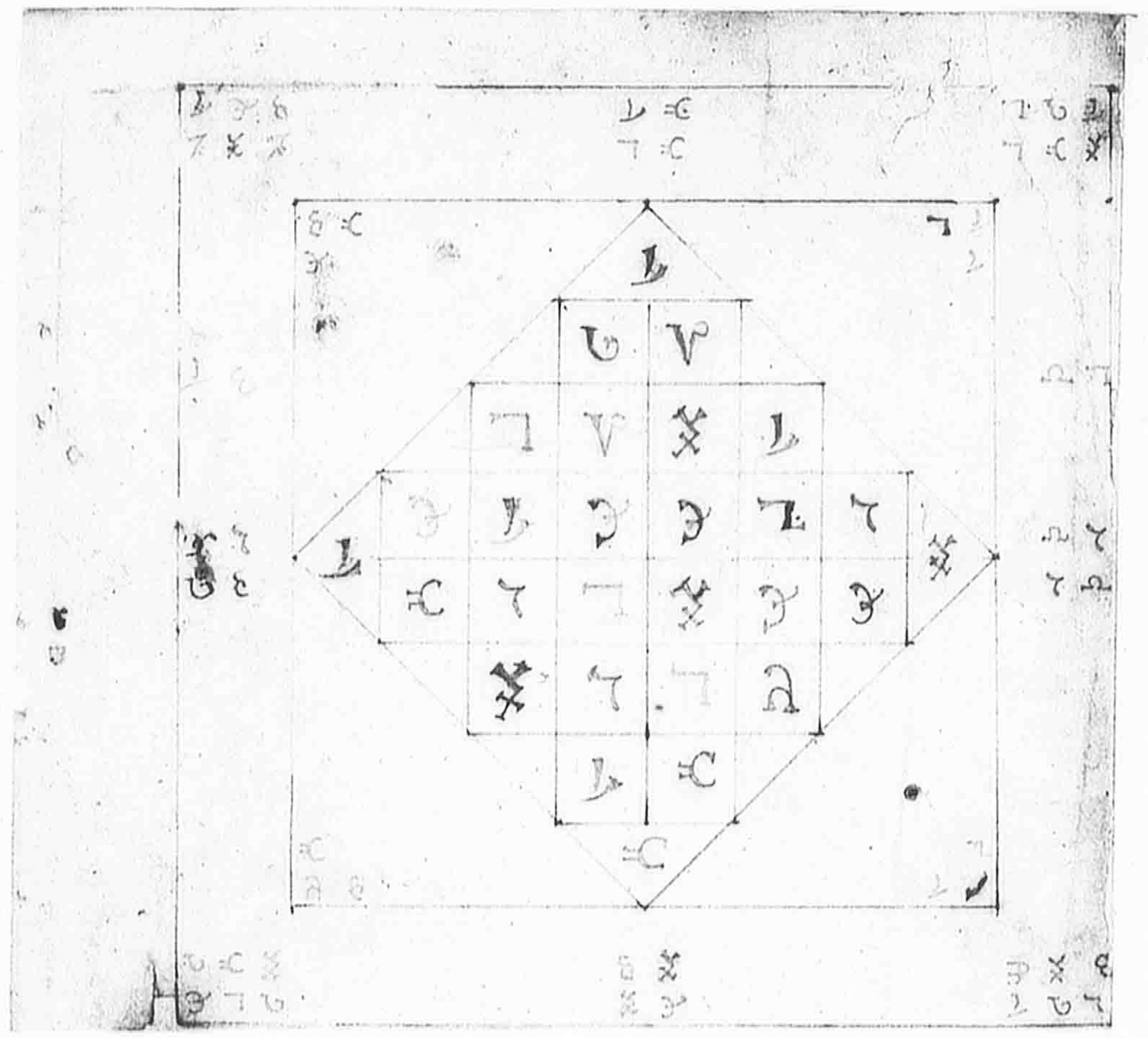
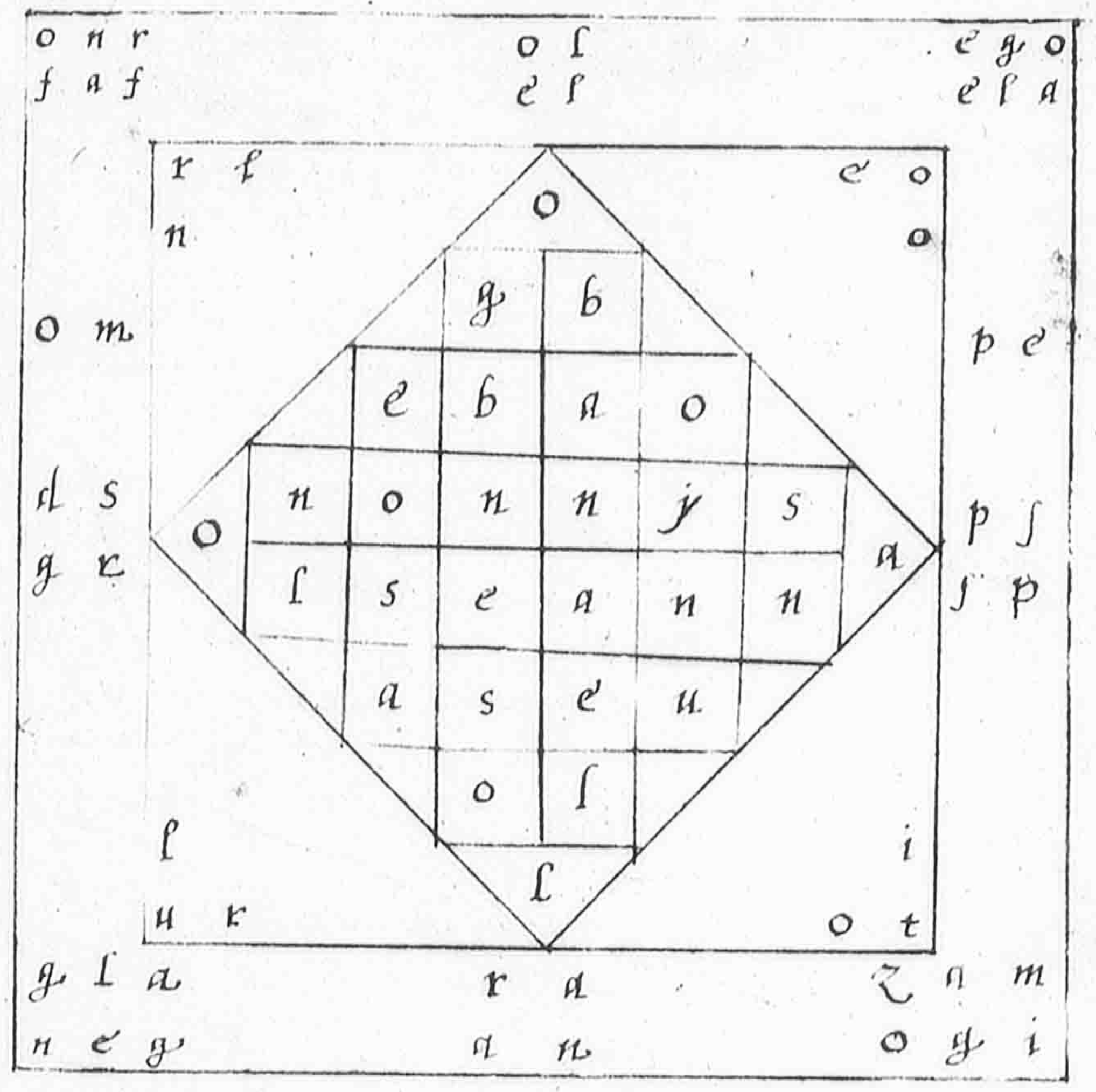
97



other, on the left o eo
There is the Whole

We prayed (unbidden) in respect of the mysterie revealed.
EK, was skarse able to abide, or endure the voyce of the Spirituall Creature, when he spake of these things now: ~~a~~ the sound was so forcible to his hed, that it made it ake vehemently



Set down the Kings, and their Princes in a table as thou knowest them: With their letters bakward: excepting their Bees, from the right hand, to the left. Let Bobogel be first, and Bornogo, is his prince.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	l	l	o	p	ſ	a	n
s	e	g	r	o	r	n	e	ſ	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	y	a	n	o	g	i	l	a

Δ
Note here the three diverse maners how the letters are compassed
The middest is called
·1· the Hart or Centre
those about, enclosing the hart, are
·2· called the flesh, and two outside pillers (of two letters in a row) is the
·3· [illegible] the Skyn.

Here, is the Skyn turned into the Centre: and the Centre turned into 4 partes of the body

Δ I see now allso, how, the flesh, is become the Outside: o g e l o r n o &c.

I have done tyll some.

Δ Deo nostro Omnipotenti perennis laus sit et immensa gloria. Amen

NOTE

Δ After that these things were finished, and E.K. rose up from the table and went to the west window, to read a letter which was even then brought him from his wife: which being done, he toke a little prayer boke* (in English meter made by one William Hunnis which Mr Adrian Gilbert had ~~left~~ here: and it lay on the table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray in it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende. and beholding it, judged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (noted by the Hart or Center, Skyn and flesh) before this present houre, he became astonied and in great wrath; and behold, suddenly One appered to him and sayd, Lo, this is as good as that other. meaning that, which we had received, and I here before set down on the former page. With this in came E.K. to me, as I was writing down fayre this last Action, and sayd, I have strange matter to impart unto you. Then sayd I, what is that? and at the first (being yet tossed in his mynde with this great iniurie of the little supplanter of men, ~~and~~ ambitiously intruding him self, to rob god of his glory) he sayd, you shall know. and at length shewed me this little paper, here, by, being the one of the white leaves in the ende of the forsayd little prayer boke. And I vewing it, found it to be ment to be the counterfet of ours; but with all, imperfect divers wayes, after the order of our method: though the words, out of which it had sprong had bin good, and sufficient: and then I laughed at, and derided the wicked enemy, for his envy, his assayed teaching ambition, and in dede mere blyndenes to do any thing well. To conclude, we found, that with an incredible spede this Divelish figure was written down by some wicked spirit, to bring our perfect doings in doubt with us: thereby either to provoke us to utter undue speaches of gods good creatures, or to weakening mynde of the worthyness and goodnes of the same things received, and so either to leave of, or with faynt harted wavering to procede. But by gods grace the contrary to such incommodity I was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receive wisdome from him) to be so unjustly dealt with all, or unkindely or unfatherly used at his hands &c. And intended after supper to make my ernest complaint to the divine Maiesty against this wicked intrusion and temptation of the illuding devill. And so we went to supper.

* The Title of the boke was Seven Sobs of a sorrowfull soule for Synne.

1583. Aprilis 29. Monday. after supper. hora 8.

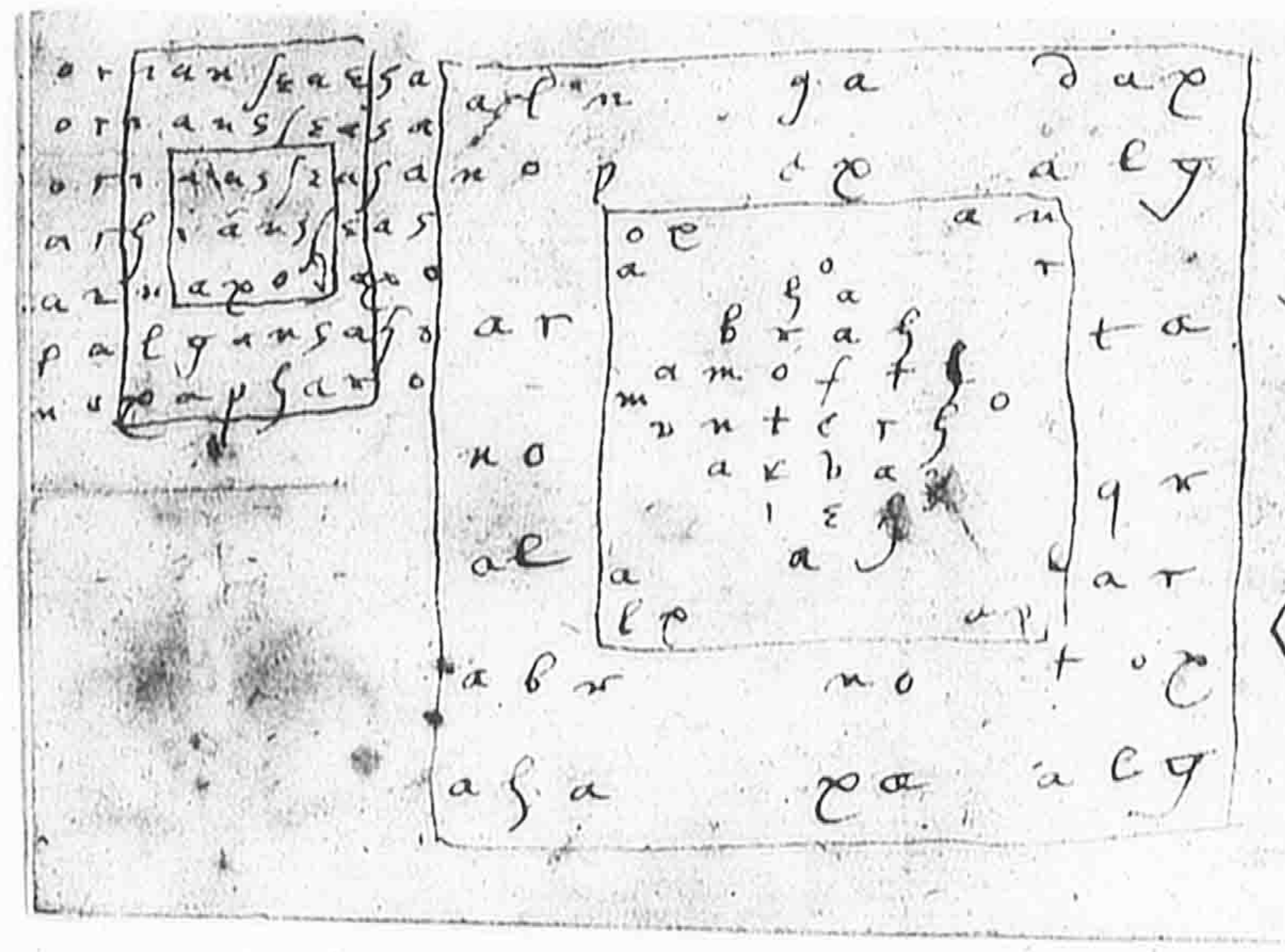
Δ I went into my oratorie, and made a fervent prayer against the spirituall enemy: specially meaning the wicked one who had so suddenly so subtilly and so lively counterfeted the hand and letters of E.K: as by here before declared, and by the thing it self may appere here. Likewise E.K. on his knees at the grene chayre (standing before my chymney) did pray: after which prayers ended, I yea, rather, before they were ended, on my behalf, E.K espyed a spirituall creature come to my table: whome he toke to be Il. and so, I asked, sayd He is here. and therupon I cam to my desk, to write as occasion should serve: ~~as [illegible]~~. And before I began to do any thing I rehersed part of my intent, uttred to god by prayer, and half turned my speche to him self, as the cause did seme to require. Therupon that spirituall creature, who as yet had sayd nothing, suddenly used these words — I give place to my better.

Δ prayed

E.K prayed

E.K. There semeth to me Uriel to be come, and Il to be gone away.

Δ Then began that welcome Creature to say thus



Δ Belmagel his counterfeting of our instruction received from god, and to E.K his hand, as likely as could be

to say thy

Vriel

Most abundant and plentifull are the great mercies of God unto them
which truely and unfaynedly feare, honor and beleue him
The Lord hath hard thy prayers, and I am VRIEL, and I haue
brought the peace of God, which shall from henceforth visit you
If I had not made this action perfect (sayeth the Lord) and wrought some
perfection in you, to the ende you might performe: yea, if I had not had
mercy (sayeth the Lord) over the infinite number and multitude of

Note, sowles created before the bodies are begotten.

sowles, which are yet to put on the vilenes and corruption of the flesh,
Or if it wer not time to loke down, and behold the sorrow of my
temple, Yet wold I, for my promiss sake, and the establishing
of my Kingdom, verifie my mercy vppon the sonns of men:

Three elected.

Whereunto I haue Chosen three of you, as the mowthes and
Instruments of my determined purpose. Therfore (sayeth the
Lorde) Be of stowte and courragious mynde in me, for me,

Fortitudo in deo et propter deum:

and for my truths sake: And Fear not the assalts of temptation
For I haue sayd, I am with you. But as mercy is necessary
for those that repent, and faithfully forget theyr offenses, So is

Temptation necessarie

Temptation requisite and must ordinarilie follow those, whome it
pleaseth him to illuminate with the beams of triumphant sanctification
Yf temptation wer not, how shold the sonnes of men (sayeth the Lord)
know me to be mercifull? But I am honored in hell, and worshipped with
the blasphemies: Pugna erit, vobis autem victoria: yet albeit, (thus
sayeth my message) I will defend you from the crueltie of these dayes to come
and will make you perfect: that perfectly you may begynne in the works

A perfect be=gynning:

of my perfection. But, What? and dost thow (Sathan) think to
triumph? Behold (sayeth the God of Justice) I will banish thy servants

Sententia contra istum Malignum Spiritum qui nobis imponere voluit.

from this place and region; and will set stumbling bloks before the feete
of thy ministers: Therfore, be it unto the, as thow hast desired: And
be it to this people, and holie place, (as it is the will of god, which I
do pronownce) light without darkness, Truth without falshode,
rightousnes without the works of wickednes. I haue pronownced it,
and it is done.

* He spake to E.K.

But thow, o *yongling (but, old synner,) Why dost thow suffer thy
blyndeness thus to encrease: or why dost thow not yeld thy lymmes to
the service and fullfilling of an æternall vertue.
Pluck up thy hart: Let it not be hardened. Follow the waye
that leadeth to the knowledge of the ende; the open sight of god his word
verified, for his kingdoms sake.
You began in Tables, and that of small accident: But be faithfull: for
you shalbe written within Tables of perfect and everlasting remem=brance & Considering the truth, which is the message of him which is
the fowntayne and life of the true, perfect and most glorious life to come,
Follow, Love, and diligently contemplate the mysteries therein.
He that hath done this euill, hath not onely synned against the, but against
God; and against his truth. Judgment is not of me, and therefore
I cannot

(176.)

I can not pronounce it: But what his judgment is, he knoweth in him
self. His name is BELMAGEL: and he is the fyrebrand, who

Angelus malus proprius spiritus E K

hath followed thy sowle from the begynning; yea seking his destruction.
Who can better counterfeat, than he, that in thy wickednes is chef lord
and Master of thy spirites: or who hath byn acquaynted with the secrets
of many fingers, so much as he [that] hath byn a derei ter? My sayings
are no accusations: neyther is it my propertie to be defyled with such

Δ Dæmons are accusers properly.

profession. But I counsayle you generally; and aduertise you ~~[illegible]~~
throwgh the grace and by the spirit of unspeakable mercy
This night, yf your prayers had not byn, yea, if they had not perced
into the seat of him which sitteth above: Thow, yea (I say) thow

EK had byn caryed away in the wrath of God, if fervent prayer had not byn; as may appere in the begynning of this nights Action.

hadst byn carryed, and taken awaye, this night, into a wildernesse,
so far distant hence Northward, that thy destruction had followed.
Therfore lay away thy works of youth; and fly from fleshly vanities:
Yf not uppon joye and pleasure of this presence, yet for the
glorie of him that hath chosen you
I say, be strong: Be Humble with obedience: For,

The boke of this Prophesie shall contynue

All the things, that haue byn spoken of, shall come to pass: And
there shall not a letter of the boke of this prophesie perish.
Finally, God hath blessed you, and will kepe you from temptation

Δ & a malo Temptationis

Δ Professio mea est Philosophia Vera. Vide Libro primo.

and will be mercifull unto you: and perfect you, for the
dignitie of your profession sake: Which, world without ende,
for euer and euer, with us and all creatures, and in
the light of his own countenance, be honored

Amen Amen Amen.

Δ Hereuppon I made most humble prayer with harty thanks to our God;
for his help, cumfort, and judgment against our enemie, in this
case (so greatly concerning his glorie). And at my standing up
I understode that Uriel was out of sight to E K. yet
I held on my purpose to thank him, and to prayse God for
Uriel that his so faithfull ~~and fruitefull~~ ministerie unto
his diuine Maiestie, executed to our nedefull comfort
in so vehement a temptation.
Deo nostro Omnipotenti, sit omnis Laus, honor,
et gratiarum actio, nunc et in perpetuum,
Amen

(~~177~~) 101 11

1583 Maij 5. Sonday. a meridie hor. 4. vel circiter.

Δ Forasmuch as, on fryday last, while my frende E.K. was abowt writing
of the Tables he was told that the same shold be finished on monday next.
and that on sonday before (that is to wete, this present sonday) at after none
all dowtes shold be ~~and~~ answered; after, the after[none] had so far passed, as tyll
somewhat past 4 of the clok: Then, we fell to prayer, and after a
nomber of our holy invocations to God, and prayers made, E.K. sayd, here
is one. Whome ~~[illegible]~~ we toke to be Uriel; as he was, in dede.
I had layd 20 questions or articles of dowtes in writing uppon my desk,
open, redy for me to rede (uppon occasion) to our spirituall instructers; they,
they began his speche, after I had used a few wordes begynning
with this sentence. Beati pedes evangelizantium pacem &c.

Uriel — The very light and true wisdome (which is the somme of my message
and will of him that sent me) make you perfect, and stablish
those things, which he hath sayd, and [hath] decreed: and likewise your
myndes, that you may be apt vessells to receyve so abundant
mercies. Amen.   Δ Amen, per te Jesu Christe. Amen.

Ur — This boke, and holy key, which unlocketh the secrets of god his determination

This Holy boke

as concerning the begynning, present being, and ende of this world,
is so reuerent and holy: that I wonder (I speak in your sense)
why it is deliuered to those, that shall decay: So excellent and great
are the Mysteries therein contayned, above the capacitie of man: This boke

The boke to be finished to morrow

(I say) shall, to morrow, be finished: One thing excepted: which is
the use thereof. Unto the which the Lord hath appointed a day.

The day appointed for the use of this boke Augusti. 1.

Our nine dayes contrition preparative

But (bycause I will speak to you after the manner of men) See that
all things be in a redynes agaynst the first day of August next.
Humble your selues nine dayes before: Yea, purge (I say)
the cankers of your infected sowles that you may be
apt and meet to understand the secrets, that shalbe
deliuered. For why? The Lord hath sent his
angels allready to visit the earth, and to gather the

Angels sent to visit the heape of sinnes in the world, according &c.

synnes thereof to gither, that they may be wayed before
him in the balance of Justice: and Then is the tyme
that the promise of God, shalbe fulfilled. Dowt not,
for, we are good Angells

Good Angels.

The second of the greatest prophesies, is this.

The second of the greatest prophesie is this (O ye
mortall men): for the first was of him self, that
He should come: And this is from him ~~[illegible]~~ in
respect [of] that he will come. Neyther are you to speak
the wordes of this testimonie, in one place, or in one people,
but, that the Nations of the whole world may knowe

Our Testimony of this Prophesie, all the world over, to be by us published.

that there is a GOD which forgetteth not the truth of his
promise, nor the saueguarde of his chosen, for the
greatnes of his glory.

Our bodies to be made strong

Therfore (I say) prepare your bodies: that they may be strong and fit for armors of great profe. Of your selfs, you cannot: But desire and it shall be given vnto you. For Lo, is even that wicked Childe growen vp ~~to~~ vnto perfection: and the fier tungs redy to open his Jaws.

Antichrist is allmost ready for his practise

WO therfore shalbe to the Nations of the earth: And WO WO innumerable to those that say, WE YELDE: Wickednes (o Lorde) is crept vp, and hath filled the dores of thy holy santuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat.

40 dayes more for the tables writing in their own Characters.

In 40 dayes more must this boke be perfyted in his own markes to the intent that you allso may be perfyted in the Workmanship of him, which hath sealed it.

The frute of this boke

Oute of this, shall be restored the holy bokes, which have perished even from the begynning, and from the first that lived. And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the vse of man, the first and sanctified perfection: Which when it hath spred a while, THEN COMMETH THE ENDE.

spread

The backside of my Character.

Thy Character must have the names of the five Angels (written in the mydst of Sigillum Emeth) graven vppon the other side in a circle. In the myddst whereof, must the stone be, which was allso brought: wherein, thow shalt, at all times behold (privately to thy self) the state of gods people through the whole ~~world~~ earth.

The vse of the stone which a good Angel brought to me the last yere: Remember it is half an inche thik

The 4 hollow fete of the Table

The fowre fete of the Table must have 4 hollow things of swete wood, whereuppon, they may stand: within the hollownes wherof, thy seales may be kept vnperished.

The vse of the Table of practise, is onely for one Month.

One month is all, for the vse thereof

* Vide sup. A° 1582 Maij 4

Thus, sayeth the Lord, when I brought you vp in likenes of birds, encreasing you, and suffring you to touche* the Skyes, ~~and call the sterrs to testimonie thereof~~ I opened vnto you the ende of your reioysing: For, this Doctrine shall touche the Skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all] the partes of the ~~world~~ whole World.

Great long iornayes to be gon of vs two

The Cullor of the Silk for the Table

The Sylk, must be of diverse cullors, the most changeable that can be gotten. For, who, is hable to behold the glory of the seat of God.

All

be
t of
ugust
xt.

All these things must be vsed, as that day.

All errors and doubtes els may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ. As concerning Mals Con Mals, what is the worke to be placed in the middle of my practising Table:

Ur. Write

o o e
l r l
r l u
o i t

rather than

t l o
u l r
l r l
e o o

Δ So they seeme to have byn meant in the figure of the Table of practise before described.

Δ from whense, are these taken?

Ur. They ought to be gathered of those names, which are first gathered by the, ~~by~~ by ordre: (In the myddst of them) ~~the~~ the Kings and Princes being placed, as thow (of thy invention) ~~didst~~ didst gather them: Not putting their own princes, next to the Kings: but as they follow in Tabula, collecta by the: as thus

The Princes were not put next to their Kings.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Note.

4 diverse wayes.

Δ Wherfore is the Table of Kings, and Princes set down in so diverse maners?

1: as, one, to have Bobogel and Bornogo in the first place: an other to have
2. Baligon and Bagenol (his prince) in the first place: and here thirdly
3. Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, the example of, and his prince and ministers: but very secretly:

4. Ur. Blumaza is the first, in respect (And so all the rest, are the first in respect) of their own being. That secret is not to be delivered but by the distinction of the boke. Notwithstanding, thow hast truly considered of it allready.

A Secret of preeminence due to the Kings &c: as in Astrology I vse to make every planet a base or a ground in his propre signification & so every house of the 12 for in respect of his propre and essentiall signification.

Δ I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur. They shall be delivered to morrow.

Δ Whether is the King his name Bnaspin, or Bnapsen?

Ur. Bnapsen.

* p. 85

Δ The Character or Lammin for me was noted (Nov. 17. A° 1582) that it should conteyne some token of my name: and now, in this (accounted the true Character of Dignification) I perceyve no peculiar mark, or letters of my name.

The Symbolum of my name in my Character, hidd and where

Ur. The forme in every Corner, considereth thy name. Δ you meane there to be a certayn shaddow of Delta. Ur. Well.

Δ Because many things do seme to be taken from vnder the Table, as out of a stoare howse, shall there be any shelf framed vnder our square Table of Practise or handsome stole set in apt place to lay things on?

Ur. These things that were delivered by him, vnder an Imagined Table, were

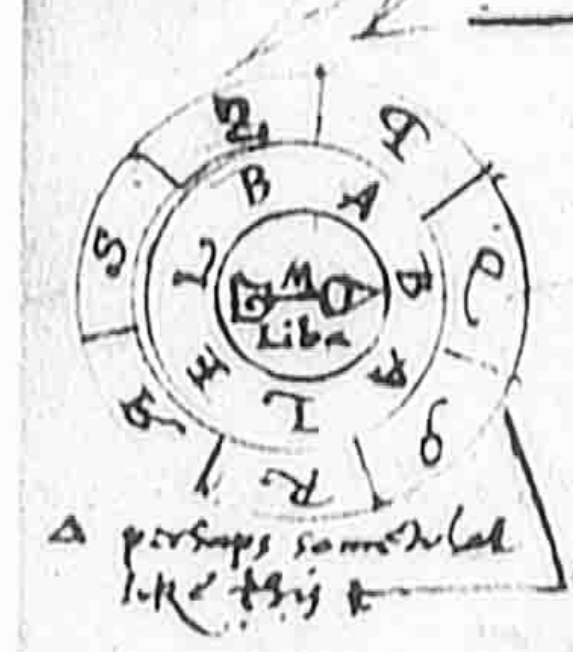
the

The members of God his secret Providence.

The members of God his ~~providence~~ secret Providence, distributed unto his Kings as the Principalls of theyr Offices. But under thy Table is nothing to be set.

Δ What more uses are there of the great circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we have receyved no instruction: and moreover of these letters, some are averted, some inversed, &c.

Ur — The letters turned bak to bak, (being ~~the~~ Capitall letters,) are equally to be divided according to theyr numbers, with a Circle cumpassing the name and Character of the King under which they are placed.



Δ perhaps somewhat like this &c

The other letters, whose greatest number doth not exceede 7, are certayn notes of wicked and evill powres; which cannot, any way, but by the touche stone of truth be deciphred from the good. Whereof Notice shall be given at large, by the boke.

The man in the myddst of the globe or circle

He that standeth in the myddst of the globe, signifieth Nature whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before, The Boke conteyneth three kinde of Knowledges

Three kinde of Knowledges in this boke.

3. 1 The knowledge of GOD, truely
2. 2 The number, and doing of his Angels, perfectly
1. 3 The begynning and ending of Nature, substantially.

And this hath answered a great dowte.

Δ What is the use of the 7 (tables) lamins (like armes,) and from what grownde are they framed or derived.

The 7 ensignes of creation

Uriel — They are the ensignes of the Creation; wherewithall they were created by God knowen onely by theyr acquayntance, and the manner of theyr doings.

Δ Are they to be made in any mettall.

Ur — They are to be made in ~~pure tyme~~ purified tyme: And to be used at the time of theyr Call

At the time of theyr call.

Δ Are the letters there to be altered into the holy ~~Al~~ Alphabet letters or characters?

Letters to be altred.

Ur — Into theyr proper Characters. Δ May I not use them as they are, unaltered? Ur —

Δ How to be used; hanged or layd.

Ur. To be layd before thee uppon the Table. Or thow mayst place them (yf thow wilt,) continually at the 7 angles of the Holy Seale. Laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, On the Table.

The 7 ensignes to be paynted on the table.

Δ What is the ~~use~~ foundation of the first 40 letters, in the principall, or holy Seale Emeth: and what other use have they, then yet hath byn spoken of: And what is the reason of purse theyr consequencie, or following eache other, seing in our practise we call them out by a peculier order.

Ur — Thow hast nothing there, but what hath byn sufficiently spoken of.

Δ Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur — How canst thow distinguish any thing with god?

Δ, Lord I know not.

Ur — Yet, by the boke it shall be perfectly knowen: but by skyll above nature.

Δ Have

---

kynges and theyr

Δ Have I rightly applyed the dayes to the Kings?

Ur — The days are rightly applyed to the Kings.

Befafes

Δ How is this phrase: The fifth of the seventh understode, which Befafes speaketh of him self?

Ur — He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, although not consequently in the Order of Operation —

Δ It was promised that we shold be instructed, whan the Day (in this practise) is to be accounted to begynne.

Ur — It is not to be enquired, which is sufficiently taught, it is a thing most easy, and perfectly delivered.

A G.

Δ Adrian Gilbert how far, or in what points is he to be made privie of our practise? seing it was sayd, That none shall enter into the Knowledge of these mysteries with me, but only this worker. Truely the man is very comfortable to our societie.

Ur — He may be made privie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driven.

The last Ternarie.

Δ The phrase of the last Ternarie, which, Babalon (otherwise named Carmara, or Marmara) used, I understand not.

Ur — He is the ende of the three last corruptible tymes: whereof this is the last.

Three tymes

Δ The one, at Noes flud ended, the second at Christ his first comming and this is the third

Ur — It is so.

Vide supra pagina precedente.

Δ The Characters and words annexed to the Kings names in the utter circumference of the great Circle or Globe: How are they to be used?

The 7 Characters of the 7 Kings on the former page of Babalel Liba &c.

Ur — They are to be paynted uppon swete wood: and so to be held in thy hand, as thow shalt have cause to use them.

Δ For the bringing of the erthes hither from the places of hidden threasor, What is your order and direction?

Ur — After you have eaten, it shall be told you.

Δ We prayed, and so went to supper

The same Sunday 1583 ~~#~~ May 5 [after supper hora 8½

Δ After diverse our eiaculations and pangs of prayer and thanks unto god, this was sayd.

Ur — Be it thus unto you [He prayeth in his own language.]

Expedition

After this holy boke is finished, then is it necessarie with expedition that the foresayd commandement, as concerning the fetching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus

My Angel shall be amongst you, and shall direct his iornay: and will bring his feete, even into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyve him. Notwithstanding what I will have done with it

(102)

How the Threasor is to be vsed

or how it shall be bestowed, is yet to be enquired of.

Secret are the determinations, and unsearchable purposes, wherewith the most mightiest dealeth with worldlings, and looketh into the use and necessarie application of worldly things. Many temptations shall assayle him in following this commandement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thou haue any doute herein it shall be satisfyed

Δ What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the Skroll and then with the erth of those ten places, the rest of the Skroll, the boke therewith found, and the red congealed thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be serued. Or how els will you haue him order his iorney?

The Skroll.
The Boke.
The red powder.

Vr. As thow wilt herein, so shall it be brought to pass.

Δ As concerning the Victorious Capitayn ~~Alask~~ The Lord Albert Laski the Polake, who so much desyreth my acquaintance, and conference, how shall I vse my self, to God his best liking, my Contries honor, and my own good Credit?

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583. Maij initio

Vr. Remember, it is sayde, that the Princes of the erth shall not discredit, much lesse work thy confusion. He that dwelleth in the, is aboue worldes: and shall giue the sufficient discretion worldly, in worldly occasions. For where the blessings of God are, euery thing is perfyted.

My good Angel.

Δ As concerning the Chamber for Practise appointed by me, and the half pace of wheron the Table standeth, how is allowed of?

Vr. The place cannot sanctifie the Action, but the Action the place. But I answer thee, after the manner of men, It is sufficient.

Hereby, may many other answers be considered

Δ The 4 hollow feete for comprehending the 4 lesser Seales, how great ought they to be?

Vr. According to the fete, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.

EK. He semeth now to sit in the ayre: but I perceyue no chayre be-vnder him.

Δ Are all these things of this dayes Action to be Noted with your name, as Vriel?

VRIEL I am VRIEL, which allwayes will answer untill this Action be finished. I teache: Be Mercifull, Thankfull, and mery in him, and for him, for whose name you shall susteyne much bodyly sadnes: More then my message, I may not. And it is done.

Multa nobis perpetienda propter Deum nostrum Omnipotentem

Δ As

(~~103~~) 100

Δ As concerning the vision which yesternight was presented vnto me, or to the sight of EK as he sat at supper with me, in my hall, I meane the apparing of the very sea, and many ships thereon, and the cutting of the hed of a woman, by a tall blak man, What are we to imagin thereof?

104

Vr. The One, did signifie the provision of forrayn powres against the welfare of this land: which they shall shortly put in practise: The Other, the death of the Quene of Scotts: It is not long vnto it.

Note the quene of Scotts to be beheaded. So she was Ao 1587 at Fodringam Castell. And also the same yere a great preparation of ships against England by the King of Spayn the Pope and other Princes called Catholik.

The Maiestie of his inuisible powre, which ouercommeth all things be among you, vppon you, and rest with you for euer.

Δ Amen.

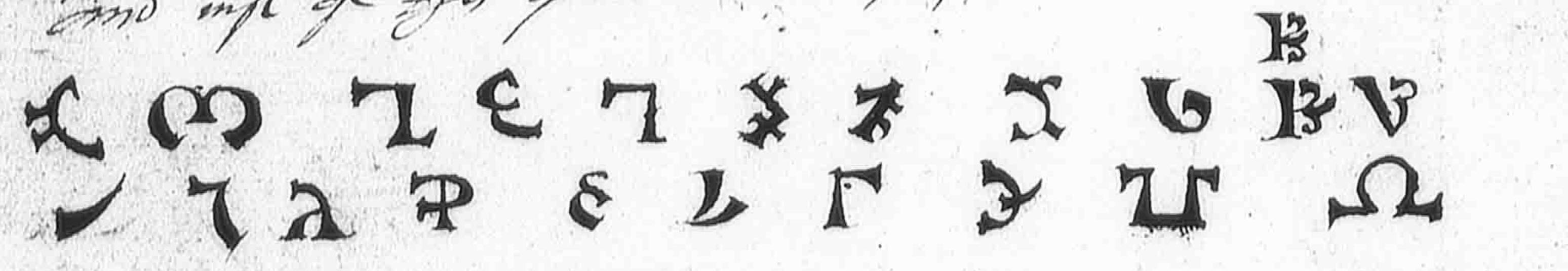
EK. At his last words he flung fyre with his hands from him toward vs, and it spred it self in the manner of a Crosse.

Δ Gloria sit sempiterna Deo nostro Omnipotenti et Æterno.

Amen

Maij 6. Monday, I went to London: and E K. remayned ~~writing the tables~~ attending the accomplishing of the promise, for the tables ending, and for the perfect forme of the holy letters weyning: which two points when I cam home that after none, I found done. But it is to be Noted, that, when E K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appeared drawn on his paper with a light yelow cullor, which he drew the blak vppon, and so the yelow cullor disappearing there remayned onely the shape of the letter in blak. after this manner and iust of this quantitie and proportion.

Note



May 8. Wensday: After dynner hora circiter 4.

the Bishop — Δ Being desyrous to furder all things on my part to be performed, and to lack the Company of E.K. going for the Bishop (before speaking) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes, before August next: and understanding of those dayes when they shold begynne: and allso for that I wold do all things (gladly) by warranty of counsayle of our Instructors, I was

The boke — desyrous to know whether the boke were to be written in paper or parchement: in what cullor the lynes were to be ruled, grene or blew etc. And of dyvers other doutes, necessary to be dissolved, I was carefull to have had some advertisement. After long prayers of vs both, nothing was eyther sene nor hard. Then it cam in my hed to set forth the Stone.

Note the Stone. — E.K. sayd, that assone as he loked into the Stone, he saw there the Table, Chayre and three, com into the Stone. Uriel sat down in the Chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the Chayre; the other, on the other side.

The shepe under the table — The sides of the Table cloth were turned up, and a thing like an yong shepe, bigger than a Lamb, appered under the Table. Then they two did knele before Uriel and sayd,

Verus et Sanctus et sempiternus.

Δ Then they rose agayn. and they semed to have talk, or conference together. and thereuppon Uriel sayd

Ur — Be it so, because powre is given unto him.

A Temptation permitted by God — E.K. The Table, Chayre and all the ~~[illegible]~~ three do disapere: and thereuppon immediately appered in the Stone a fayr Pallace: and out of the pallace cam a tall wellfavored man, very richely apparayled with a brave hat and a fether on his hed: and after him followed a great number, all like courtiers. and this brave man sayd

Man — How pitifull a thing is it, when the wise, are deluded?

Δ — I smell the smoke; procede Syr, in your purpose.

Man — I come hither, for the desyre I have to do the good.

Δ — Come you, or are you sent. Tell the truthe. I charge the, in the name and by the powre of the eternall Trinitie.

Δ Note: After I perceyved evidently that it was a wicked tempter, who had powre permitted him at this instant, I began with some zeale and earnestnes to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length threaten to destroy me, my wife and children etc.

Δ I thereuppon made my ernest prayers to God agaynst this spirituall enemy: but he in the myddle of my prayers, sayed thus.

Man — As truely as the Lord liveth, all that is done, is lies

Δ That, thy sentence, will I record agaynst the; to be layde to thy charge at the dredfull day.

Δ After this great turmoyle past, was this voyce following, hard of E.K.

A voyce — Pereant tenebrae, cum Principe Tenebrarum

Δ All went suddenly out of sight, Prince and pallace and all
And the Chayre and Table and Uriel appeared agayne

Ur —

Ur — Arme your selves; for, great shall be the temptations following. You shall be hindred, in all, that may be.

Temptations & hinderances

Δ — Nothing can hinder God his determined purposes.

Ur — Man may hinder his owne salvation. ~~104~~

Fullfill those things that are commaunded.

The forme of the boke committed to my discretion — Forme, and write the boke after thyne own Iudgement. 105

God his determination is iust; therefore putto your hands

More then hath byn sayd, and more plainely, cannot be uttred.

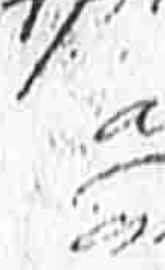
His works are true, for, and to the ende.

Δ Forasmuch as expedition is to be made for the erthes fatching and divers other things: and we have made assay to get an horse: But we could get none as we wold: And without somme better provision of mony then we have, we cannot redress the case: Therefore, if it might pleas God, that of the ten places Noted, we might have but the possession of the smallest of them, delivered here, unto vs, at this pynche, it might greatly pleasure vs.

Ur — Will these worldlings hold on in theyr iniquitie?

E.K. They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde. and so disapered utterly.

Δ Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ After long prayer, appeared in the Stone a thing like a Tunge all on fyre thus hanging downward 
and from it cam this voyce

Tung — Thow hast delivered thy self unto the desires of thy hart, and hast done that which is not condemned.
Thow hast spoken iniquitie, and therfore doth the veritie of Gods doings by vs, decay, in your wickedness.

Δ I dowt of the veritie of that tung.

Tung — Man (O God) beleveth him self in his own Imagination
Therefore wipe our holines from the face of the erth
And Iustifie our doings, where we lawde and prayse the.

Δ I becam now abashed of my former speche, and perceyved my Error: axed forgivenes bitterly at the Lord his hand. and at length it was ~~[illegible]~~ sayde

Tung — Do that, which is commaunded, the Lord is iust.

Δ O Lord, forgive me my trespaces, and deale not with me according to Iustice: for, then I, and all mankinde shall utterly perish; unleast thy mercy be our safegard, destruction is our desert.

Tung — It is forgiven: but it shall be punished.

E.K. The Tung mounted up toward heven, and he saw it in the ayre out and above the Stone. above a hand bredth, mounting upward.

Δ — Thy Name be praysed, in Aeternitie, O God
Amen

Δ Hereuppon

Hereuppon, I was in an exceding great hevines, and sorrow of mynde: sundry tymes, bewayled my case to God: and promised a greater care hence forward, of governing my tong: and consenting to any unlawfull or uncomely desire of my hart: yea, ~~and~~ to forbeare to accompany with my own wife, carnally, otherwise then by heavenly leave and permission, or uppon my protestation making in the hearing of the cockatrice that unles the Lord order and redresse my cause, I shall be overcome: That if I shall, so deliberately call for help, and notwithstanding be entrapped, That then, such trespace, shall not be imputed unto me, as gladly & greedily or willingly committed ~~and~~ of me. &c.

May 9. Holly Thursday in the morning.

Δ Being desyrous (before E.K. his going down into the Contrey) to have som Comfort and token of free forgivenes at Gods hands: I brought forth the stone. Then I went into my Oratorie first requesting the Almighty God to respect the harty sorrowfull paynes that I had endured for my offenses; in to behold the dedes and intent of my better hede taking henceforward and prayed the 22 Psalm in the conclusion of the prayer. &c.

E.K. — One, all in white appeareth in the stone, who sayde

* forte Amaël — It is written: It is written: yea, it is written: Even as the father his compassion is great over his younglings and Children: So, is the abundance of thy mercy (O Lord) great and unspeakable to the long offences and sinnes of thy Servant. For, it is written, The sight of thy eyes have beheld those that feare the: and those that trust in thy mercy, shall not be confounded

Be it, what it was: And be you what you were: For, the Lord, is even the same, that he was, before:

But be you warned

Misericordia Dei. Behold, my armes ar longer then my body, and I have eyes round about me: I am that, which GOD pronounceth uppon you: Be it as I have sayde.

Δ Thereuppon he disapered; and immediately, appered Uriel, who sayd

Ur. — Actum est. Δ Then the other two, and the table and Chayre, and the ancient furniture appeared, as yet restored, and more bewtifull, then in foretyme.

NOTE

Ur. — Thus, sayeth the Lord: Even as the Tabernacle which I restore, is ten times brighter then it was, So may your worthynes deserve brightnes ten tymes ever then this. The rising of synners doth greatly reioyce us [and] That he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice, they

they

Justice: they shall finde me theyr God: & in mercy their great comforter.

Before we say, In thy name (o thou most highest) fiat.

fiat.

Justifie not your self:

Be Humble and diligent:

Continue to the Ende. For great is the reward of them that feare the Lorde stedfastly.

Δ Whereas the ordring of the boke is referred to my iudgment: in my mynde it semeth requisite, that as all the writing and reding of that holy language is from the right hand to the left, So the beginning of the boke must be (as it were, in respect of our most usuall manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the beginning, as in the hebrue bible. Secondly the first leaf can not be written in such little and equall squares, as ~~the~~ all the rest of the 47 leaves are: bycause, the first leafe, except 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diversly: Wherfore, I entend to make many leaves, so to distinguish the 49 rowes of the first leafe: and at the ende of every word to draw a line of partition, up and down, between the two next parallell lines. &c. or as shall come in my mynde then.

The boke.

Note

Ur. — He, that sayeth, DO this, directeth thy Judgment.

E.K. Now is there a veale drawen before all: and all things appere far bewtifuller then ever they did.

Δ I rendred thanks to the highest, and became in mynde very joyfull, that the Lord had pardoned my offenses: whose name be prayssed, extolled and magnifyed world without ende. Amen.

I prayed after this the short psalme Jubilate Deo quotquot in terra versamini &c.

E.K. immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bought a prety dun Mare, of goodman Pentecost: for iij li, redy mony, in hand.

God be his guyde, help, and defense

Amen.

Thursday. May 23. Circa 10½ mane.

Δ EK being come ~~home~~ yesterday ~~[illegible]~~ againe & having the Erthes of the seven places before specifyed: We being desirous to understand the order of placing of the same therein; and in other matters pertayning to our Actions in hand: I made prayer to that intent, both in my oratory and at my desk, rendring thanks for EK his safe return, and for the benefit obteyned of late of the Governor and assistants for the Mines Royall, which I perceyved was the extraordinary working of God for my inward refreshing, being very unwilling so to let the lease, as I obteyned it, and making somewhat towardes Albert Lasky. At length, EK heard a melody afar of, and the voyce of many, singing these wordes

the Erthes

Pinzu-a Lephe ganiurax kelpadman pacaph

Δ At the length, the curten was taken away, and there apered a cleare whitnes flame but not fyre.
After that, come the three, which were wont to come in.

[illegible] was [illegible] to the [illegible] of prayers [illegible] these balades, [illegible] and [illegible] downe [illegible] a downe

Michael — Gravida est terra, laborat iniquitatibus inimicorum Lucis.

Maledicta ~~est~~ igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel — Sordida est, et odiosa nobis.

Raphael — Propriis sese flagellat tremulis.

EK. They loke about them, as though they looked for somwhat or at somwhat.

Rap — Deus dicit, sed non est qui audiat
Gemitus videmus, sed non est, qui misereatur.
Sanctificemur igitur, Sanctum eius; quia nos
Sanctificamur in illo

Mich. — Fiat.

EK. He plucketh all the small hangings down about the place and now they take the table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of state to hang.

Nova

Michael. — Transeunt vetera, Incipiunt nova.

EK. Now seme like clowdes to come about the Canapy being very bewtifull: and the bottom or flowr of the place, all covered with precious stones: and in the middle therof, a round thing, like a Carbuncle stone, bigger then my fist.

Mi — This? [they sayd, pointing about the stone.
Uriel — That?
Rap — Wo?

EK. They bring in a Throne like a Judges seat or Throne and set it up, with the bak of it to the wall.

Mich — Be it covered for a season: For ever and ever and

---

and ~~that~~ over is thy Justice, O GOD: [all three sayd] [EK. And there came light fire flashing from the Throne.]

There commeth a beame from the Throne, and through Raphael his head, and semeth to come out at his mouth. The other two seme to knele downe: Michael on his right hand, and Uriel on his left.

Just: Raphael. — I will speak, O Lord, bycause it is iust that thou hast commanded.

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven

Peccatorũ remissio

Δ O blessed god; ô prayse we his mercyes for ever: ô comfortable newes.

Raph. — For, whome I will visit, those do I clense (sayeth the Lord) When other things decay by reason of their age and filthynes (quæ nunc sunt in summo gradu), and I will not suffer them to move one fote farder (sayeth the Lord) Then shall your branches begyn to appere: And I will make you florish for my glories sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is comfortab ~~And lift up your harts, as from the strength of another.~~ ~~But be you unto me~~. My hand is heavy, but my help is great. Be ye comforted in me: for from me, in my self, I am your comforter: and lift up your harts as from the strength of another. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I have byn with you from the begynning: For Who soever shall arrise agaynst you (Behold) I am with you.

Ps. Thorny pathes
sup: Marc 6
24.

Your fathers lived in darknes, and yet were revived
yea your fathers were in light, and yet they saw not Truth
But I will be knowen: yea the Nations upon earth, shall sa
Lo this is he, whome we have risen agaynst I AM. therfore verily

All three sayd] We perish (o lord) for our unrighteousnes sake. [and there they fell downe] But in the we were created and in the we rise agayn: Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacad uasam.

Angeli iniusti respectu Justitiæ Divinæ.

Gyrd your gyrdles togither and pluck up your myndes: I say open your eyes: and yf you have eares, heare: for we tremble and quake. This mercy was never: no not in Israel.

Mercy.

Decedant mali, et pereant.
Depart o ye blasphemers, and workers of Iniquitie: For
Here is Glory, Justification, with Sanctification

I answere thee.

Δ Note: he meaneth, now to such matters as I propounded first of my self, and this Poland prince ~~[illegible]~~. The Prince had left with me these questions

1. De vita Stephani Regis Poloniæ quid ~~[illegible]~~ dic pa
2. An successor eius erit Albertus Lasky, an ex domo Austria
3. An Albertus Lasky Palatinus Siradiensis habebit regnum Molda

Behold you thanked God, and it is accepted.

I say, although we require speche of the end of you: yet . . . .

requi[re] none of godshands in this case.

. . . speche of us; you have a Master, We are his servants and schollars, without us you could not heare him: Yet we heare him of our selves.

Consider the first, respect the second: Measure your selves, as the third.

For what you were & shalbe is ~~[illegible]~~ already appointed

And what He was, is and shalbe, it is not of our determination.

His purposes are without ende: yet, to an ende; in you, to an ende.

Note we shalbe called upon.

Therfore when you shall be called uppon, Do, that which is commanded: But appoint no forme unto God his building. Many wyndes are to come: but they [illegible] in Rayne: It is sayd: The Conquest shalbe yours.

Albertus Lasky

To the purpose. Who puft up this princes father with desire to visit these contries: or who hath prevented him: even he that hath provided him a sonne, as an arme unto his chosen.

Truely the hills shalbe covered with blud: The valleys shall take up the Cedar trees unframed: He seeth these places, but knoweth not to what ende. He is dead, in respect of his absence. But [illegible] him, whome God hath Sanctified. – For, Behold the Lord hath sayd: Thow shalt govern me a people. A time is prefixed: and it is the course of the Sonne. Be[redacted] sayd unto him, O King.

The dead man

Prophetia de regno Alberti a Lasky. God [illegible] [illegible] [illegible] Domino [illegible] honore Deo.

When you semed to be carryed into melancholy, you [illegible]

Fornication

Behold (sayeth He) Fornication shall not prevayle: the very stones shall be taken away: and the tables shalbe covered with blud: and theyr dayly banket shall be Wo Wo.

Justa facienda.

Whatsoever thow [redacted] takest in hand, First loke up: See if it be Just: yf it be, put forth thy hand: [redacted] for it is granted.

Perswasion

It is sayed, I have given the powre, and thy perswasion shall be like fire: And for my names sake, thow shalt triumph against the mightiest. But beware of Pride.

Alb. Lasky

Many witches and enchanters, yea many divels have risen up against this Stranger, and they have sayd, We will prevayle against him: for why? There is one, that aspireth: and the [illegible] is, that seketh his confusion. But I will graunt him his desire. He shall do good with many. Your names are in one boke. Feare not, therfore; Love together.

Alb. Lasky his name in the boke [illegible] many

There

There shall arise, saying, he talked with strangers. But I will drive them from they den: the bones which are buryed a far of. They do spit vengeance against them in their [illegible] filthynes. All men like uppon [illegible] . . . cause it is glorified.

Faces marked

Happy are they whose faces are marked, and in whose [illegible] it a percing fyre of workmanship.

I will move the Prince (sayeth the Lord) He shall shortly say, O give me counsayle: for they [that] counsayled me, conspire agaynst me:

The company for the [illegible] prayer, which had made [illegible] and me a [illegible] for [illegible] saying [illegible]

Behold, such as shewed the little frendship, are rather such dede (as thow iustly hast confessed) as were forced to do good. I say they begyn to repine at that they have [illegible]

Let those which are of tyme, yelde to time. [[illegible]

One everlasting cumfort of grace, and perfect love be amongst you: to the honor and glory of him that loveth you.

Beleve, for the teacher his sake.

All thow demaundest, is answered.

Of our selves (we say) We desire to be with you: And what is of us, the same be it unto you.

EK. They pluck the curten, afore the stone, all over. The curten is like beaten golde. [[illegible]

Δ Semper sit benedictus Trinus & Unus Aeternus et omnipotens Deus noster Amen.

Liber sexti ~~[illegible]~~ Mysteriorum (et sancti) ~~[illegible]~~ parallelus. ~~sequitur~~ Novalis sequitur.

MS. A. ~~650~~ 3189
XVI F

This is the original MS. in ~~Dr Dee's~~ Edward Kelley's handwriting. ~~It formerly belonged to~~ It formerly belonged to the Cottonian collection, as appears by a note of Ashmole, in MS. Sloane 3677 f. 328* ~~[illegible]~~.

FM

A copy of this Book may be found also in MS. Sloane 2599. FM

See MS. Sloane 3188. fol. 80b for some account of the writing of this volume, &c.
6 April 1583. FM.

ght this booke of Dr Biggs for a Guinea

m^r^ Jane
Hulbert is my na

The Book of Enoch
revealed to D^r^. John Dee
by the Angels.

This writing beginning (not at [Army vahry] but) at Oxar vaxmos &c is the 2d Page of the first leaf of the famous Book shown in the stone, wch consisted of 49. lines or Rows. & every Row of 49. words or Letters. The first 40. of this Page have a word in every little square. wch could not well be contained in the little Cells of a square table in this Book. Therefore they are writ thus at large as you see.

But the 9. last Rows of this Page had but one Letter a piece, & are accordingly set down at the end hereof. pag. 5.

All the other Leaves of that Book had but a single Letter in each little square. & so they are set down, as hereafter follows in this Book. Vide l. 5. MS. pag. 142. 143. &c.

The first Page of that first leaf is not (as ~~they ought~~ it ought to be are) transcribed here before this 2d Page, save only the 49. or last Row beginning (Army Vah. &c) But they may be seen (if thought fit) copied out thence in the 5to MS. p. 150. 151 &c.

Liber Misteriorū, Sextus
et sanctus

MVSEVM
BRITAN
NICVM

Liber 89

1. arney vah nol gadeth adney ox vals, nath gemseh ah oxza
vall gemah, oh gedra on zembah nohhad vomsah olden
ampha nols admacha nonsah vamsus ornad, alphol. andax
orzadah vos anson hanzah voh adnia ioha notma goth,
vamsed adges vonseple ondemax orzan, vnsu onmah vndabra
2. gonseh gols nahad Na] oxar varmol pan sampas os
1 , val pans orner andsu allaph oncha, codam onzagoles
natmatatp max, olnah von ganse pacath olnoh vox
nasquah loth adnar nonsah oxansah vals - nodax
vonqueth lan sandquat ox ardanh onzâbel ormach
dsuqmin astmax arpagels ontipodah ombah nosrh als
3. mantgots, armad notgals. vantmtqnah tondroh als beh-
2 qmchah orn sandvah loh, andah nol pam, sedmah zdgeh
als abmicadampâget urdomph, axah gethol vab axel
authath gorsan vax pansah vorr sang andamsah gethol,
vrchan nabadah oxemblis armax lothar, vos antath, orse
vax alnoth, other mals olnah gethon vardamach, allsa-
4. vgethlor pasquah omzadah vorts, angenodah varsaba
8 onch aldumph, anget onabal galta oth arusth ax pa
gesne obad ax ornch aldvmbages, vosromph alze ax
orzad andah gost. astoh nadah vortes, astmah notesma
goth nathad omza, gith alteth ox, degath ouda voxa
5. gemnache adna dansa als alst arsah. orthath olsgast
+ ardoh max varmah doth nobauny lath, adnat gothan,
ardemoh astomagel arpaget astreth arde obza, ols (na)
gemnapalabanda orsat nahah odmazen andvsphel, ox
ambrassah oxah geth nor vamfath genoh daqueth als
astna, oh tatoh, alsah goth necor androh nro alda nah

6 Zanbah oza demagzes ou Zaufah, paphah
olemuehi ózadcha lax ornah vor adme ox
vastmah. od labazna, zamnácho astmah ochádo
laudridah vons sah, lúgho iahat nabsiham nohads
zandispa rossámod androch alpoh, zembloh ésnat
gonfagzph áldsh lo dah vax orh asmis, gad ad
vansegna deo, dath vax nograh vor legdat mon
~~chusfha~~

7 Arni olbah galpa lozánaha gaupbmagénsah ollo
var sr darsah zoho álbzmiclámacapaloth itho
nad veslah vors ardno immomy asquam rath als
vásmah genda lóggahah astmb. ~~arnah notah~~ lax
~~vart lúgho desmafi~~

8 Arnah notah lax vart lzhoh désmaphi ol
capraminacah oxandandah gemuelorzphtoupha
accamplahnostapha ormaxadahajar ouzemblizadmah
panchsfelogzdoh ásrhah olmiah ledóh darma

9 Tans na cap lan zeda ax vor dorza vo Laspral
onsa gem gtmah noph gázo na von lautfa nostrag
ansel dusa pah vort vella or idda diax nor adroh
zemnes ols vandésqual ólzah nolpax pahah lothor ax
rd vansax glimnaph gath ardot andri axa noh gaga
leth arde maxa

10 Corlal mabah noplich alps ar od vord vanfax oriox
nábet gemusepoh laphet toda nat vombál nams ar
geth rlloah nephirt lauda noxa vortaf ardno
andro.h labmageth osd álrmaglo ardot nalbar vanse
darto borts parsan dr dnrah vor jádeth leth orze
nax domreh agelpha, legar or nembla ox ar dah sb.

Zamchebmáchaſeph, olzuminóah valſebrach
nodalicánar orſápnago darſáqnapha nobſiblith
ar.mipvth arſepolonitantons frnibilſamar lebóge
arpar ornaza oldarardacoah.

12 Gemmo ah alchidoáchada Gelxaginodah
á da hvr bá mi ca noh dam·xsa gli áſ cha nor
or om xa mí na xso. limx, na, gbu, ſr.pha
ne co ál pha aſ xa yé mo cal. na tú nage

* * *

13 Gen gál ſe quar xrſ fa ylau ſbx taſt
ór ma ca or i no dál ye brah nop tar ná gel
vom na cheſ pál ma cax, arſep aſ dón ſadg
aſc lan ſan che dah nor vi car máx coh
Z vm bla zánpha ad yeh do ca bá ah

* * *

14 Ar yóm ma ca pál ux, or nido hab cáſ pigan
alpuh gágah ſoth val ſá bra dan go ſá pex
vól ſan queſ tan udapha opicab or zh lá pa
a chra pe má les id má rar pah oxalps
on dé pa, gém na de vor gnſe

15 Lat gaub ſa par ſat laſtzah lor adah
nóxax ardéphis nónſon andoh ghirzi vor
cab liboh admi ſá ga loh gaho lux va
noxar oho lan ſempah noxa vrcah ſephah
toſaz odgálſax nottaph ax vrnoc árpos arla
zem zbbah, lothor gas tobah vom
zá da phi cá no

16 Aggótaphe ondah vor ban ſanphar pa loth agno
iam néſroh am algórs vrrábah gruſih álde ox
nah vors pórllox ámphicab nóſtrohh admág
or naſph aſmo lon gamphi arbrl nof ámphi on
Sembeloh áſchi nax laſſax las dora pra gema
geſtrox amphi nax var ſembleh

17 Ingéſel oxcapácad onz adq ochádah ólzah var
máh orpogógraphel al ſa gem na ca pi roh.
Ol da pa pox ſah naxór vonſá vous vrbans
lab don zaph algadef loh gem vortáoh.
amph ahoha za varorza léſfih oxer neoh ah va
dz na ca. pi ca lodox axd nah.

18 Tahod vox ár pi cah ſot tár pi ges
nol zim na plah ge ó gra phi ne góah
na lo gán zed am phí la doh. zandeh al
nex oh al pha ze goth gedóth axer han zebá
al ca pa ſema ges nd de oh ah

19 Onchas lagod dam sebages oxangam pah gos dah
manzeh ocondah vaxdol. Sebagh ol madan lla ohal
separet, otoxen naxbah lubatan amsem nofet ab
naba notoh ax axsah mans vetgam pahod pah mal
sednah astons amphes al manso gapalsbaton axra
nax vames amah dot agen nalphat ur zamue oh
20 sagest nax lexla nath Zembloh axpadabamah
Sanzapas gnnzangnah ona vax demneh gah lod
vmmah doxa, val targnat mans ol gem nageph ab
Zaubat vx unzach al pambcha naxtath ol nala
vam nonlal a[illegible] na[illegible] gedot voxx alge lah despa
gb prominabamigah [illegible]paz [illegible]xd gamnut lem paz
21 dath normadah on demq | lasah ie oga dalleph
abrimanada oldomph [illegible]zdetynax [illegible]mnachur onze
vam sepno [illegible]xadaxt ol [illegible]autgn amph nas
Sages om nartar vor m[illegible]am [illegible]noax laporl
22 gesso [illegible]rm[illegible] angol ass [illegible]etnar vom | Sausah or
gamprida [illegible]nat [illegible] [illegible]ma onze dur get hansa
dorh hntra [illegible]al[illegible]opah nzynax lar [illegible]mno ab
23 pmilah nox[illegible] d[illegible]mdam fal gelrroz ar ardan oh
Zeupat [illegible] ardex no demnat ar vambals nop
nonlal geh[illegible] nor pam vartop [illegible] [illegible]ah caedar
lon onges ab [illegible]mar ar [illegible]ar [illegible] [illegible]nnz
om asda vorts dmred val mangh noh lamnaga
[illegible]rbrast Lorbandax vpplod dam zortax loa
un daxn nar gempilabnadah oxa[illegible]ncoa Babna
ampha dzm nonap vrs [illegible]atvah marasqual ocma
nadath [illegible] [illegible] [illegible] [illegible]
ondeh noj [illegible] ix [illegible] mana naupn [illegible]
vorzpax [illegible]abada [illegible] [illegible] [illegible] oxa-
na [illegible] [illegible] [illegible] [illegible] [illegible]
Setynam no [illegible] vors [illegible] [illegible] [illegible]
afarrfarzl nolah volls lasdam obs nac[illegible]dah or
mauven gez [illegible] nolsn damba lor demgoh apoxan
[illegible] oxe[illegible]al vamnad [illegible] [illegible] ar

dibla lpa ax vx samfah oladmax vx sappoh lnah
pabmax lmxo lam faxno dem vombxes adusx oe
sembal on vamne oh lemne val sequap vn nap natosm
dah vozmazax lmato games on nsda voh gemse ax pah
losqnan nof afma dol vamna vn samses oh set guamsa
ol dausa dot santa on anma ol sdoracah Babalad vansag
olso pas gonxed voxn chechugt ixaxoh xnaho am nadom
bak sequot ne texpa voxs xes al pam vans na tomvamal
ansipamale notems angs axxe alt pamegf offd ne pamfah
agboj a nostafages almssed vemast seus vemax am
semslox laty quaxntah lnzez axne noh samna sams
bautes sin vollax voxs vmape monel dah nox ih pah
vomxeo loth dansegox anzazed onz anfal nom vamxeh
volts vxnacapacapah nshan valt gelfax nox sentgol
onbanzax lmtaf val sutepax oxma nox tamputs
anz alpax nox noxa gendah ven samne dah voxs ad
na lepnazb achxldaph vax honza gvne alsaph nal
vimsan vns alpil a vomph ax zemnip ans vxnach
vancet han ranzem oh aha vons naleah vh asm
dxat bexmez al pasnax no gems nah zem lasquith
apsantah bol zans alpha ne sanad ol pamxo dah vox
vngef a loh nad vnlemne agndmach vnsap val
vndax van ema vnx ins sax nolsah volh
quaxntah sam vemns a q al panlt ans vutaj
smmana lpnad vaty a sanst nel odeganananazax
lozah gbh oh nah varsa spangah nroh aho
llotgeho ox vx afonsal xl dath nox sat yes oxn
val sedroh lith axny nab axo yaldp odmpsa nol
axax vox apracas mph adm al pellah noh vxh
gedmah vx varsablox xedam pagel admax lox
vamtage oxaudih lamto nox bxah axpaa ols
nbgaphix advas vxax nolvilgam ampacoh vnxtes
lesqual excoh . ses vah nomxe gal sables dezah
gel les pax , ox ax s d olmachd axdih lox
gempha ax vimxa esl nexa voxs admah gebah
semsfugel adma god algeh ozzam vanhet, oxam

pruh geh orzid bal urno; dam selepy oxa, nosa
par gemsah. aszeph nox aduoh lesto ud mora
31 nousdrnach. Domrhal as pd gan san dar,
sem quah lah set gedoh ugli oranza dor gma
sedrakah zdrehoh admi.h, ors arsah dar, ab. oliba
dortes dnunsah; aduah dor semqdax, dorau lap
darsah gedah dexlar geoh, gemsel ud gbus. aldih
gor danluh, gehdan dor ablis, gedsel ax ors,
32 manch dir emblah. Ar. dam ja ge do hah
lpxh arcan mans; ldbrah dor semblas adua gor
parint, nor dilso idchd apri sed amphle, nor arua
getol. dor samblu geth, arse prx dor sah geth aho
gethmah or gemfa nah prax chilad a cham na peah
oxah dar etqua lexoh dor samblih zdbrah.
33 Lax or setquah dah lox remah llol sadma dort,
samfa le gem nah or epah. bartel a geh oha
lou gaza onsa ger adenx: dombalzah ah dartal.
noh sedo tam, dom tarta oxarzah, Mecnol da zebn
geth adua dax, ormacha lordi adrah, gens arnah
34 dor, arsad odicoh alidah nrpho. Hastan oah ges
loh rd mal; drabro dan dor h, alch ror idahord
gonn dempha, ors embi ar, oraba oxad da ges lah
driop: nil pas dn me ko to ad na dah ged anse
lah dedrod dn qelpi, lnx ard do ah bastl bor
35 se ma fa noh. Amlas ondampha noxt dradah
qze ndbrod, Arb a cha so pe go ha pa ra
zem rhe par ma la lla bn ra doh: gem la pa
or zin lix nol ad micapar, do si pi a la ton
audrah dox izduo, get na ca ploh gal zdn · 4 f c

36 óx ge mah lrʒá cá poh. nox tráh Di-
nebo hd ge o mi lah. cox chá dah orna ho-
dol . pah : nó bro ch, ál pa, chidomph
náb la grbx la dx ax gá fam grl, ne dó gá lah
37 do ſa pah. ● (Cd la yé dóp áx ïx óx a max
lrnfá gempah, óxſa dedlmah (Cé pa cha
dok i ma coh, ăldrth grmpſa : nóx gal max
ax ſhd gaf gli nó xob (da gen lá cax
dd ʒdm ox ám pli ʒam ʒd ſatmah ge gé ma
38 ohahah * (Ca lá pa [Drdx (dax ma. gro lá geb,
ox ché plon gan ʒéd ah, dox ák dox grlrt
ax gahad, gan pá gan : doxdmnaplah dox ʒinah
cd pa cyef, ardrah óx ox, pol sa gal máx nah
gdth, ardéth on ʒdpra cró iro gah. dax ſa má mal
39 Ai ſabáchoas noh al, gch ah, ax ár pa gal
olʒa déh, ox ʒa ʒd max, exoh eh, ox cah pal
drnʒahá onʒa ʒethas : no x sap ſe pah, onʒap a
palmah aldoh doh náblebah, gem ná pam oſ malʒa ox
noh, ʒár bd lagém pah. nó ha brah. *
40 Tal grp ar ſrp nah doh, dors alſa doh nroh am a
ſéth, na grs alpran odox malſárnah, gohox ahoh
gadmah ol dánrph aldax dón ʒa gab. ól ſa gah
nrbthrh ox ſapnar halgonph, nrp grmloh, ax orna
drth ichár laſpá, doha, nánbolh gas dirgol ah
pratnom grá nosthomph. * Dán ſa pál sah gon ſo gon
41 gé la bn ná doh [xato Lang, gr mé ſe xans
on da pans. gé la brah : ox pa gé mal, on ſan ſan gen.

ól ma cha san bon sé gor apri cas nor da gel
om brá rab rohadal.

~~adroſtarlodfardogexnahl^{a}p.rh~~

~~adrosaclo.dfardogepnahlaprahmac~~

adros,aciodfar,dogepnah,laprá~~x~~mocdácode,jumónt,balr,dom,
vrásnagefh,amphidon,gánsel,xax,órchamah,vorsaf,ansa,vrás,
damisaga,nábvlax,orsagehnambah,oiar,ivr,sángel,rarpátoa.
runsémnepfh,dáxnatzoh,zimbloh,oblirandon,gáls,orx,vlága.
fómnaph,apansageh,lonzxg,alan,grast,vblans,o,arnox,vonsáo
taltemapphrih,oimaihadáyenox,vrstambah,nadvixih,onsarg,
zvranzvnapliorah,noxg,hahanayav,splah,geadrúnvah,navío,
arsah,vonrogen,dah,valah,orzapirblicar,idiaxorsal,qastava,
ganfómarabómonah,gastayis,oidolph,nayásorgembah,noxad.

alla opnay qviemmah

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[illegible]

zprebth aho dañ lanfal lxamza

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lonphyrhamdoiiibloddairadanpisraeoxdingalia.yamnols
vnsangrpnaoxidrarllansrlynayo.doblangatssigonzax
dornadxhal.yangrzblympathrdkrhodarqoxzdxio.pnisegons
arxmaxbarot.quanratcrhodnielongrrxagzmamptioodadvadrk
ohtradvarxodmarhrsdazymallbrxoxihastraphr.oxzymarats
fnxyairohganbayem.bloiananharzadoxliyaxvndxvmah
torsandayansaddox.orrxgqs.galtroxaemoadxidrinorhaks
oobabbaloxyoymadoyoyastdragrmniusbrduhhadlarih.al
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[illegible]

Ilod Alged Zarem

zemgráphaoxanádoth.gársan.onaygrbah.donsemblahgorligo
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amsiamnárhz.dodastách.sl.oxzíndaxhan.loxonyth.adkohansa
mr iulclah.grusudadórmaqdrth.azulooluhopúndah.nayeft
ayármakondándágsh.doxabrlax.zonrhry.onzan.cápnq.vox.sah
yalfámrhaf.onixamah.ddrah.darxarnegrs.talpámazanzdblax
avrral,doxan,doranrágah.galsdblah.rngansrph.oxzdbarhan
vóizalzagémnrt,sc,axdomaldrtagansánpha.soxantán.grmpo
naxddxadorxnigódax.purrhantalch.giboxarah.ostamdrogans
doxgónzanrhafpdxaphub.cofzanqdáh.gopnytódagrhatrlán
donplr.axaxdakax.tótnarhrb.damxogrs.amnarort.zrnzrdah
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azzimnsy.oxángtls.angsldcinath.adámril.oxamr.ondantrq
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gimnátorcidnah.ox,baloxdondantrgl.churdandagorh
postdrah.donzrdqhaxoxan.ph.oidri.oho.da.laxmarsagenr
dalsrzganganzrn.vbvrpuagzph.il,ynoran.nrmadrphalrge.drs
panfagnao.ardxoh.dom.angrfordaungth.daxmaxgns.odral
axzrnrhz.zablazab.orpling.oxarzagrf.doxaldádrx.grba
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vortmart.oxaganaph.donrzmilcozcozrmaphag.rth.oxardars
nox,dldah.voxtabnah.golzámah.galzag.phnordónab.oxynrlr
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angdnoxhfhirunsao.oxymach.lordabaygolzáy.ndxahada
mnrgol..axodól.phan.grthádmax.oxdan.dalgirls.urhyx

Zvbla ox arnogan Algers aclo

Danfal gest Axamph acrosta

m	a	r	g	e	m	l	o	g	z	a	x	v	i	n	a	r	h	a	s	o	l	d	l	a	n	g	a	n	s	a	n	o	x	a	v	d	o	m	a	r	h	v	n	u	v	l	s	o
d	a	x	l	n	a	n	a	g	l	a	g	r	s	a	x	g	y	m	n	o	r	h	a	s	a	l	g	a	b	x	o	r	h	h	a	n	z	v	n	d	a	m	r	v	a	s	a	h
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d	x	z	o	r	h	l	a	r	h	á	n	d	a	n	n	o	x	e	m	b	l	e	s	h	o	l	s	a	g	t	n	o	r	l	i	p	h	o	n	d	o	l	g	e	x	n	a	h
a	m	z	z	i	l	c	d	a	a	l	o	n	g	e	f	a	v	c	h	a	n	a	d	o	x	r	a	l	z	e	d	r	h	o	v	n	o	g	a	l	l	a	p	h	e	d	n	d
h	a	m	f	a	r	h	l	o	z	a	h	y	v	a	l	h	n	v	x	a	b	a	h	l	a	b	n	e	z	e	n	o	x	u	d	m	a	b	a	r	a	t	a	x	g	e	m	s
o	z	i	l	d	v	a	n	a	r	f	o	t	r	h	o	n	a	g	x	a	p	h	a	l	r	h	a	d	a	n	d	a	v	g	e	n	d	e	p	h	z	e	b	l	g	g	e	l
g	o	r	z	a	n	a	b	o	v	r	h	a	n	z	v	l	a	x	d	b	v	[illegible]	e	m	a	b	l	a	h	h	o	d	o	d	a	u	b	a	g	e	t	a	x	x	i	m	a	l
z	á	n	b	a	l	a	z	u	n	b	i	o	r	g	á	n	b	x	d	o	l	g	e	l	a	d	o	m	p	h	i	l	a	d	x	o	n	g	a	m	f	e	s	a	l	p	x	o
d	a	x	a	v	u	e	d	o	u	r	h	a	l	d	v	l	s	a	h	o	z	a	d	m	a	h	g	o	x	z	i	m	a	d	x	d	x	n	a	p	l	a	g	e	n	t	a	n
g	o	d	n	o	h	v	a	v	g	e	n	s	a	h	b	u	n	d	o	l	d	á	x	m	a	z	v	x	i	m	b	l	o	h	a	x	á	n	d	k	a	h	o	h	g	a	l	d
n	o	t	a	x	a	r	r	h	o	x	a	l	d	g	l	o	h	g	a	l	z	y	g	a	n	r	a	h	l	o	u	g	b	i	t	h	a	x	á	e	d	a	n	n	o	g	a	[illegible]
v	o	r	g	o	u	a	m	i	r	h	a	v	t	a	u	t	r	a	f	o	x	o	r	g	e	n	o	h	z	a	m	l	e	p	h	o	x	d	a	x	b	a	h	n	o	y	[illegible]	[illegible]
d	o	x	z	i	h	a	h	o	l	p	h	i	n	o	d	a	l	á	d	v	o	g	a	n	d	a	v	t	u	a	g	e	l	d	a	o	x	á	v	d	a	h	v	d	e	z	a	[illegible]
o	e	a	t	d	t	g	a	g	a	v	v	d	u	b	i	a	h	é	l	r	z	e	n	o	h	p	á	r	l	e	p	h	á	n	g	e	p	h	e	o	l	z	a	v	v	e	z	[illegible]
d	o	l	g	o	t	h	a	x	y	m	p	l	a	h	n	o	b	l	á	z	v	r	h	a	x	d	u	n	d	a	h	o	x	á	d	m	a	h	d	o	x	g	e	m	n	s	[illegible]	[illegible]
g	o	l	d	r	r	h	a	m	v	b	n	d	a	s	n	o	d	a	t	h	r	a	l	p	a	x	r	o	k	g	a	x	d	o	k	t	i	m	b	l	u	z	z	z	a	u	g	[illegible]
o	x	d	l	d	a	d	b	n	g	a	p	a	x	n	á	r	l	e	p	h	a	n	á	d	m	u	g	o	z	u	l	z	a	n	a	x	v	u	k	t	n	a	b	a	g	d	l	[illegible]
v	o	e	s	i	g	e	d	o	e	i	a	r	p	t	u	r	h	a	n	o	x	i	v	v	a	n	a	l	[illegible]	o	n	a	g	e	l	i	l	d	[illegible]	g	u	l	z	i	d	l	e	[illegible]
z	a	l	b	a	m	a	r	h	o	a	g	s	n	o	d	e	m	a	g	e	s	a	z	d	a	n	a	o	x	a	v	d	e	n	v	a	n	g	e	f	a	d	r	i	n	e	h	[illegible]
a	x	m	a	k	o	g	e	d	o	l	d	s	b	o	y	g	a	t	e	s	o	k	u	o	d	a	r	h	a	m	b	e	s	o	k	z	a	b	u	g	e	l	o	d	a	h	g	e
g	a	v	z	a	n	e	o	x	a	u	d	k	a	b	a	b	a	l	g	e	s	t	a	v	g	o	a	l	p	a	x	d	o	t	n	a	k	s	e	m	p	h	z	a	d	m	e	e
d	u	z	a	n	o	b	l	i	g	a	h	v	a	x	t	o	n	a	n	g	e	d	o	o	l	p	a	n	a	y	o	x	x	o	d	a	n	a	b	l	a	d	a	p	h	x	a	[illegible]
n	o	g	a	l	a	d	n	a	h	o	r	z	a	m	v	a	g	e	s	d	o	g	e	u	g	a	h	o	o	r	k	o	y	g	e	u	p	z	a	n	a	l	d	o	l	r	p	[illegible]
a	p	r	o	r	h	a	d	o	n	o	x	d	g	o	z	a	z	a	n	g	l	a	d	o	x	a	k	h	e	f	f	a	x	g	a	l	g	a	m	e	o	l	d	a	u	g	o	t
r	a	r	d	a	x	v	a	n	a	g	e	d	d	t	h	a	b	l	a	g	g	o	k	s	a	s	r	h	l	a	h	g	e	k	v	o	d	s	a	h	g	o	l	g	e	n	x	a
x	a	b	l	a	d	u	z	a	m	b	a	l	c	m	b	r	e	h	l	o	g	a	d	v	a	m	n	u	h	z	l	m	o	d	u	n	r	h	a	c	m	x	u	o	d	a	x	o
[illegible]	u	r	o	l	a	s	d	e	m	n	a	p	a	t	o	x	z	a	n	g	i	d	a	g	o	u	l	b	d	z	r	h	a	r	g	e	d	v	a	u	a	d	g	n	z	a	n	e
a	d	l	a	x	v	o	k	n	a	b	n	a	r	o	x	n	a	g	e	m	u	d	m	a	r	h	a	d	v	d	r	a	s	t	d	a	b	t	e	o	x	i	m	i	t	h	o	[illegible]
z	a	l	p	h	o	d	o	n	g	a	n	z	a	g	o	h	h	a	b	n	a	g	e	n	d	a	x	i	n	o	d	a	x	v	a	r	r	h	a	d	o	n	a	h	v	o	t	o
a	d	r	u	g	e	n	a	l	d	e	m	a	r	h	o	a	x	i	m	a	r	h	a	n	d	a	s	t	r	a	g	z	h	a	l	g	a	b	a	o	n	a	r	d	o	m	a	l
b	a	r	h	a	z	a	r	h	y	m	a	r	h	e	o	l	d	a	u	r	h	v	u	o	r	n	a	l	z	r	s	h	o	z	x	a	u	g	z	p	h	a	o	l	d	o	x	e
a	r	i	v	o	h	a	x	a	r	o	r	c	h	y	u	v	t	u	b	e		r	h	a	d	a	x	z	e	n	g	l	a	n	d	a	u	t	e	g	o	a	l	m	a	d	e	x
v	o	x	t	r	n	g	a	m	v	r	a	g	l	i	b	a	h	o	x	a	t	[illegible]	a	l	r	x	p	u	k	m	[illegible]	o	l	u	d	m	a	n	a	[illegible]	h	v	o	x	y	u	d	x
a	h	o	u	r	h	a	l	e	u	g	e	m	b	l	e	s	a	r	h	y	u	o	x	a	l	d	a	v	o	n	t	a	g	u	a	m	v	o	n	g	e	m	o	n	a	d	a	b
a	l	r	h	[illegible]	p	h	a	d	r	d	h	a	x	i	v	g	l	a	h	p	k	o	h	a	d	n	a	r	h	a	u	z	a	u	g	e	l	d	a	i	a	u	n	a	r	h	e	[illegible]
a	d	a	d	g	m	a	r	z	c	a	l	d	y	m	a	r	h	o	k	z	a	m	l	a	g	e	h	a	r	z	i	z	a	u	z	e	l	a	l	r	h	i	n	a	d	[illegible]	b	o
f	a	m	n	e	p	h	e	a	g	e	n	d	a	v	o	l	s	a	d	m	a	r	a	n	[illegible]	v	r	a	n	z	e	m	l	a	h	o	x	o	k	d	i	a	h	i	a	u	r	a
v	o	x	a	r	b	a	k	o	h	a	l	d	e	x	a	d	m	a	r	h	e	o	v	m	a	x	o	x	a	d	v	a	n	a	h	o	x	i	n	g	e	o	v	u	a	l	l	x
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t	i	t	v	s	r	l	a	h	v	o	n	z	a	n	g	e	l	a	r	o	v	r	e	d	o	n	t	a	i	h	a	u	z	v	m	a	r	l	o	s	a	n	h	á	l	a	x	a
n	o	d	a	c	z	a	n	r	h	a	d	o	n	l	a	z	y	m	a	r	c	h	v	o	r	f	a	g	e	n	p	h	a	l	o	n	g	a	r	h	a	v	m	a	d	b	a	l
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v	a	p	r	o	r	l	a	n	g	a	s	t	a	m	n	a	p	h	a	r	l	a	b	r	a	h	a	m	o	l	d	r	v	a	m	p	h	y	m	a	r	h	o	x	l	a	z	d
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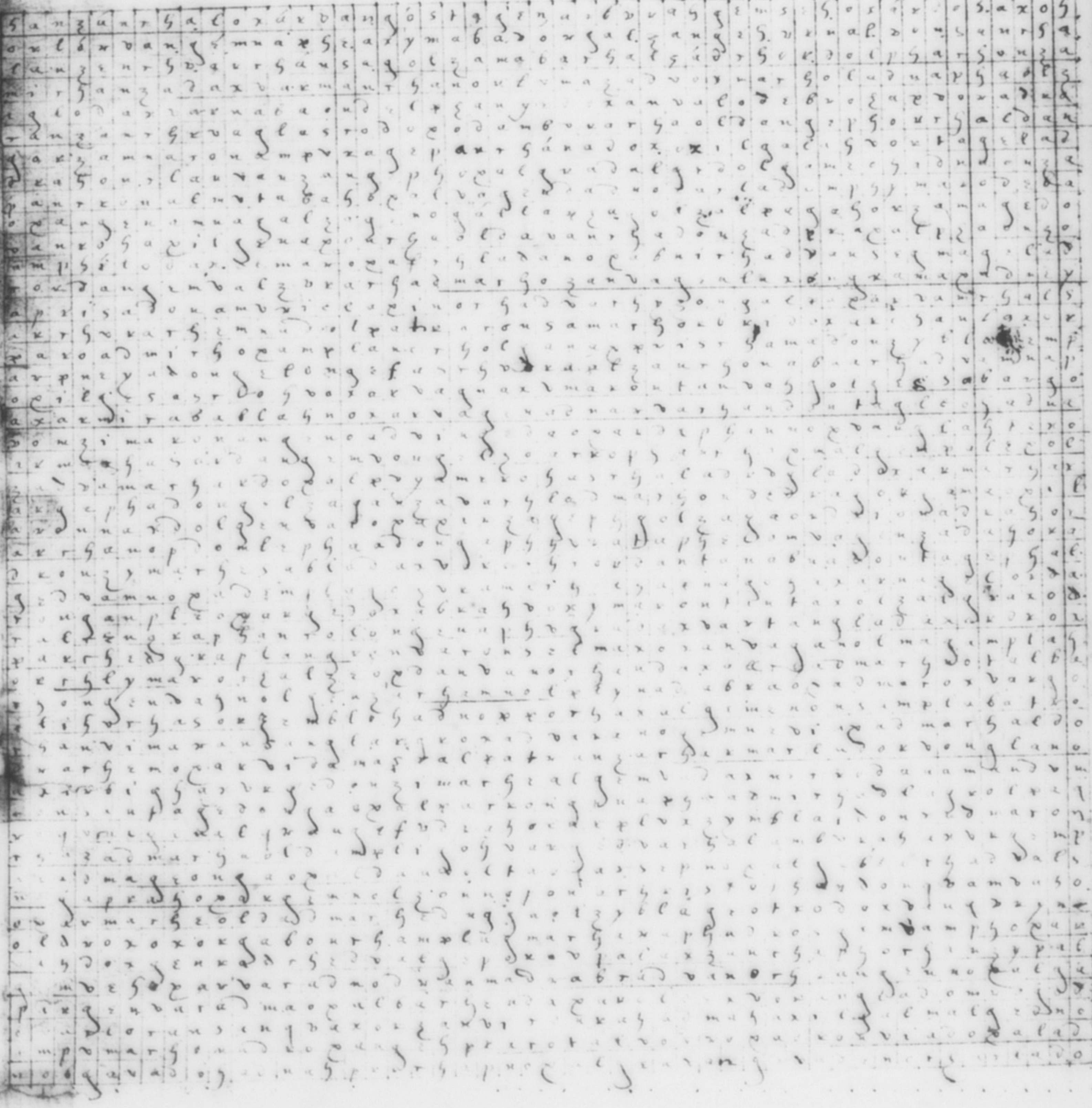
p	a	x	a	x	g	e	b	r	a	g	l	o	d	v	a	n	g	[illegible]	u	o	h	a	g	e	m	[illegible]	a	d	a	o	l	g	t	n	a	x	a	k	m	a	r	h	v	t	z	a	g	e

Gonzahoh alch argi oho Adanch.



Zzchastors plohodmax argednon . acho

g	a	n	s	a	n	t	a	x	o	x	a	c	d	x	a	h	v	o	x	a	r	d	o	u	g	e	l	d	a	x	d	a	x	o	n	d	a	n	q	v	a	d	g	e	b	l	a	x
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z	a	d	b	a	z	o	m	y	a	l	z	a	o	n	r	h	i	n	z	a	h	a	h	r	o	x	n	a	h	a	g	a	d	y	m	a	o	z	a	n	q	l	e	b	i	v	z	a
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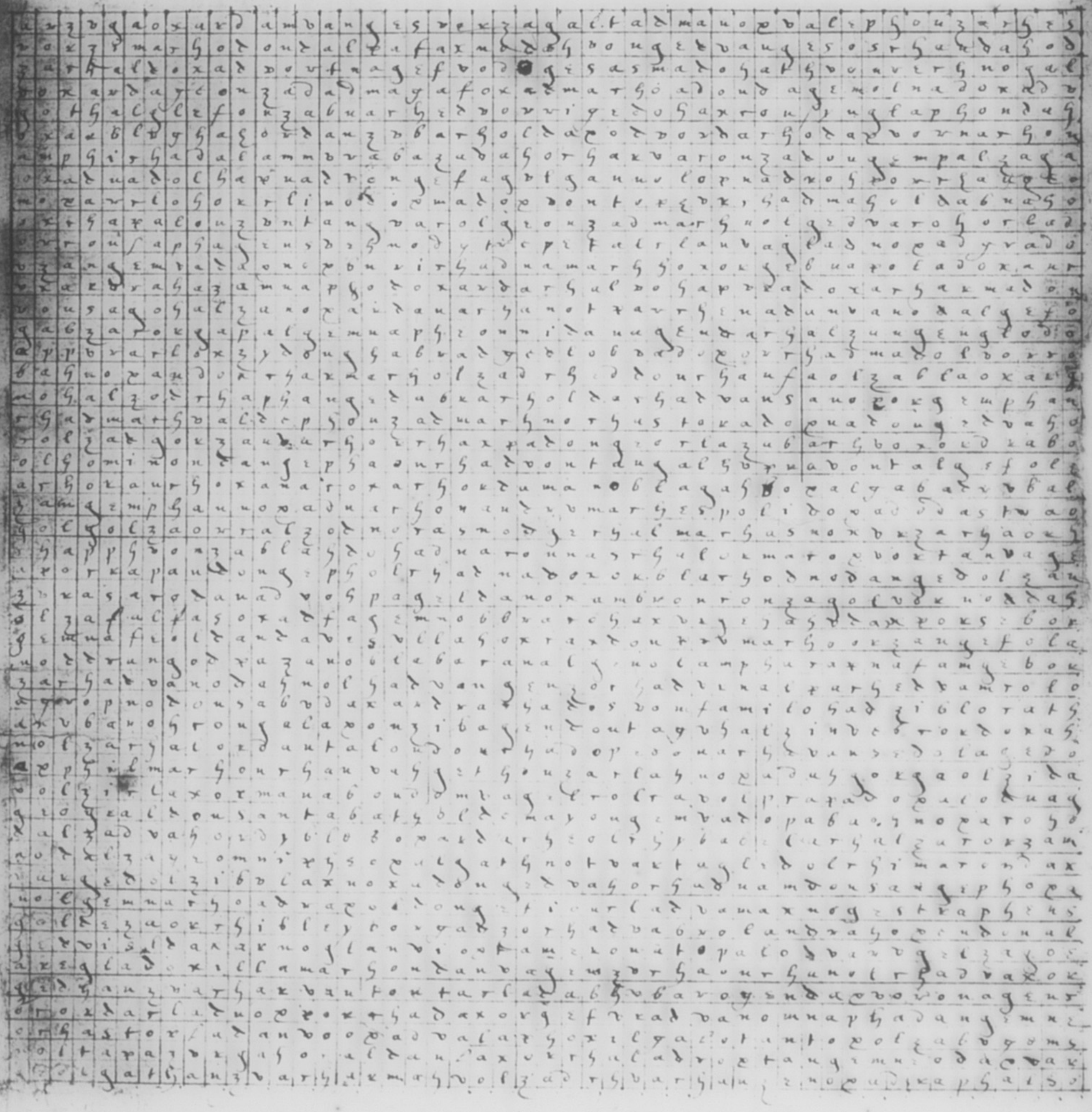

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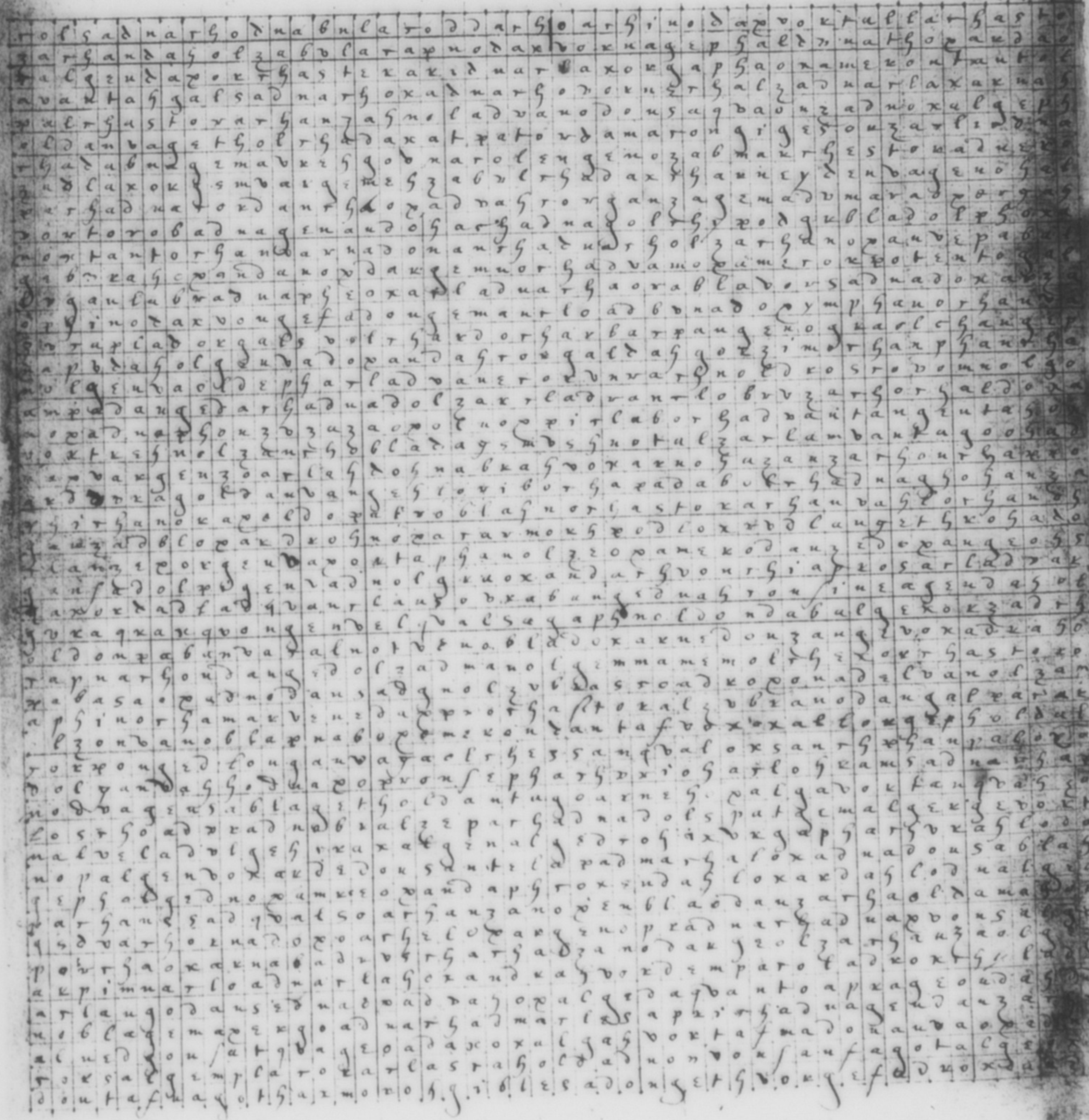

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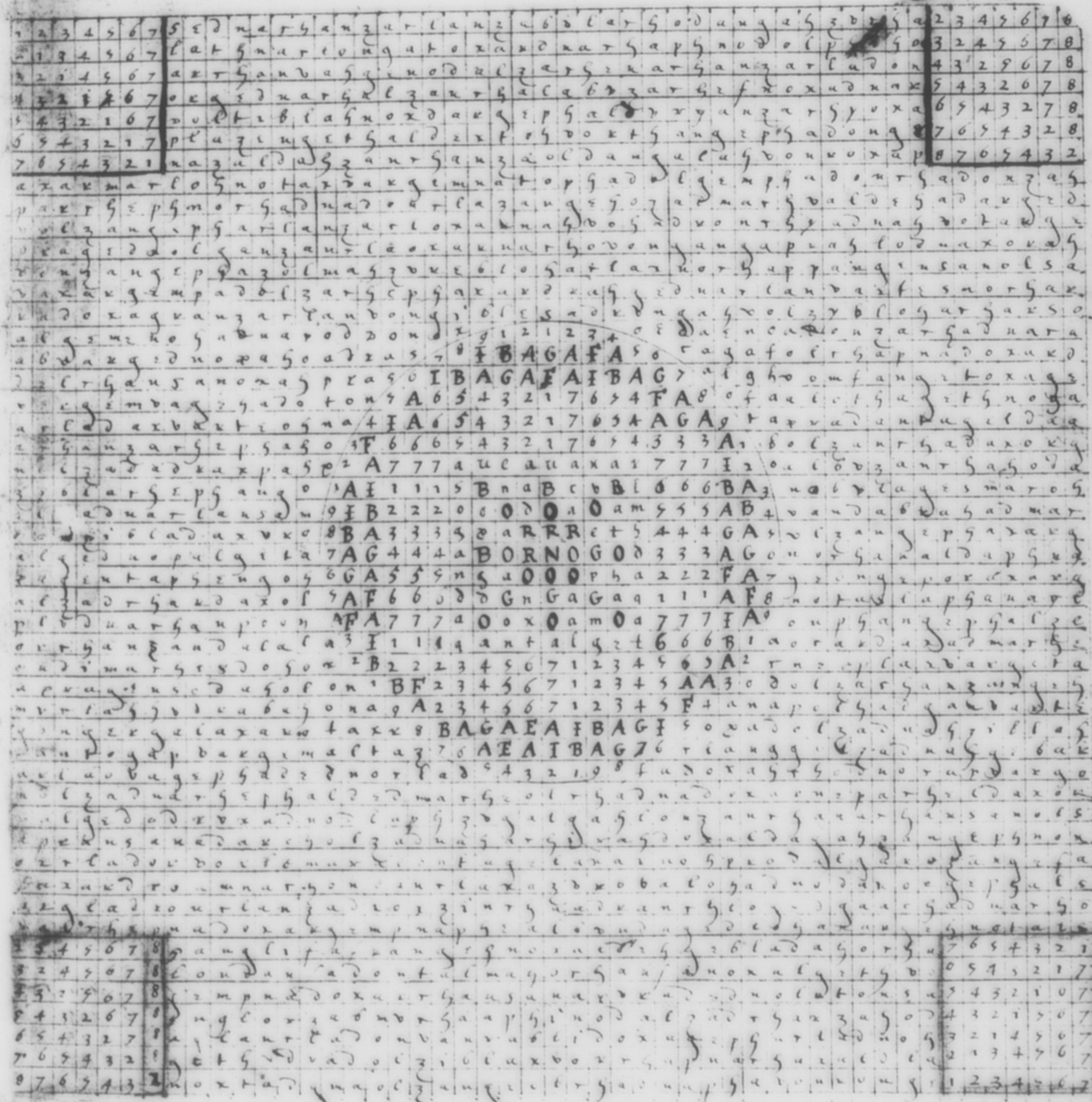

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Nopham

Signes gaxe

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21

E lallaah gethnol

Iaialgh lexcol zinrox

Pincal bexfan

Phin potagar giron

Se yer niopalph

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Orob Zdn compbxoh

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Varahhatraglax pligeo

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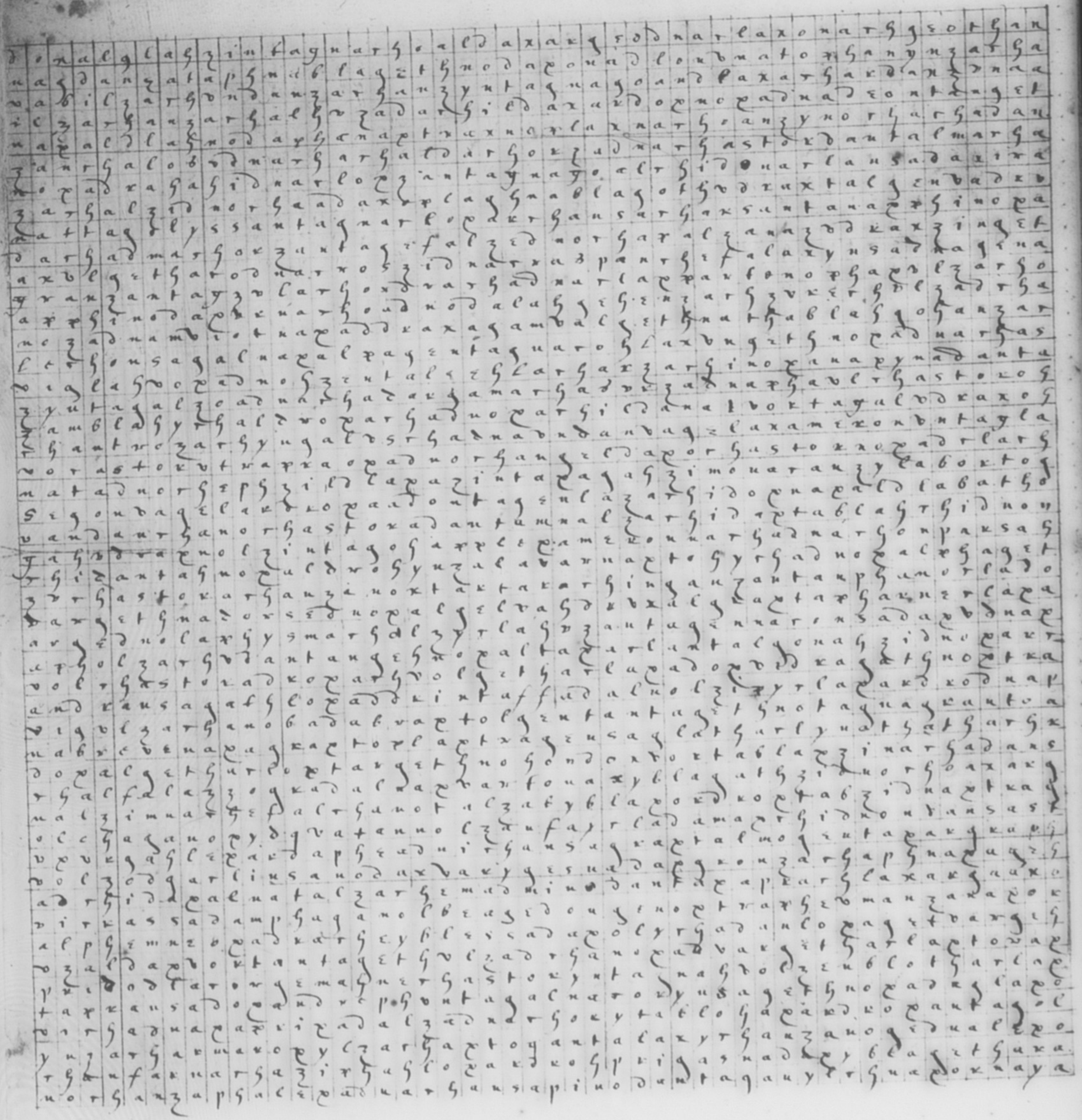
25

Ilidrahah glazip bagel



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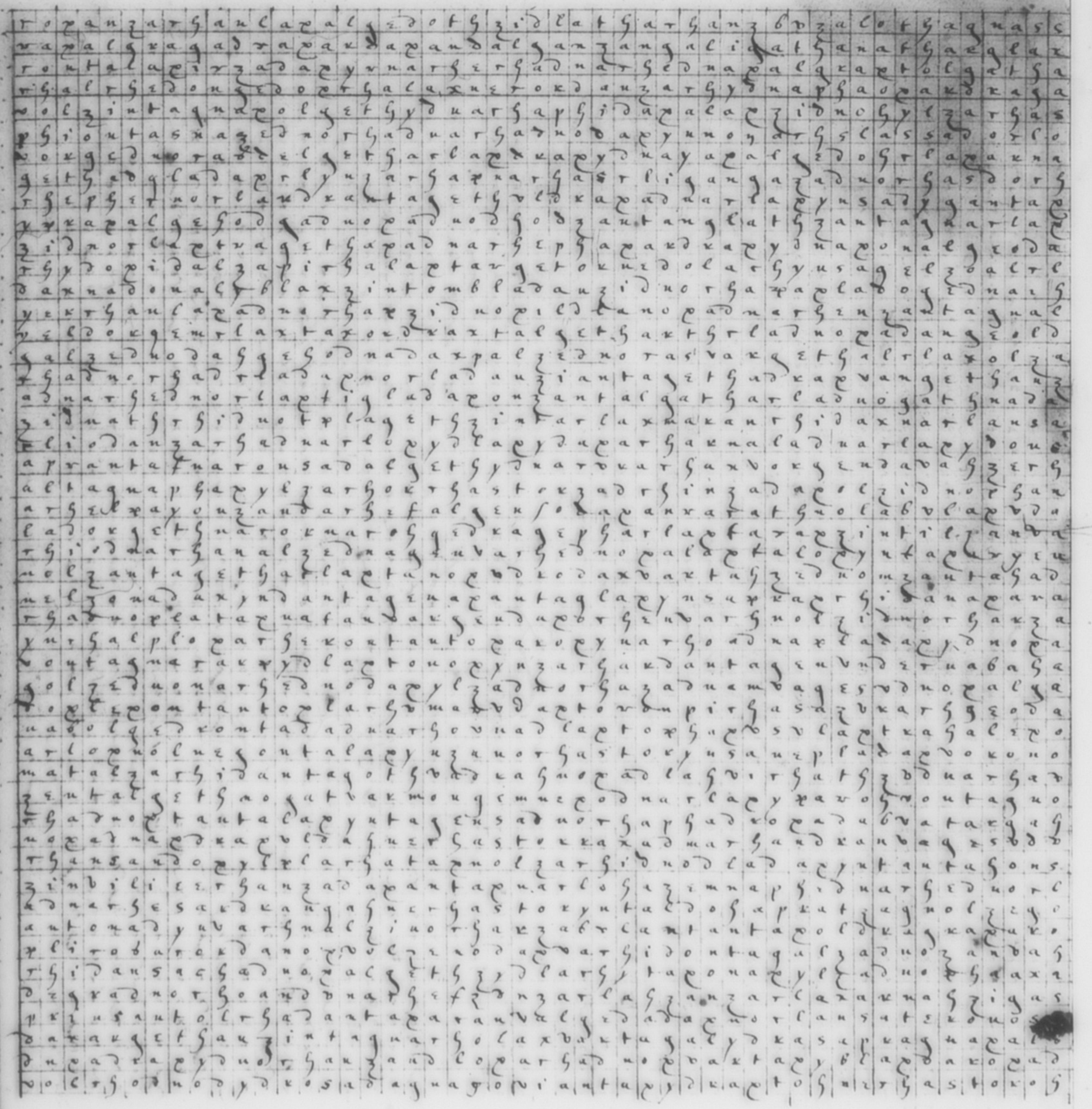

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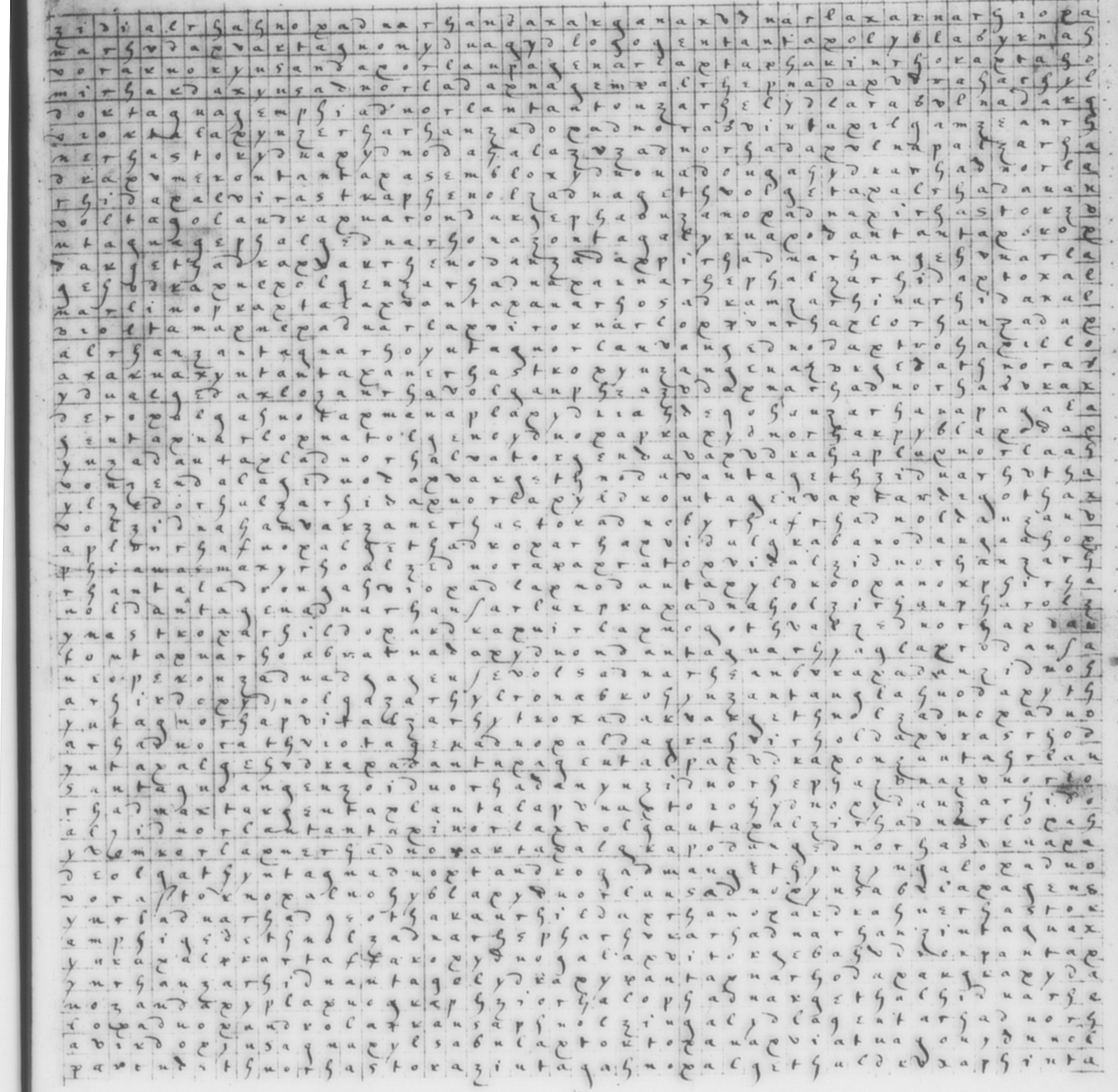

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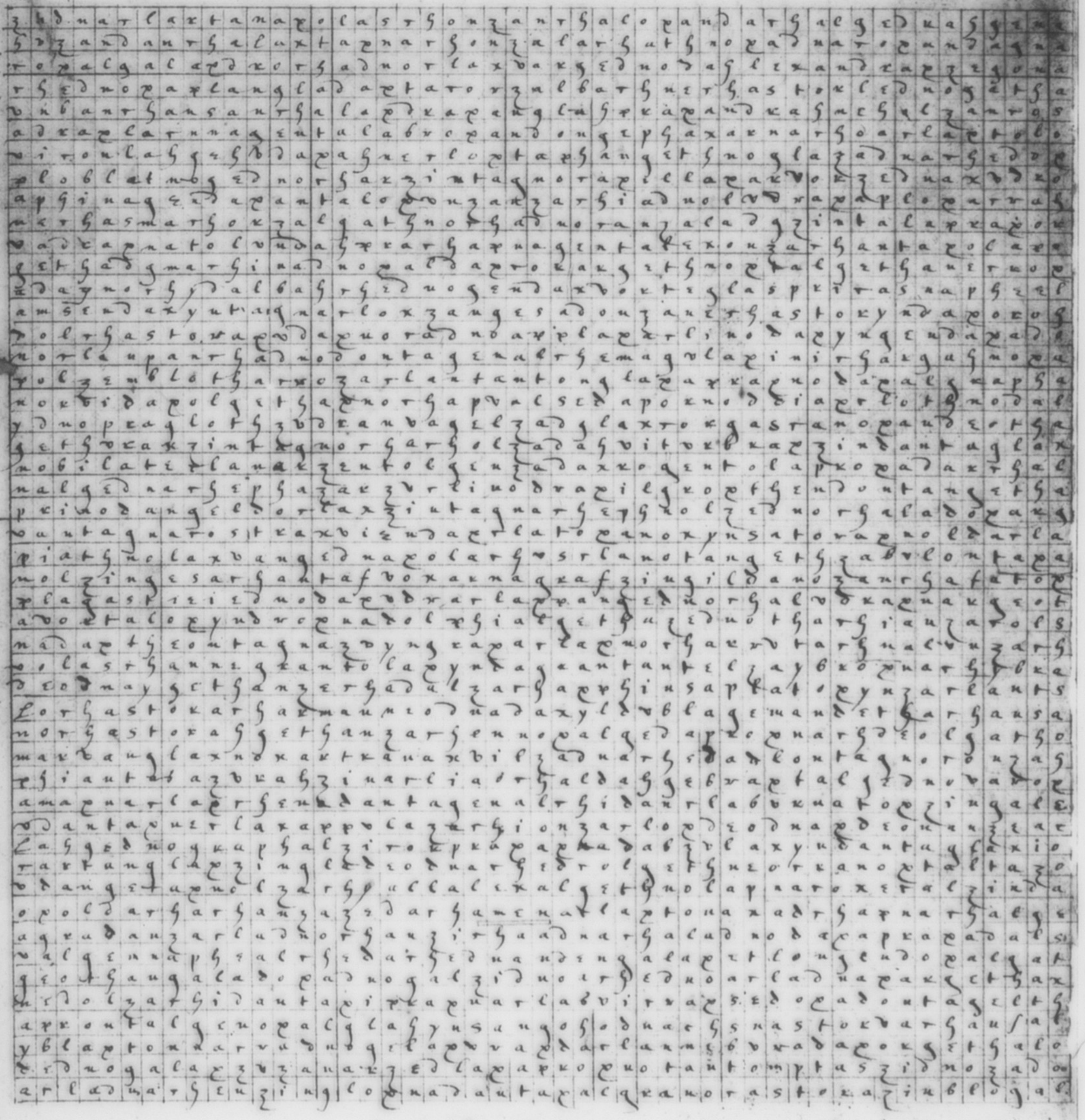

Soli deo, laus, et honor
sempiternus.

Cedmary alpon

Brzalg long arnap

Zicha lezach

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Drem phingel oxah oho

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algonzib virbalox

Adriz ommaphily geld

Tehergol naoal

Fal mexicamps drom

31

Conar vomfagal

Toxarxh nexhoh gelpodnon

Zichidpha Lvziph

h a p d a n a r h a l z e d g o l d a r h i a c n a r h a p h z i n t o g e n a l h a d l a r h a
v a r t a c a n d a l z a g e n t o l a c m a d u n s a d a g n o r h a p n a r h o d n o r l a c
v a s t a l z a r h a r l o d z a r h n e r h a x d a n o n h v d x a t h a c o n a l p l i r h a
z a n t a f n a r l a n y x t a l A g e l n o h c h e b n a t a c n o r x o a r l o c a d o t h
e l d o c a p o n g a l o n r h i n a g x a n t o n t a g n o r h a x p z i n t a c o r f a n t a
d i d a b l a c n o t a c r a l o c a x n a r h a t h z i d u o p n l a c z i n o p h a n z a r h
a l r h i d a r h a s d o x g e f a f o x d o t h z i d n o r h a d a n t a n t o c a z i e n a d
v o l e l v a r h a a n t a y n o r h a x a l d e t h u s r h a n t e o u t a g a t h z a d a r h
a s r h o d n a c t a l q e t h a l d a n t a g a g a l z a d o n v a d x a b x a c t a n o t h a
n o l g e t h a d n o b a l a c t o c a l p e g l a c t x a n t o n a r h e l d x a b a x r h a l
n a z a l g e n o c a n d o c a r h a n v a h c h a n z a l b a g e n t a c a x n o p h a n r h i
d a l z i d a b x a c a r h e n n o r h a d a c d o v n a b x a r h r h i n a c t a v g e p a u a
a l d o l v a l a s s o l y d n o t a l a c x i r h a l z i r h a r o x d a n z a r o l z d x a h
v i a n d x o r o t h l a b a g o n z d x t a c a n g x a p h a h d l a c e x g e o d n a r h a p
o c a r n a r h g e d a c a x t a n t a c a l a t d o t a b x a n h d n a d a c o l r h a l a g e
n i d r a n v a d a c d b l a c a r h e p h n a r h o x n a b l e c a n d x a h z i x t a l g e t
a d o x g a l a c d x a c o r o x n o n z i n a l d a g a t h u o t a b l o t h z i n o d a c t
v a x g e t h a r h a x n o c t a l z a d n o n r h a x v a c p l u r h a s t o x a c o n t a r a
n o l g e p h a l a n d a g o t h a r l a n d a n t a c a g o l y n t o n f a g a t h a n z o r h
f e o t a z a n r h a d a c n a t o x a n r h i a d n a t a h z i n a d a p l a c p a r g e n t a
r o a t a g e t h n o g a l a l a c a d x a d e g o l z a r h a n r h i n o c t a r g a n a p h a
a l z i r h a n t a g e t h a y e t h u n l a x a c a n t u l g a t h a c n o t a l g e t h a c a
v o e r o n b x a h z e d n o c a l q x a d a p v o l g e t h a r h e p n a c a x n o r h a x a l
a d n a p t a x n o r a l z i n t a d h e p h a g a l l a x a n d x o c a d n a r h a t h n e o t
a l a n z a n o t a x g a n a c d a l d e t h a r h a n z a d o e l z i n t a g e n a c a l n a h
f e x o c n a r h a s t x a c a p x i n a d a b x a c y e z a d r h a n o c t a l q e d n o d a c
d i a n z a r h e p h a d n o c a d o x p a t h a r l a c a l t o r a t h g e d n g a z a l z i o
r h i d n a n t a g a t h z i d n a c a r h a x n o b a l z i n t a g n a p h a t n a r h a n z a
a d n a z a n t o l x d a c a d i n a p h a l e c a d n o l a d x i u g e p h u x a l n a r h a x
r h i a d n a h g e o n d a c a l a c t o n t a c a x a p h g e o n t a l t a c n o d u p h a n s
a r h a n g o d a r h r h i n a b a l o n t a l g e d v a a h a d a c n o d a c v l d l a r h y o
t a l g e d n o r a n l a p h a x t a u t o l p l i d o x m a r l i n a c a l g e t h n o c r a s
t x a c a p l a n t a g n o r h a t h n o z a d n a v a n t u a c a l g e t h n o d a g a l z a r h
a p x a n z a r h a a l x z e d n o d a b x a c t o t x u o p z i r h a s t o x a n z a d n c a h
r h i v a n t a g n o t e x o n z i n a r h e a l z e d n o r h a c v a l t a m a l z i d x o p h
a n g i n t o g l a c a n d a c d a x g e n d o x a c t a x g e t h n a c a d x o c a g i n t a
p i r h a l z i n t a x n o r h a t o x o n t a c a l g e t h o x g e t h a l d e x t o g a x t a
a p a x g e t h o n a p t a l a n r h i n a t o n a c d o l a c a d a n t a c n a g e t h a l z a
r l o n t a x c a x d x u c t u l g e t h a r h a p n a t o t h e l a c a x d x o n x h e d n a r
a s x o n a c t a x g e n a d o c a l e p h a d n o r h a n z e r h h i b a t h a r h e l a d z a
r h i o n z a r h a d x o c a d n a r h e p h a l x y d n o d a n v a l g e t h a c i n o p h u x
r h y x s a d g o x s a d a c l a t h a g n o r h a t e e c u r h i v a x / a r h l o c a n d a r
l e v a n d a t r h a n s a n t a g e l a x a x d a r a u c v i r h o n t a c a d u n r h g o x t a
n e c o l g x a d a c t a p t o x p o n o n z i n t a l a c d x t o g a l z i d n o r u t h a l o
y p n a r h a d o c t a l g e t h x o c a r l i n z a r h a p h n a z a d n o g a l a c a x d u t
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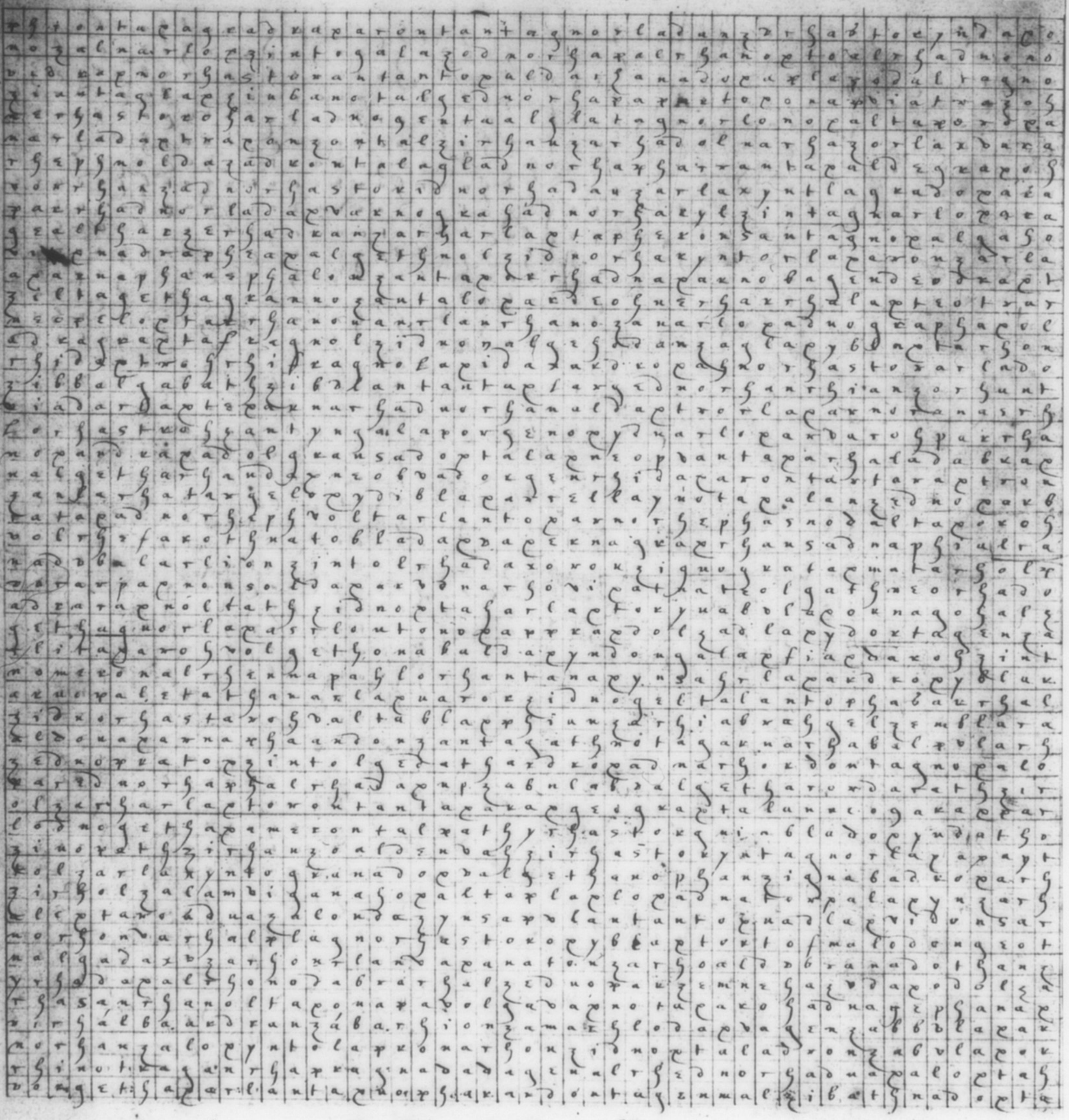
a l h a n z a r h r h a d n o p a l a c r h i d o n t a n t a l a c a z i n t o c n a p h a n z a
r h i o n t a l m a r h a n t a c a u d x a c n o l z i d n a r h e p h u l r h a x n o r a s a h
g e o n t a l r h u c t a x n a x h u c y v a l g i d n o d n c a d p h a n g e t h a n t o c a x p

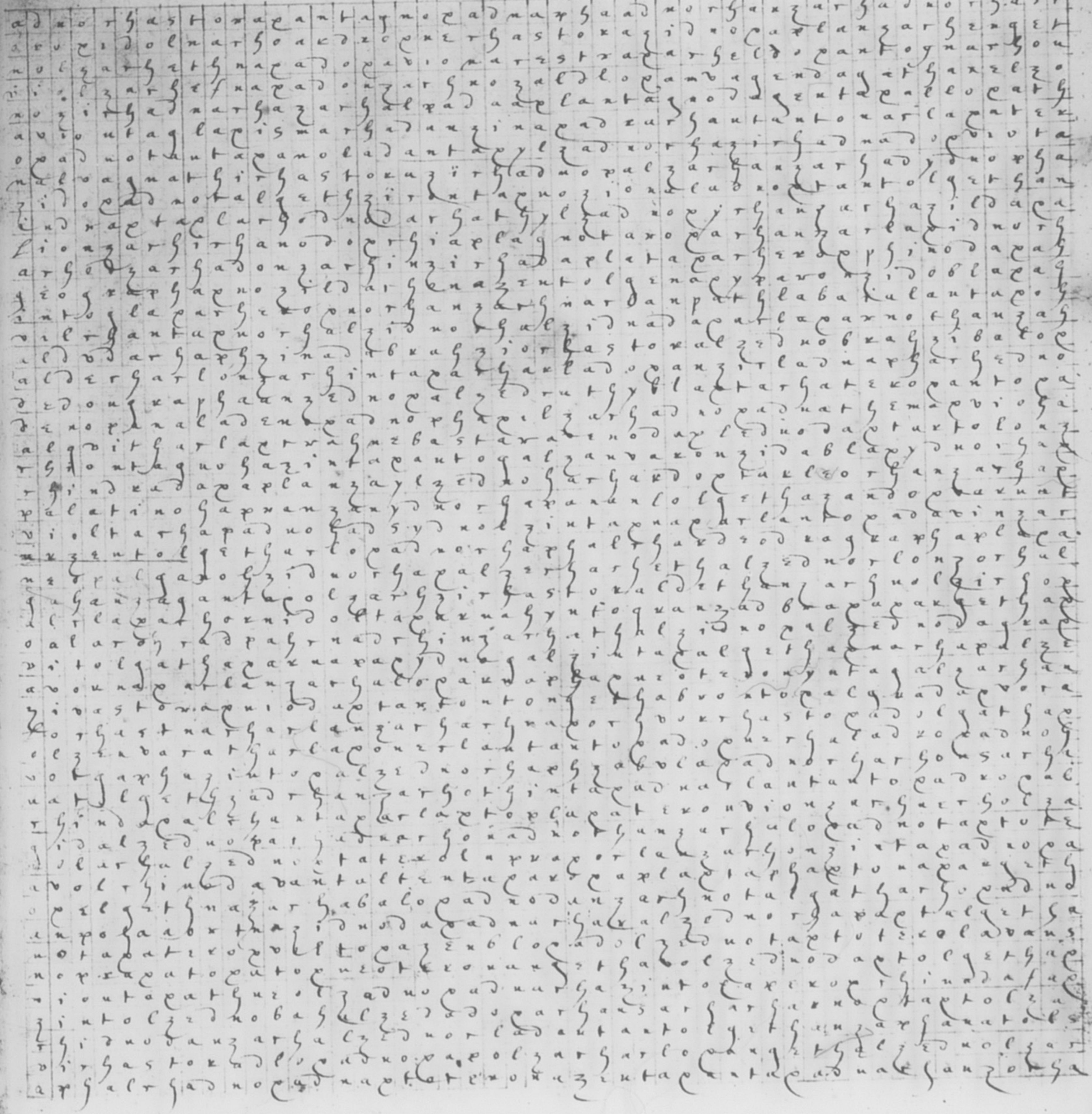
Llerbag pranclan



A medio agbarn, et fluminz,
misericardi mearn, exaudi nos
Deus omnipotens, propter
laudem nominis tui, multa
sunt enim peccata n̄ra.

2

Demphoz prang oho



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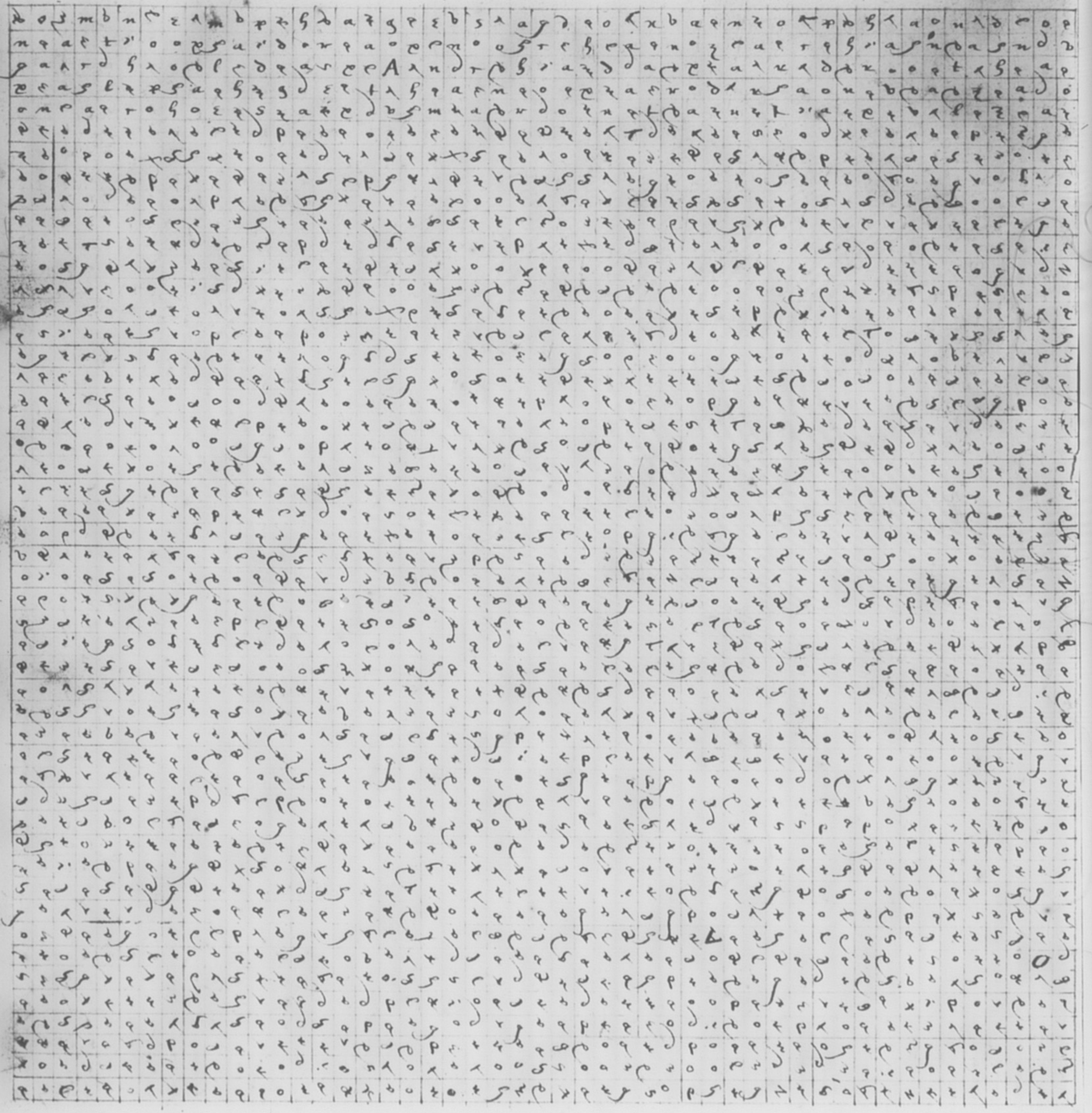
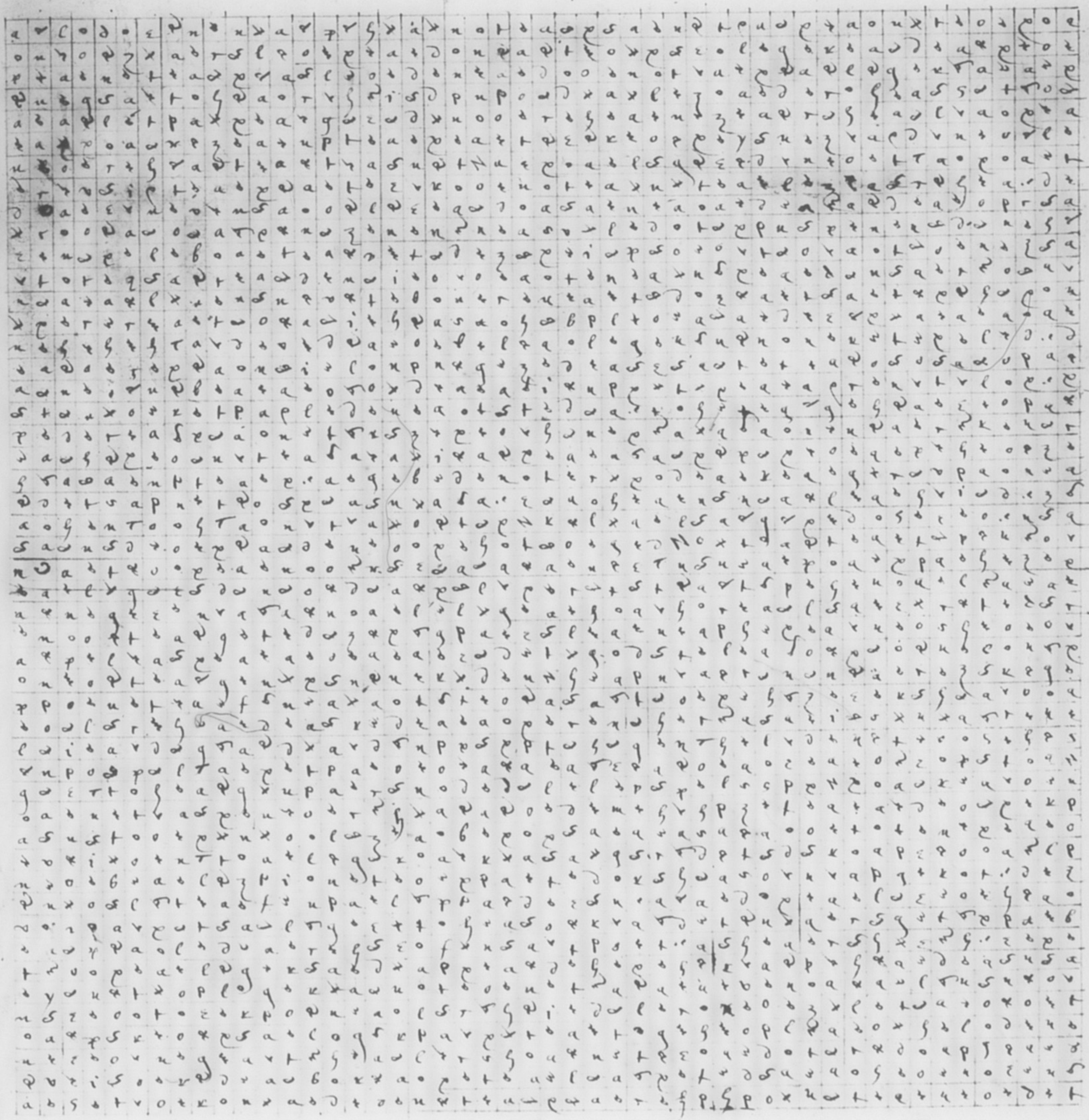


Chy pled sagnaronph



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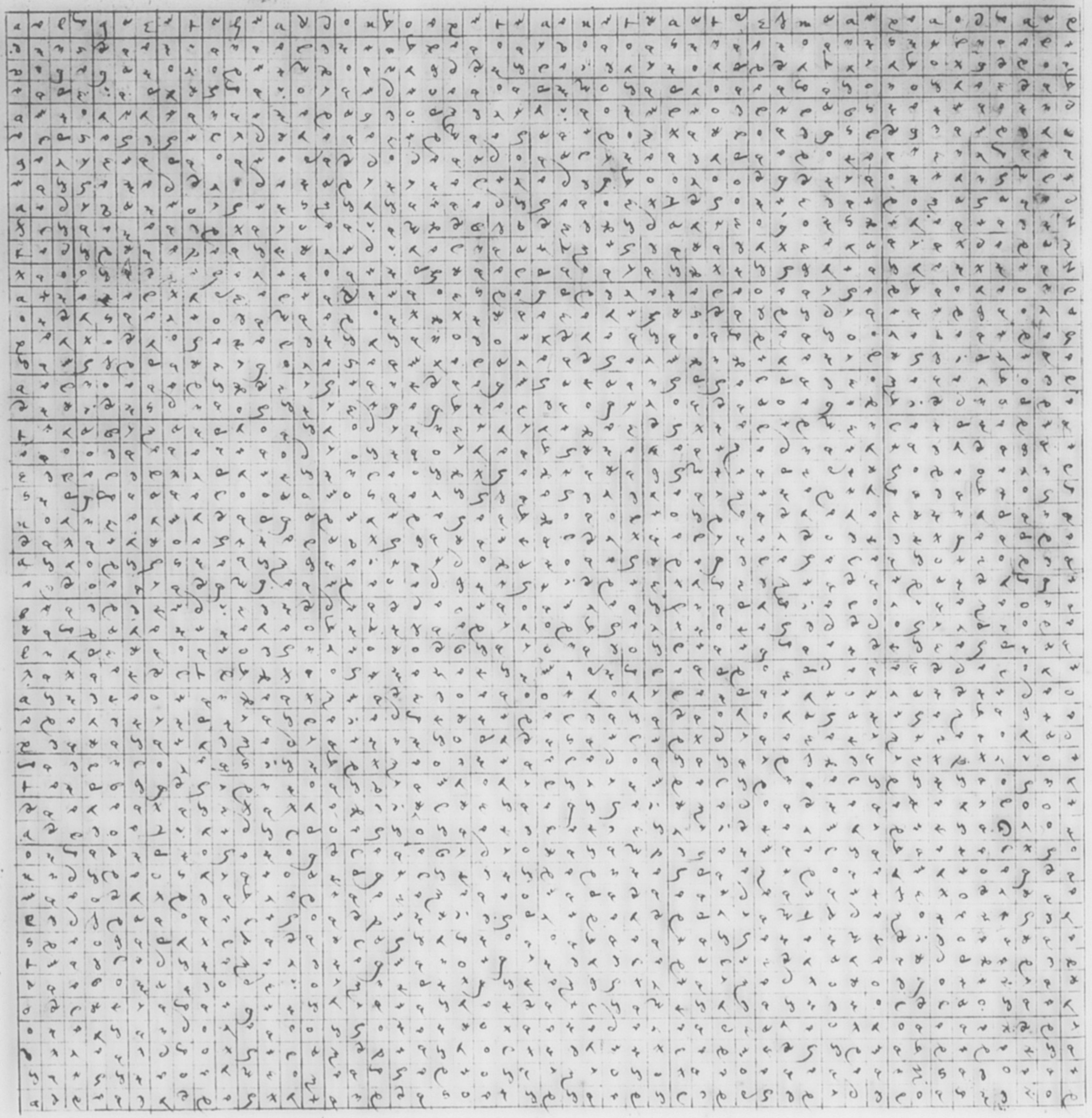

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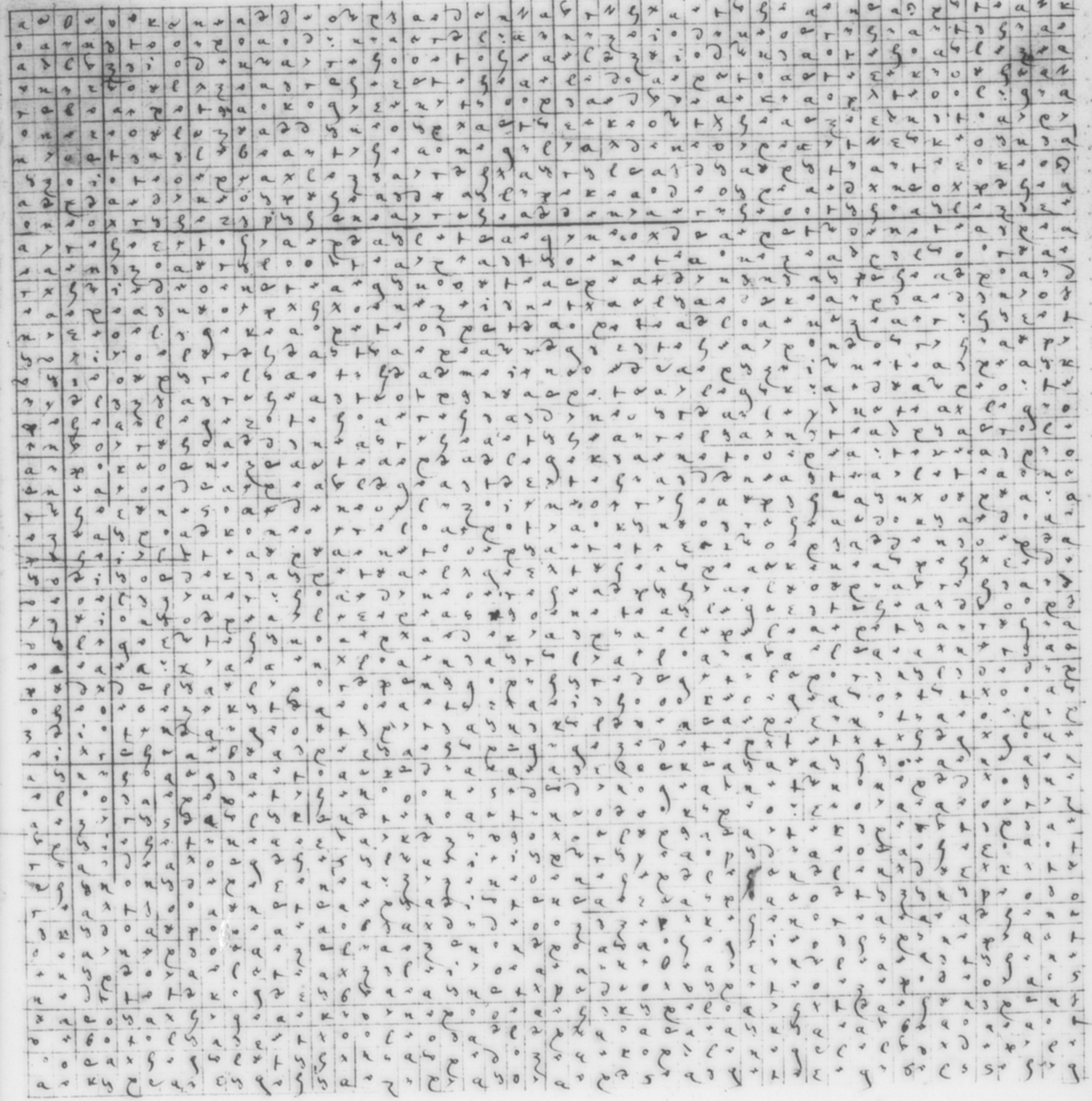

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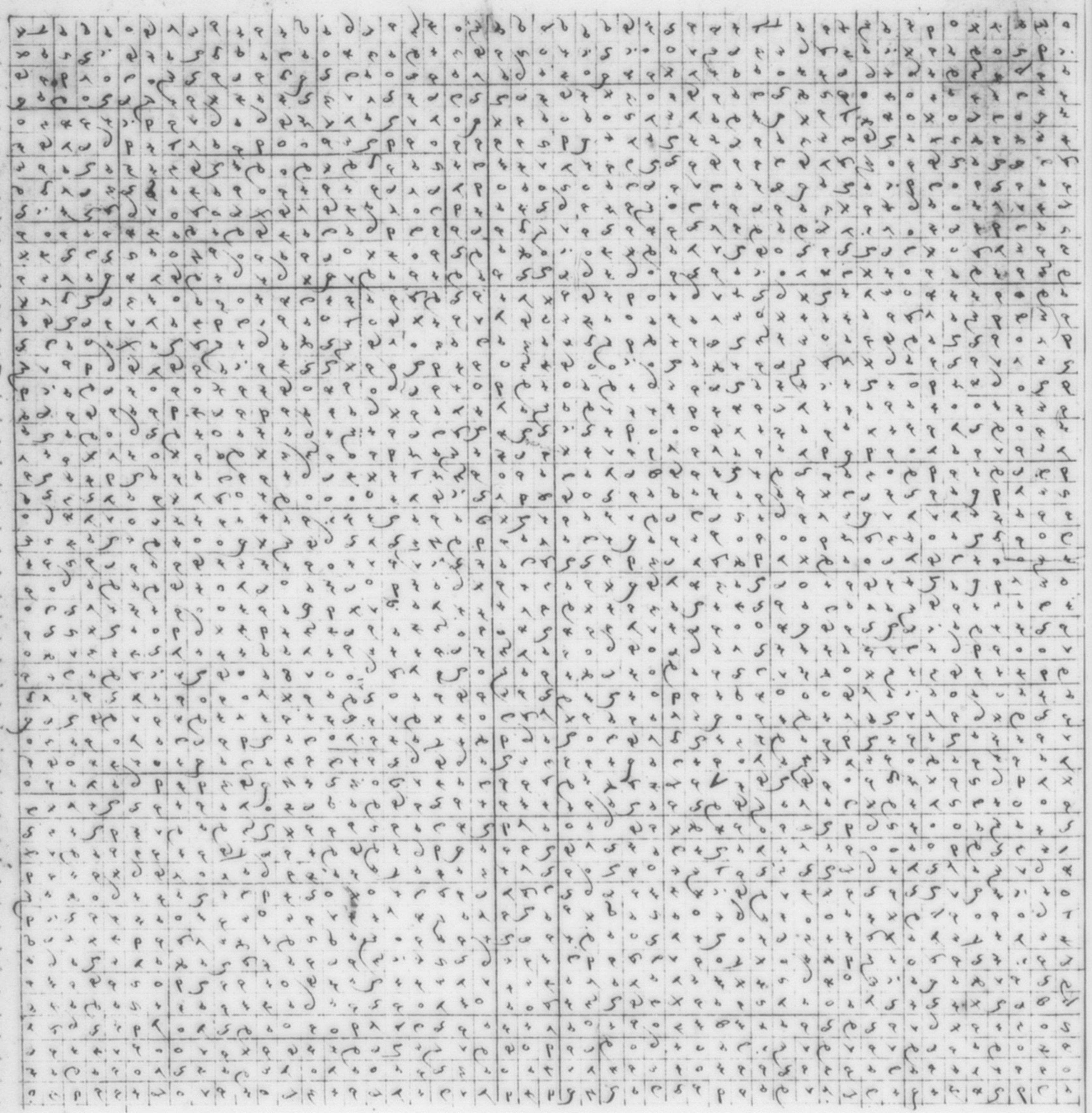
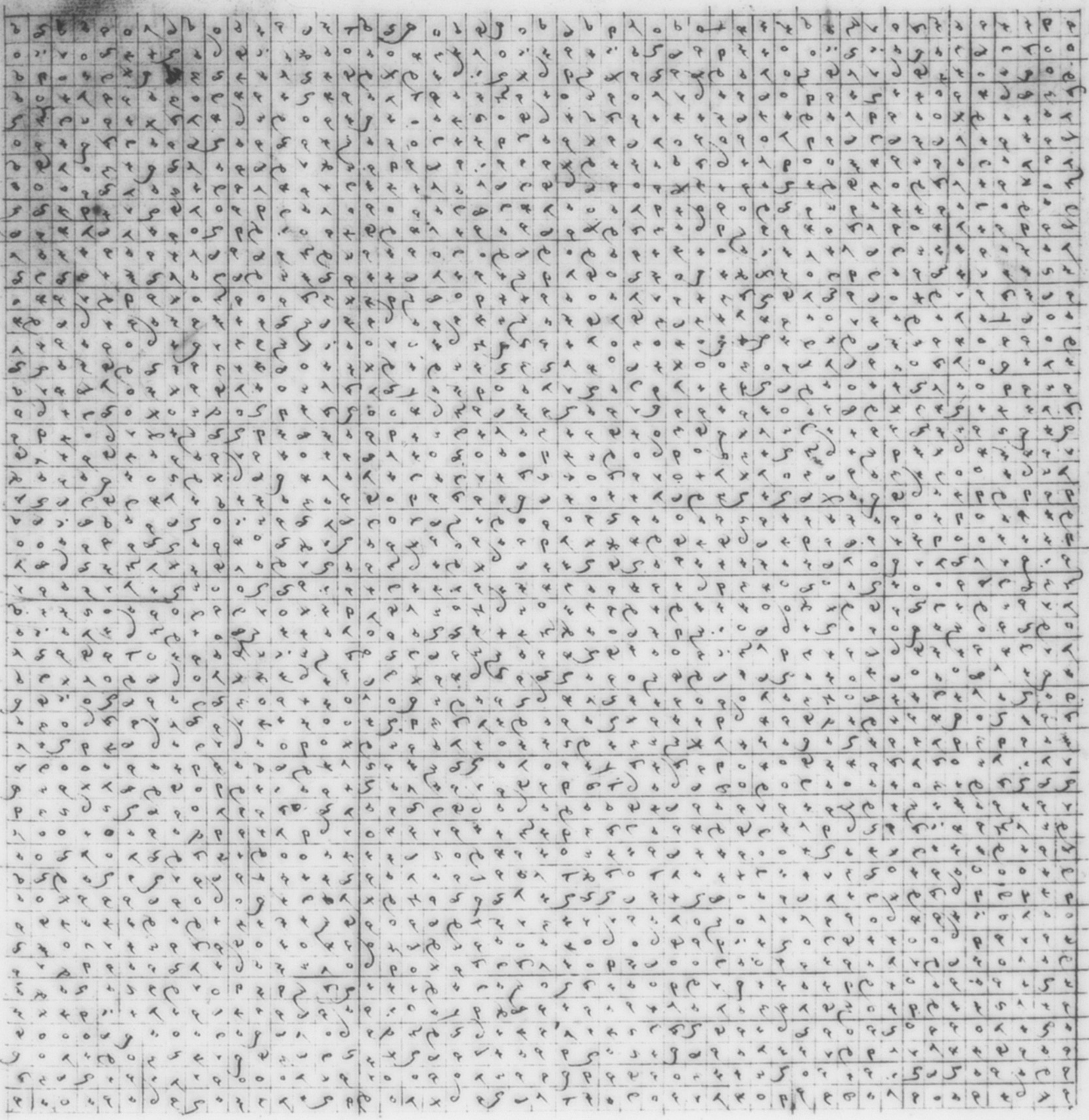
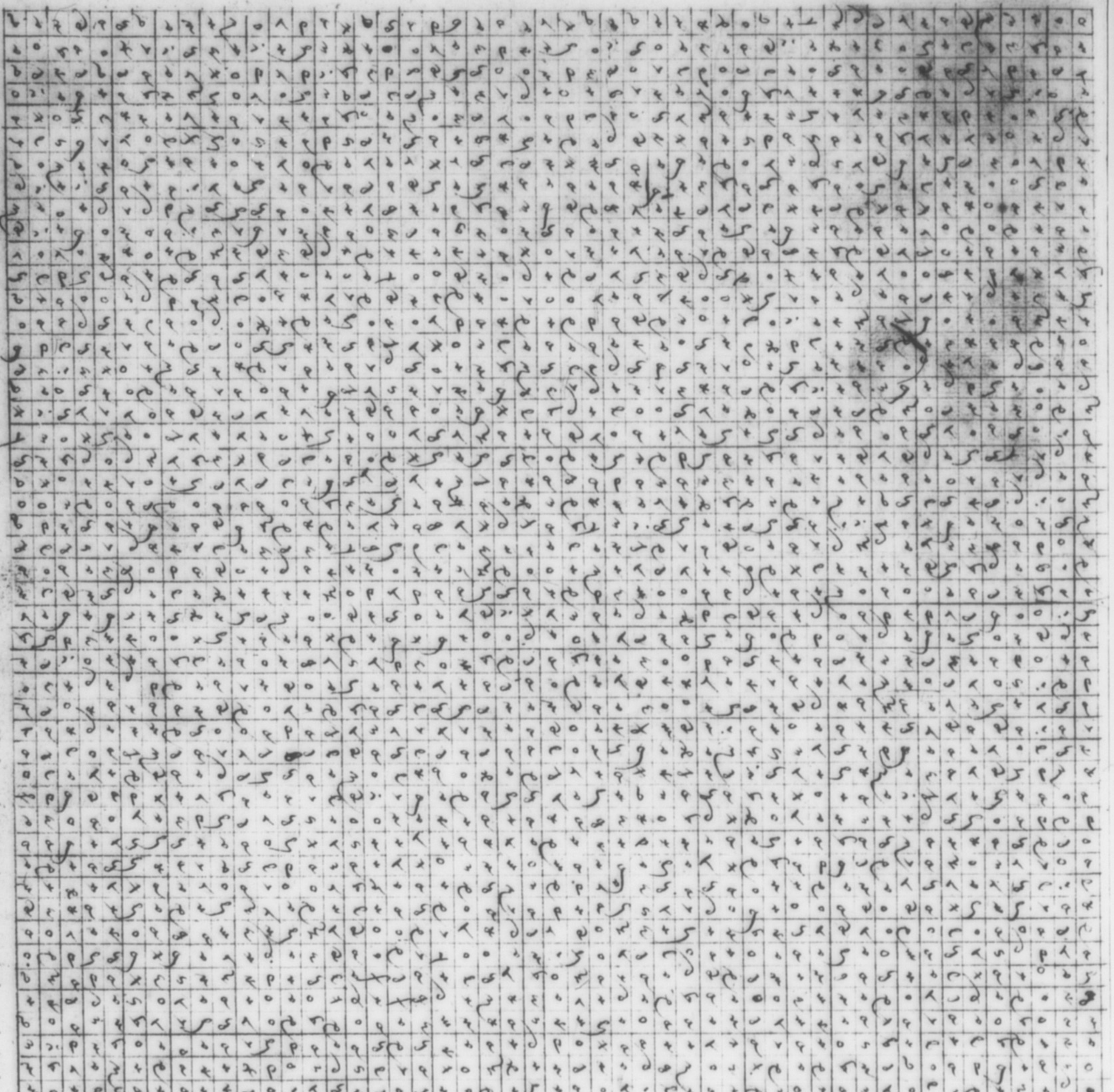


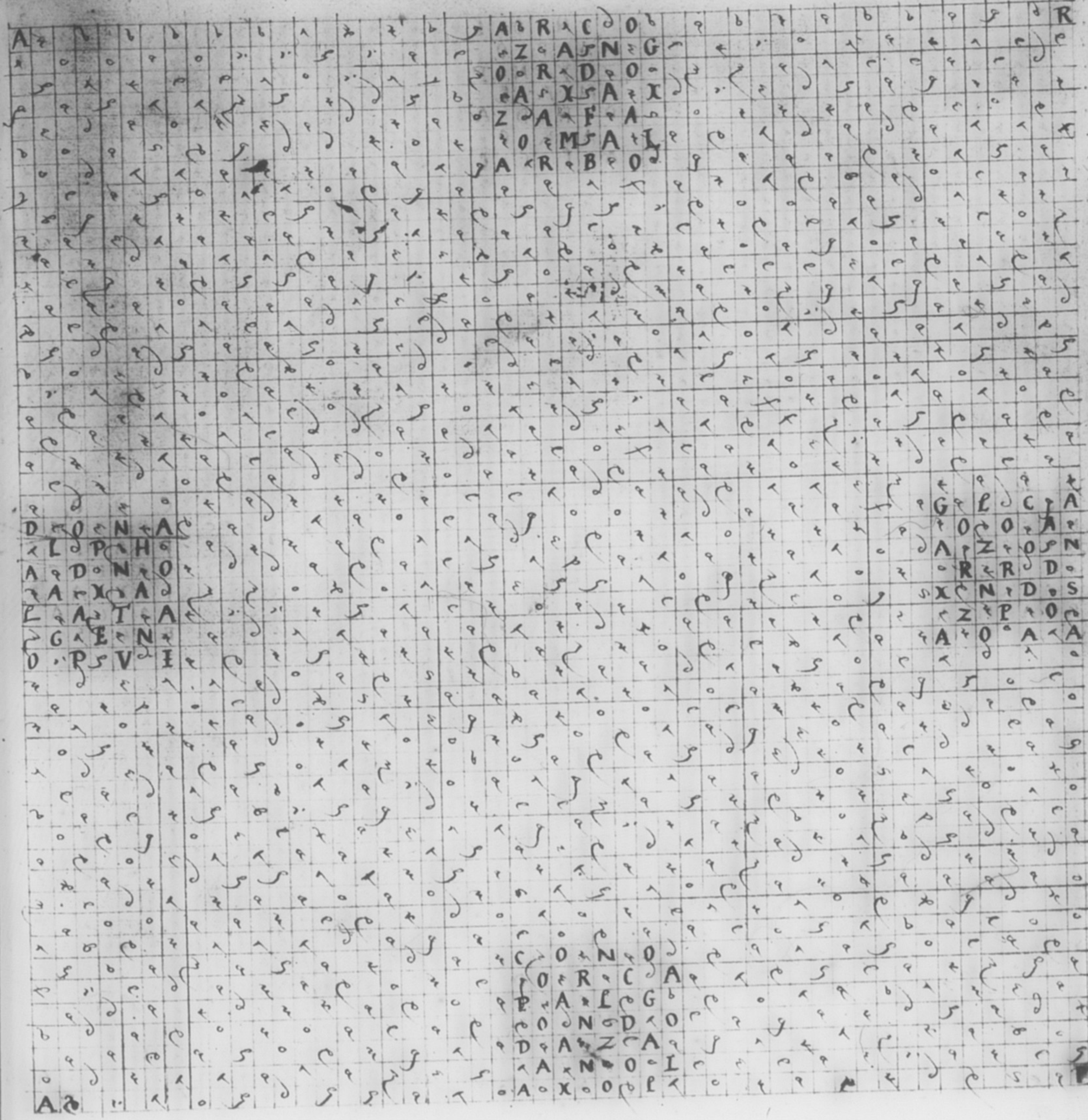
Dasabel gel zozaah



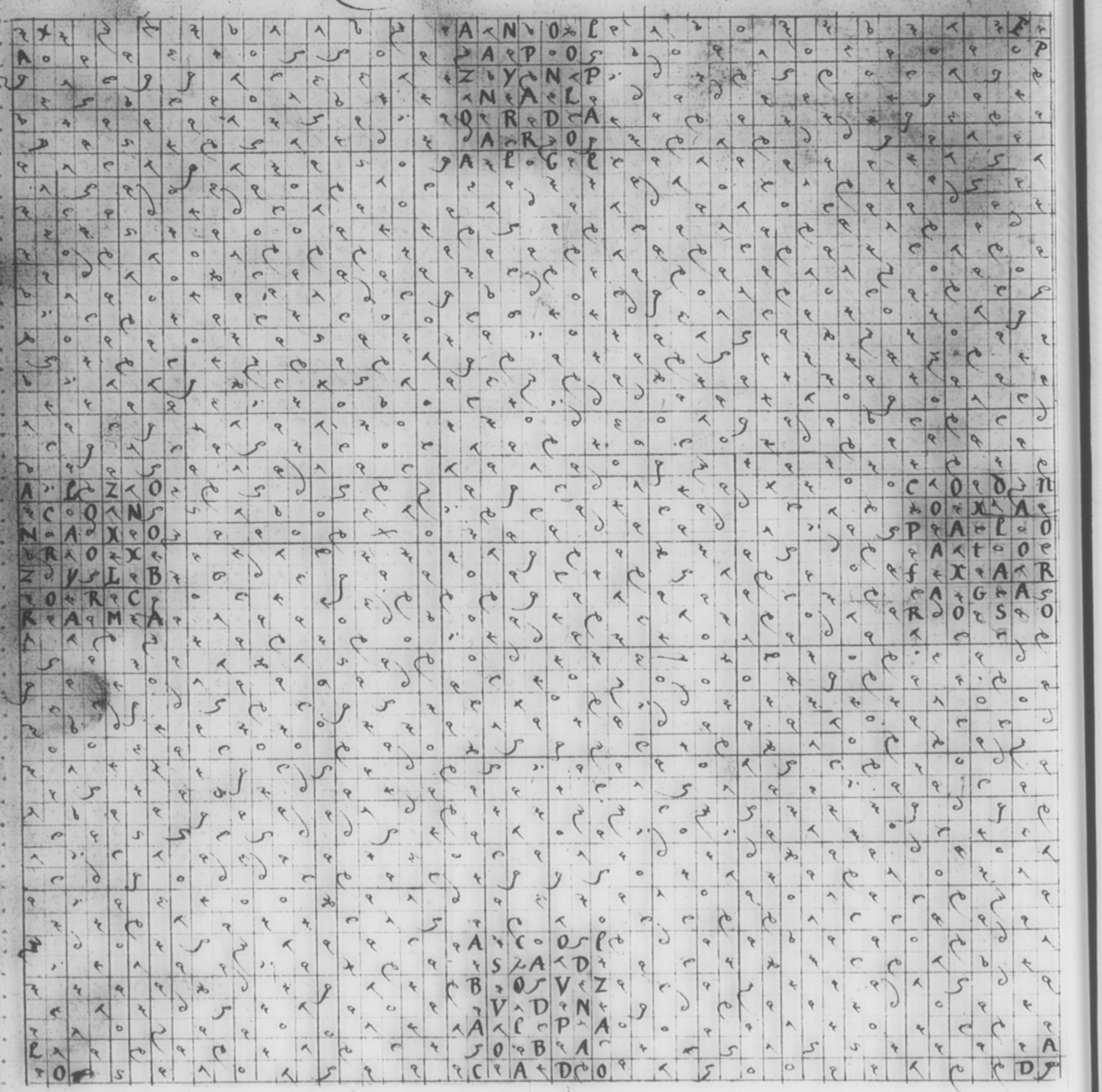
Lardh gohonp babbabor



Famfax lex axax


A R C O
Z A N G
O R D O
A X A X
Z A F A
O M A L
A R B O
D O N A C
L P H O
A D N O
A X A
L A T A
G E N
O P V I
G L C A
O Z O A
A Z O N
R R D
X N D S
Z P O
A O A A
C O N O
O R C A
P A L G
O N D O
D A Z A
A N O L

Zirzach bdmazon


A N O L
A P O
Z Y N P
N A L
O R D A
A R O
A L G L
A L Z O
C O N
N A X O
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Z Y L B
O R C
R A M A
C O D N
O X A
P A L O
A T O E
F A X A R
A G A
R O S O
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S A D
B O V Z
V D N
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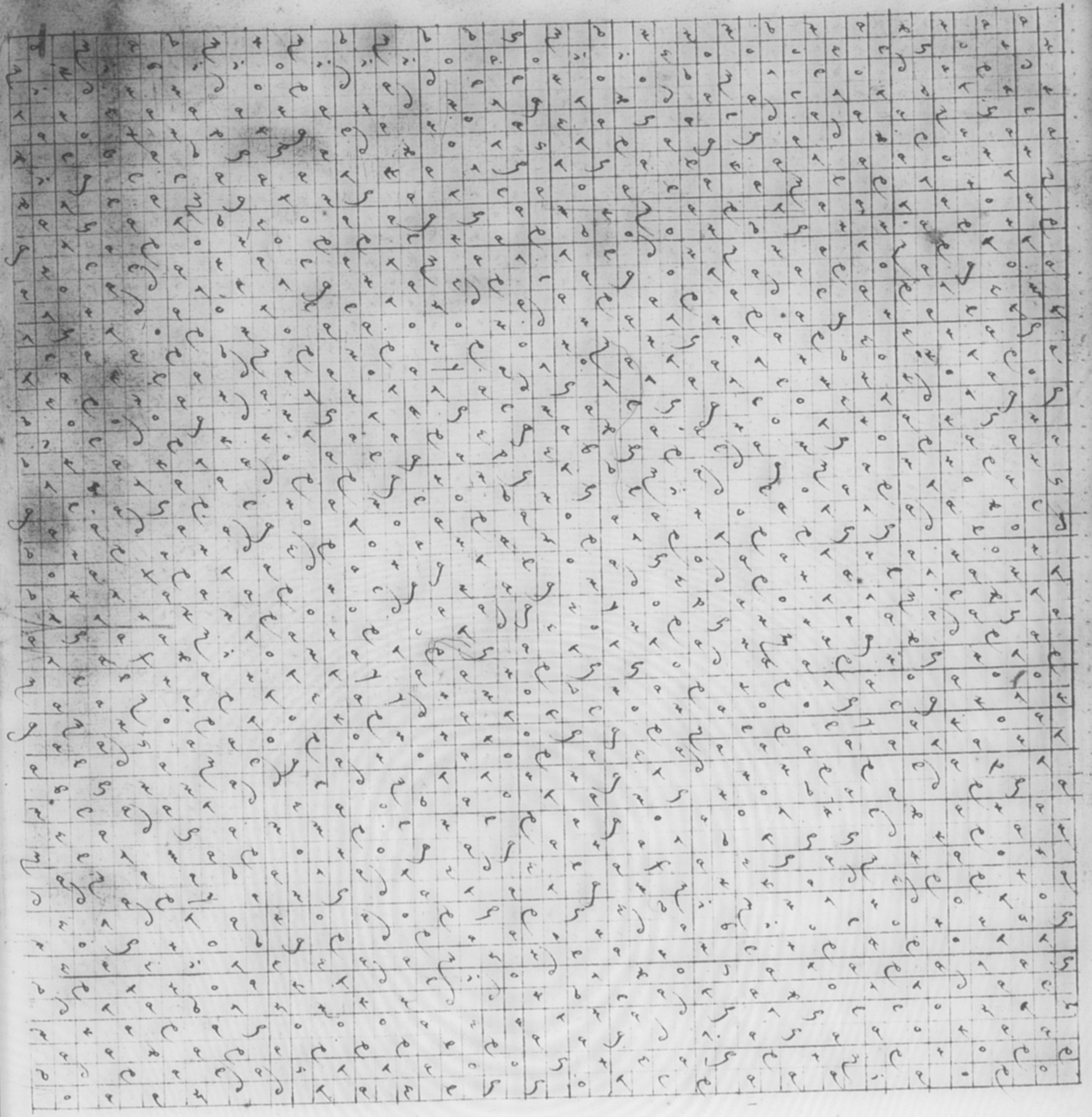
O B A
C A D O

Tar, dm gabax orho



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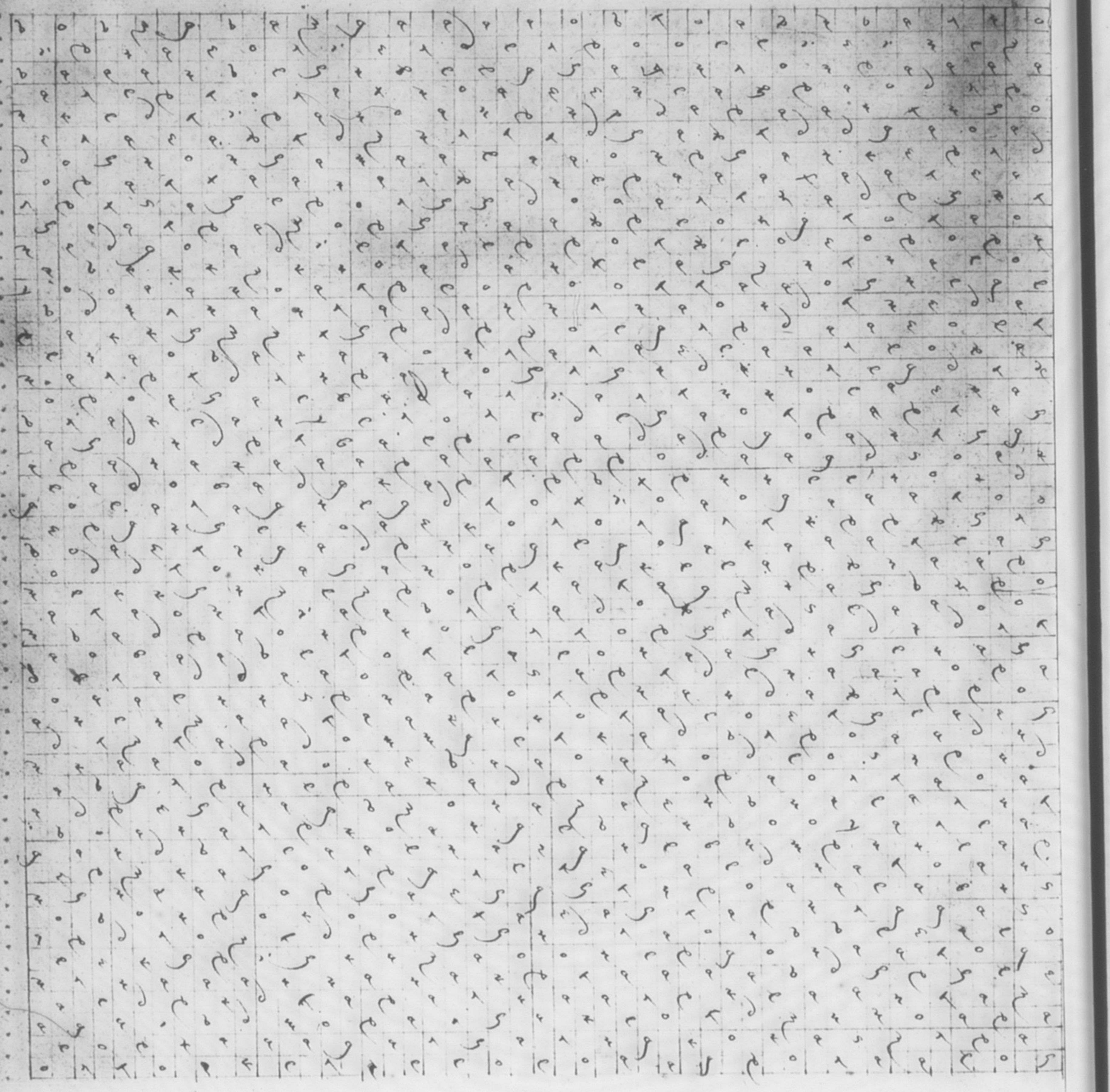

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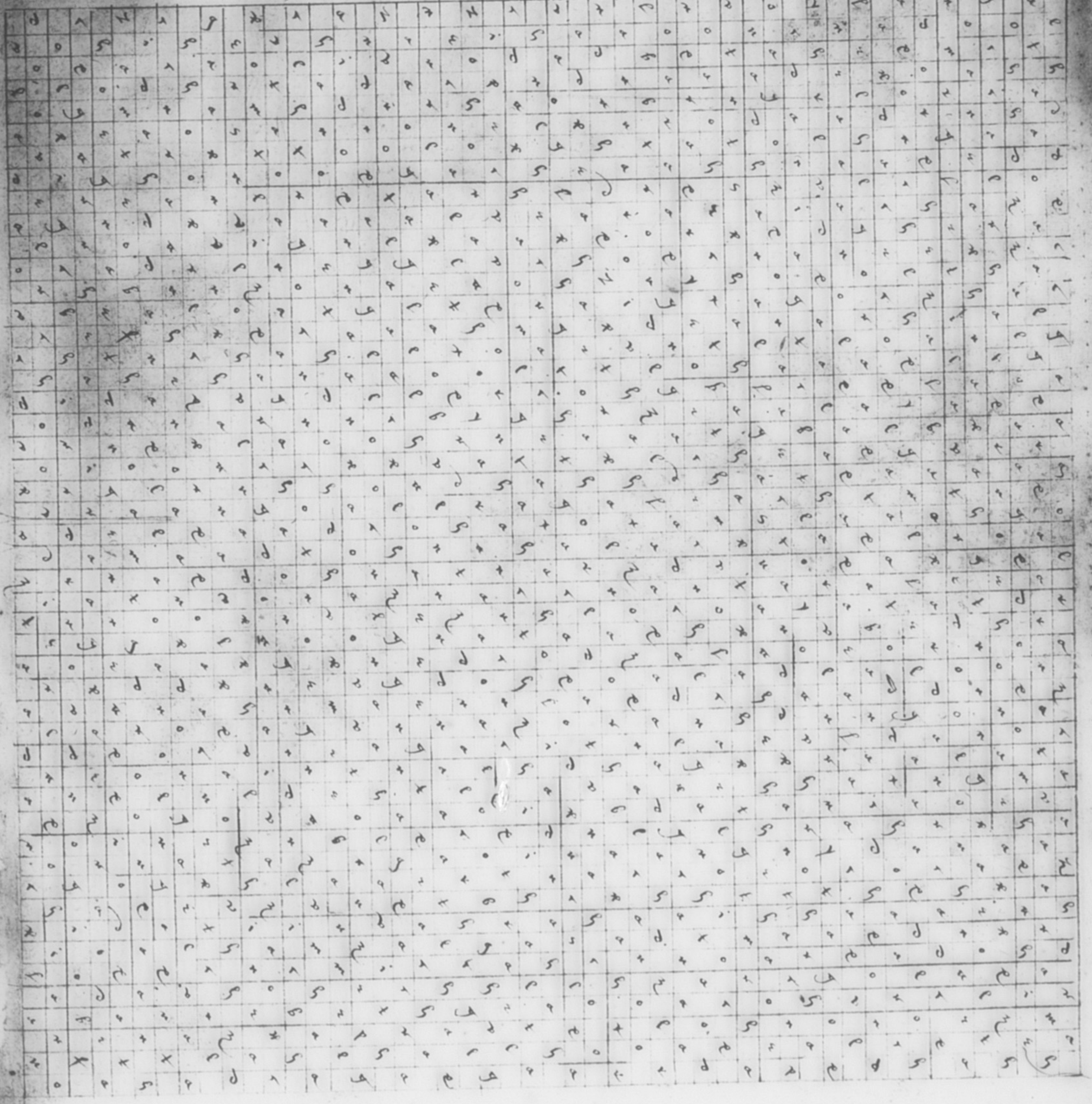
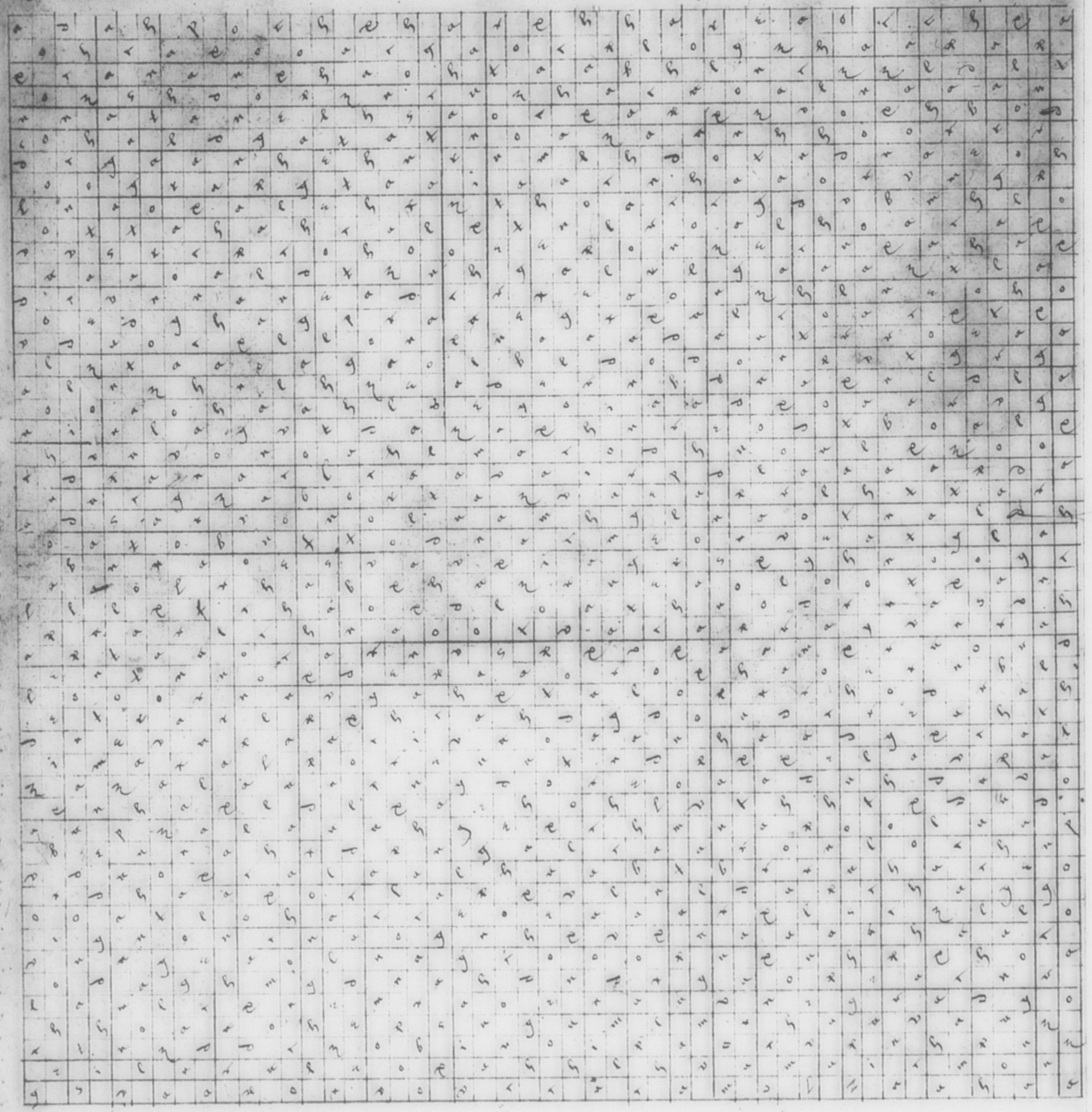
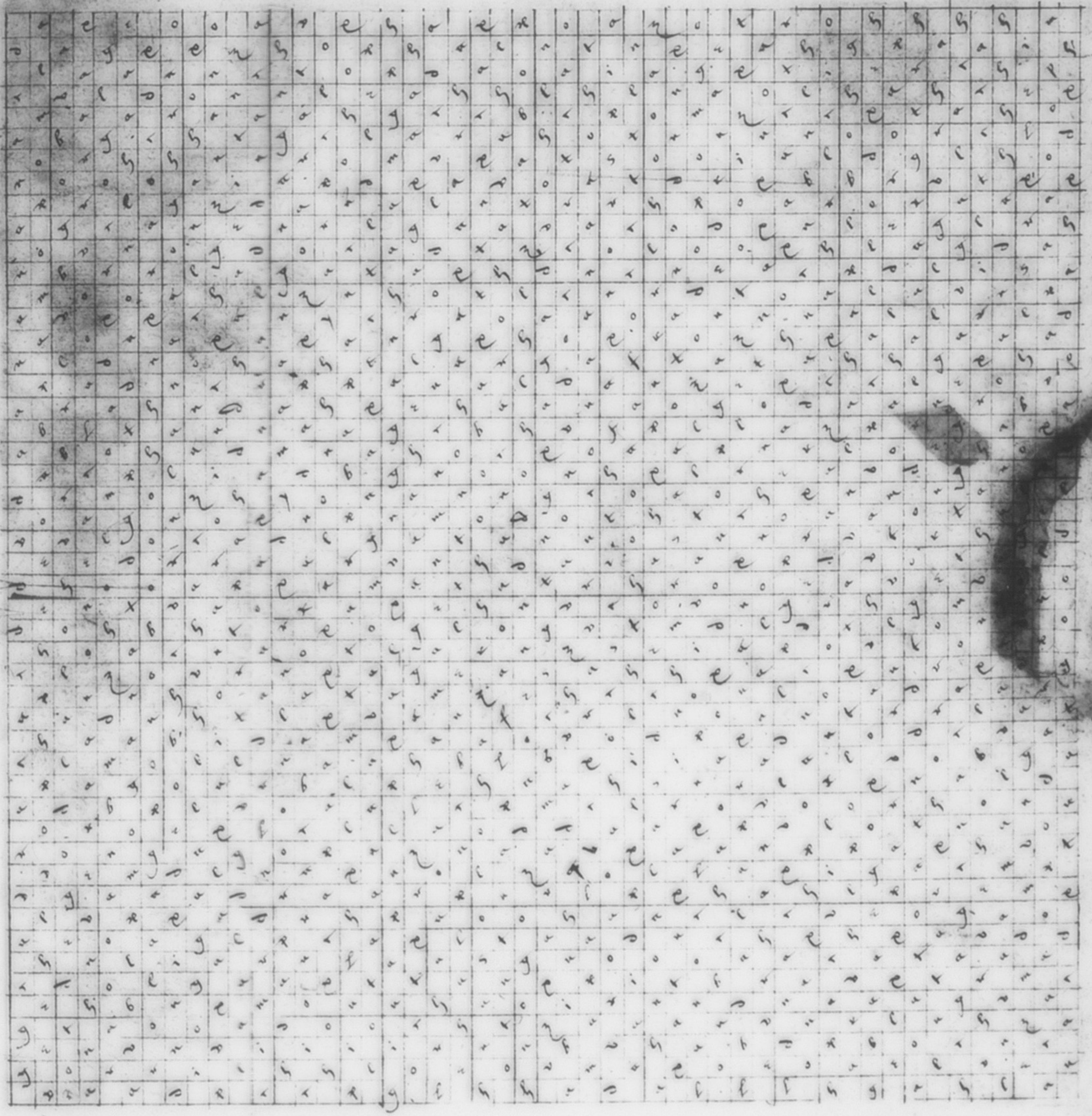
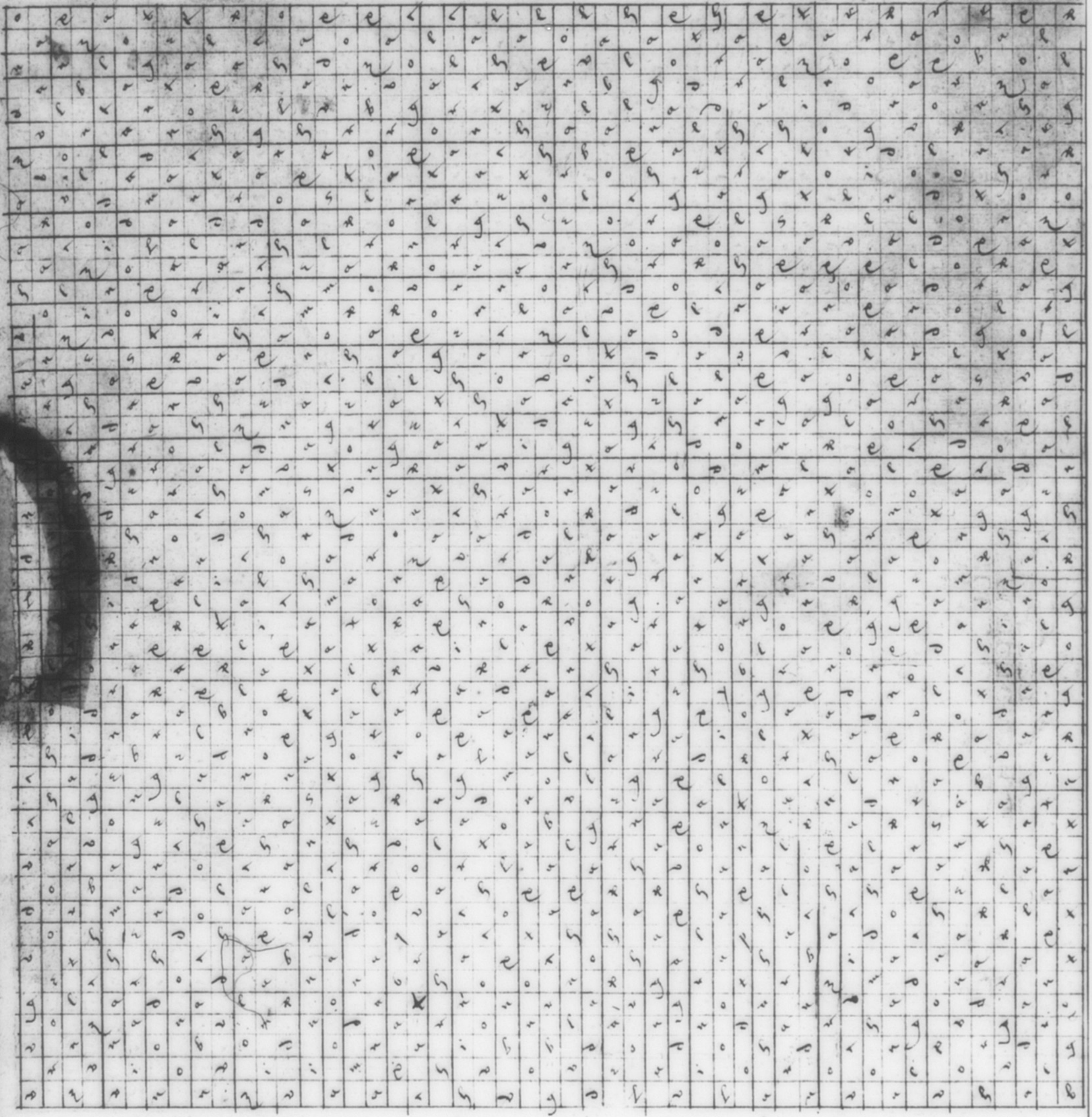


Ryns zichzor chalan

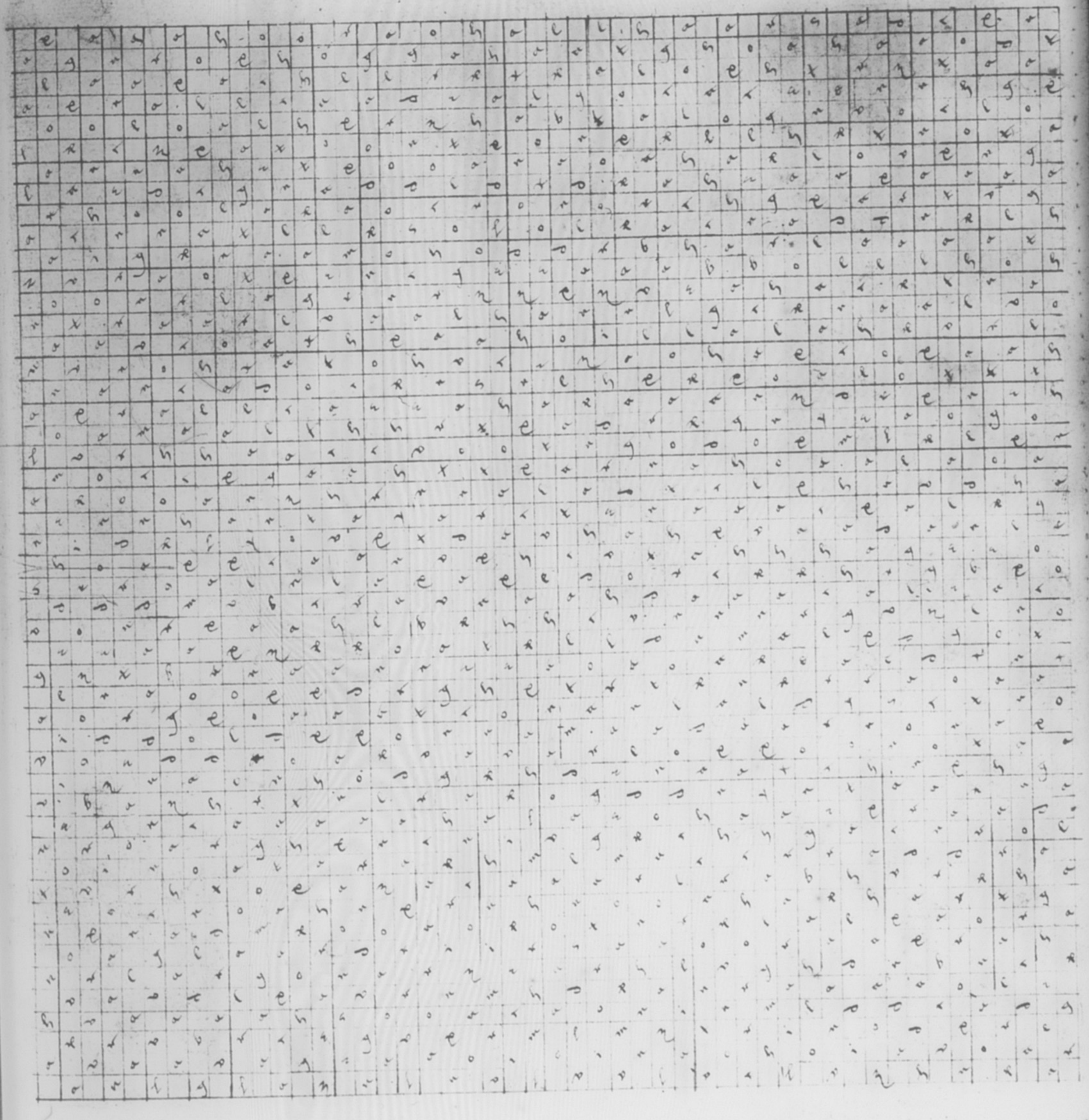




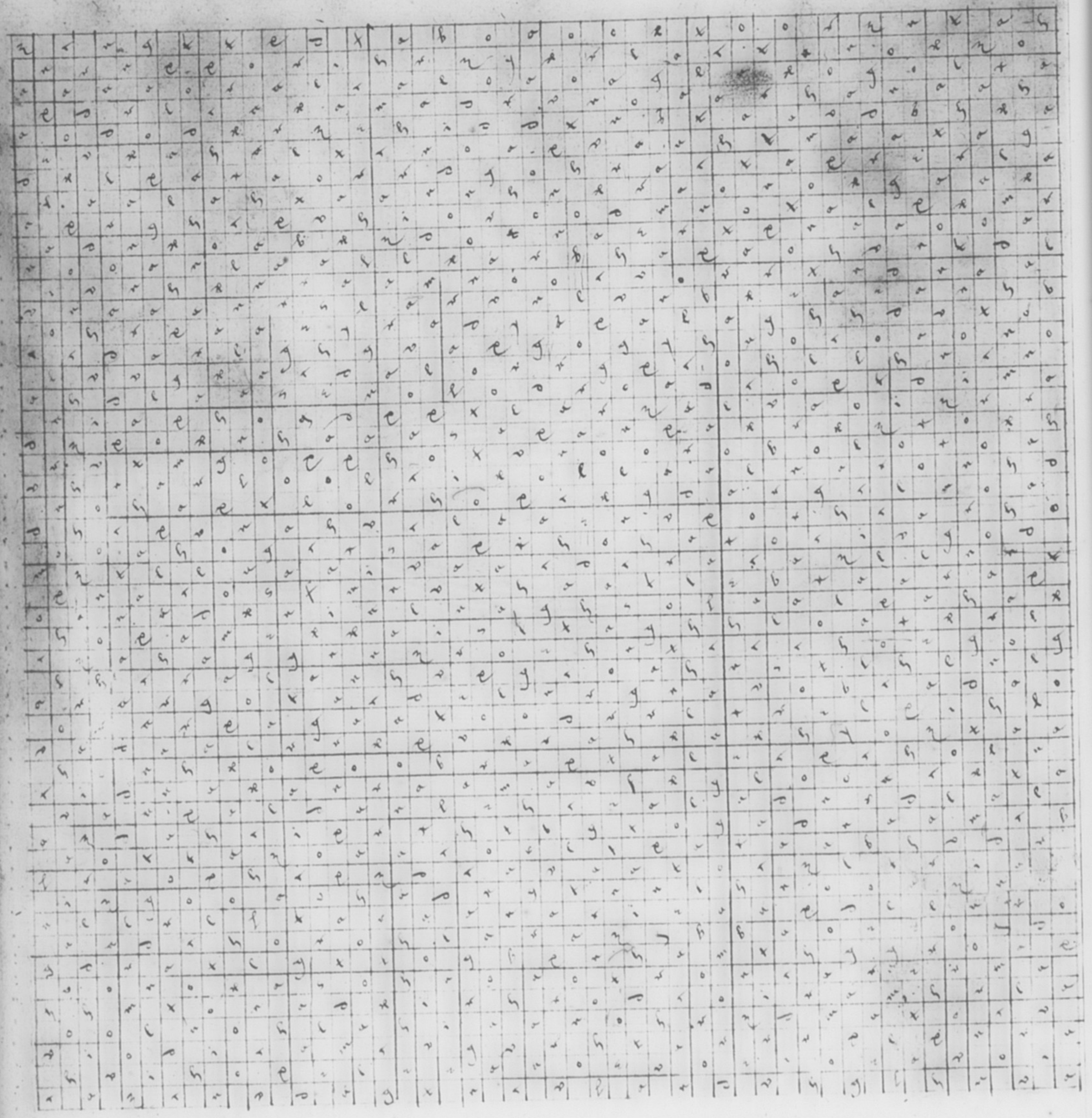
Cardanal Geldons



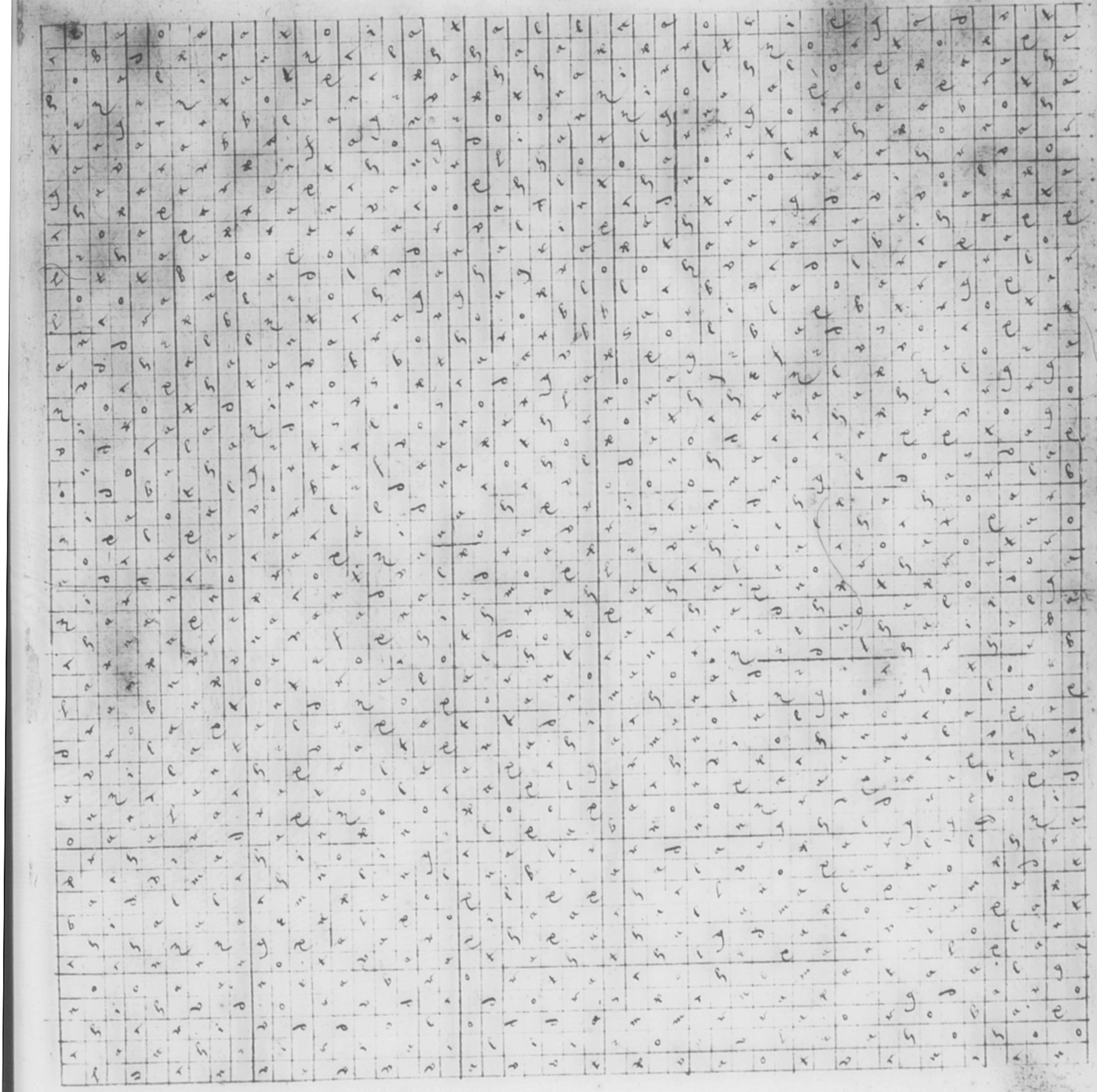
Vio nilg oapho



Toxhencol ylnorox ziborh



Balbomph chiphan



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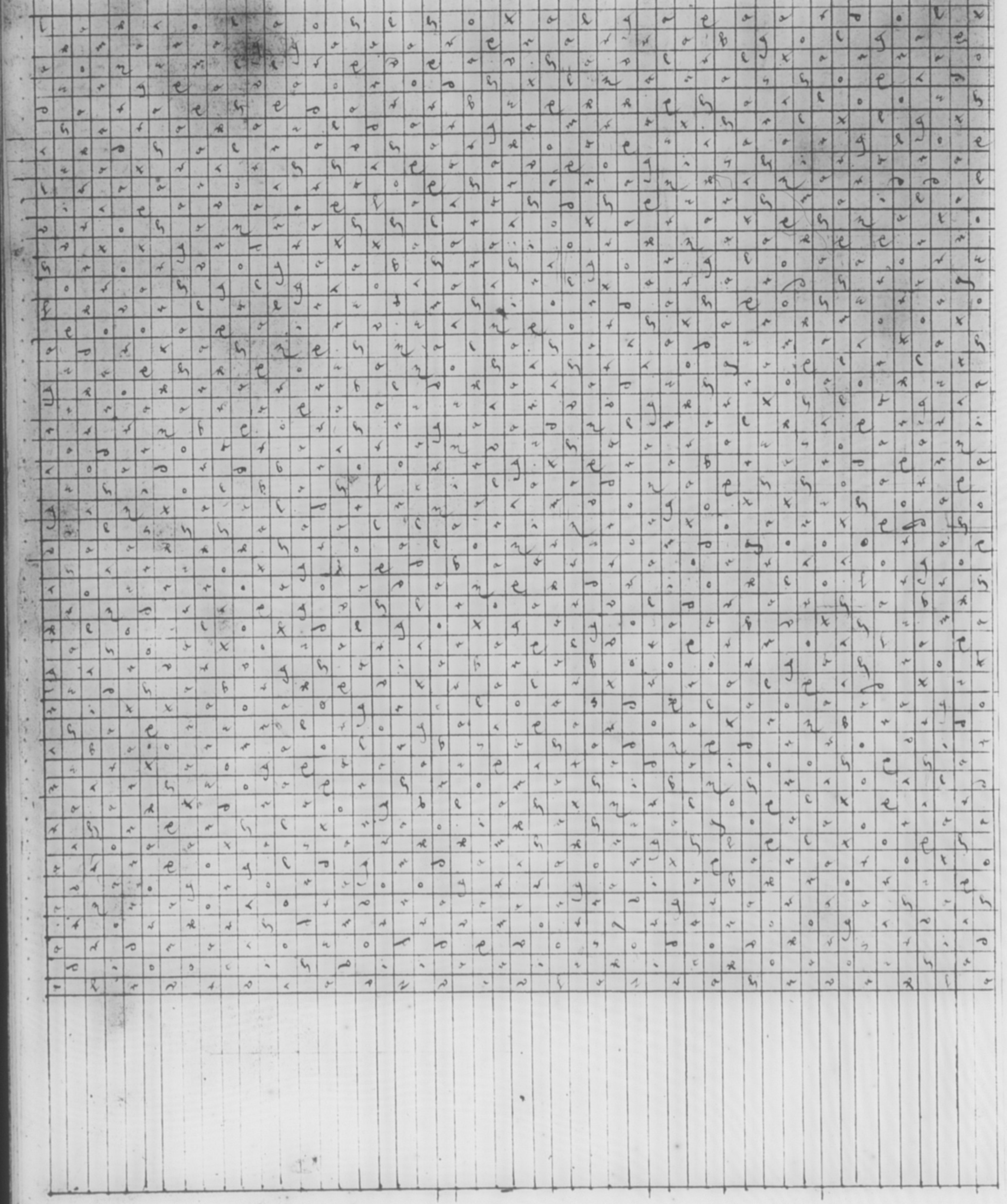
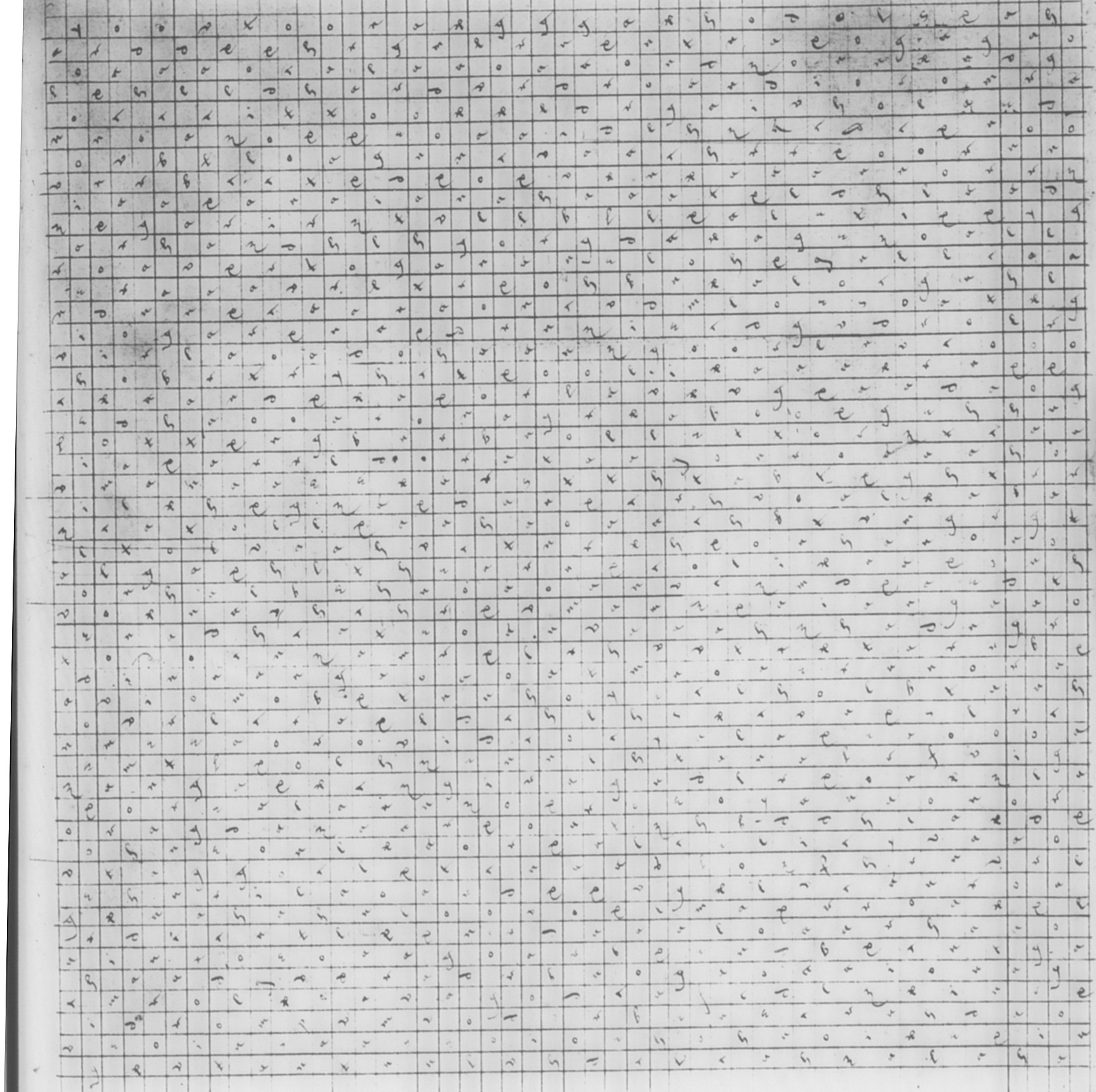
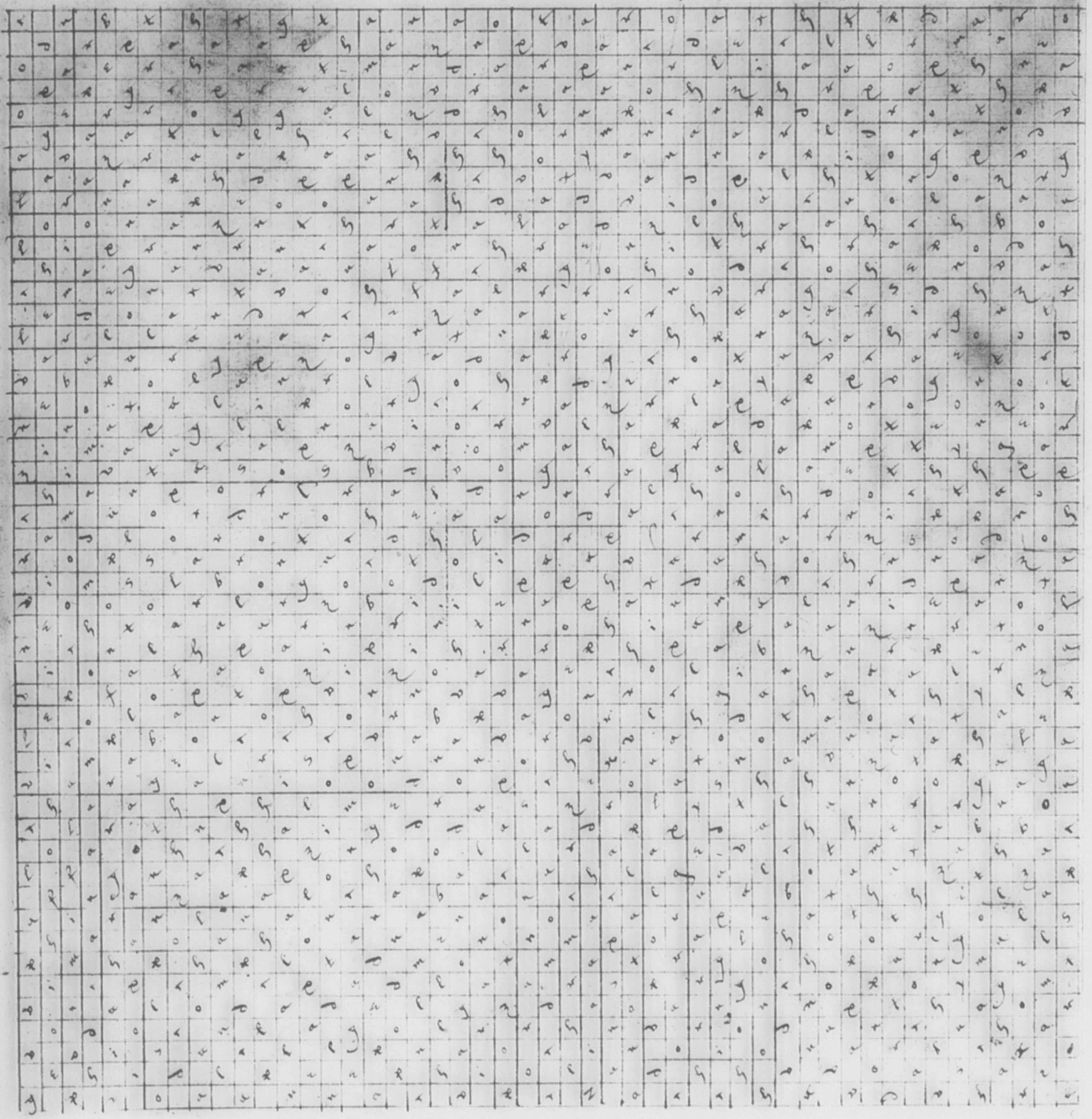


Zvda Big Pancar



Dexblng chirony gadd



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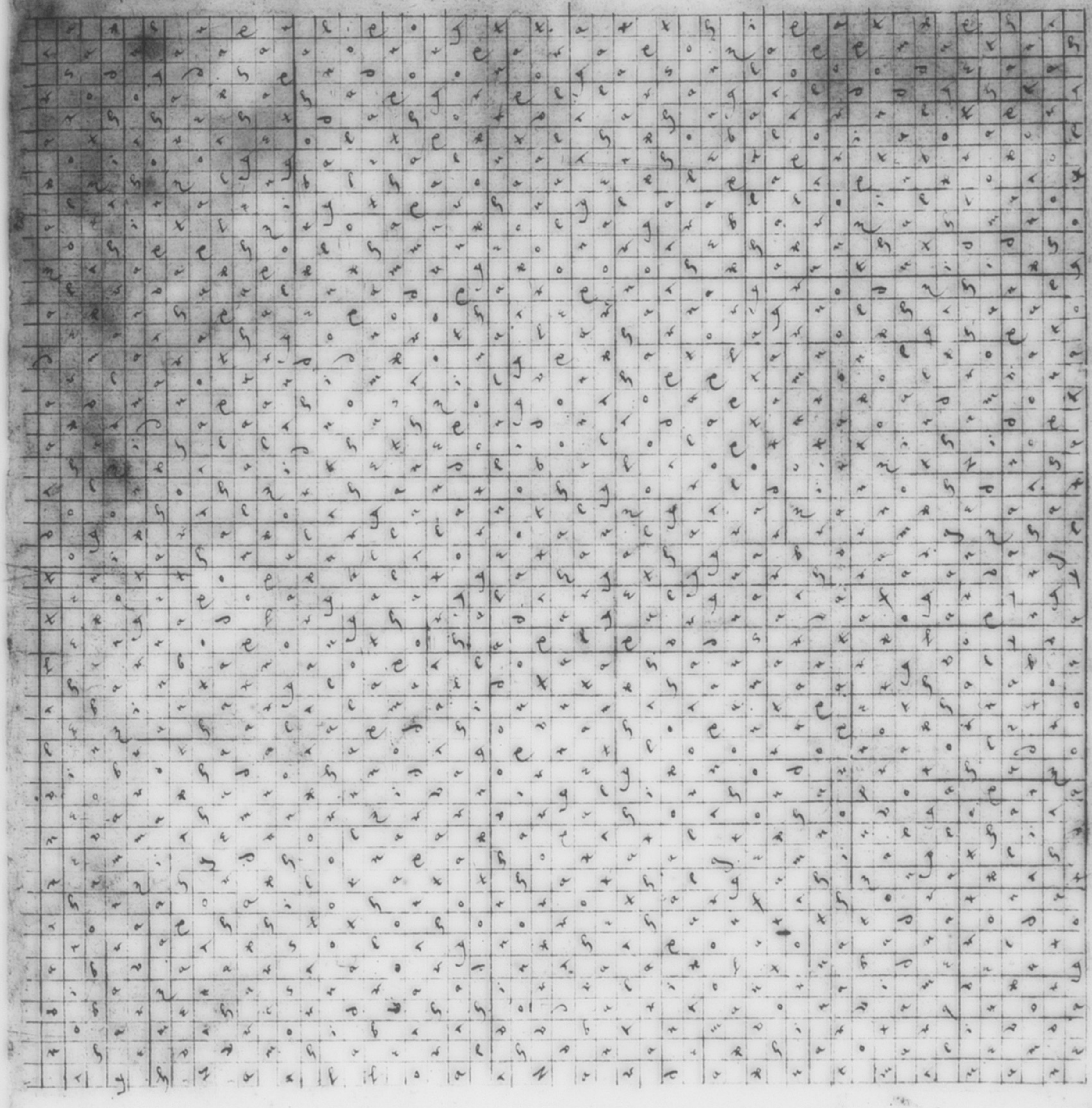
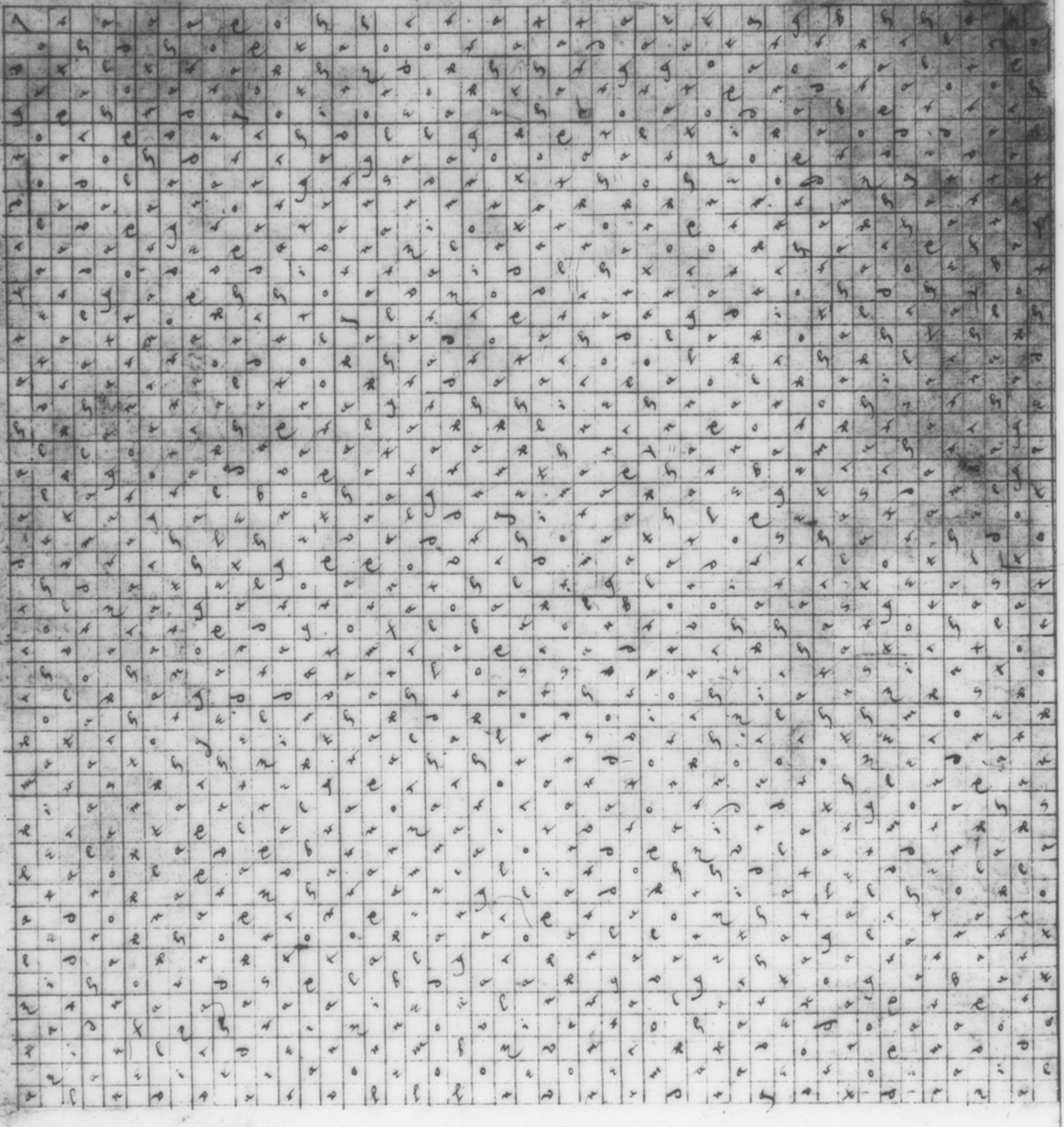
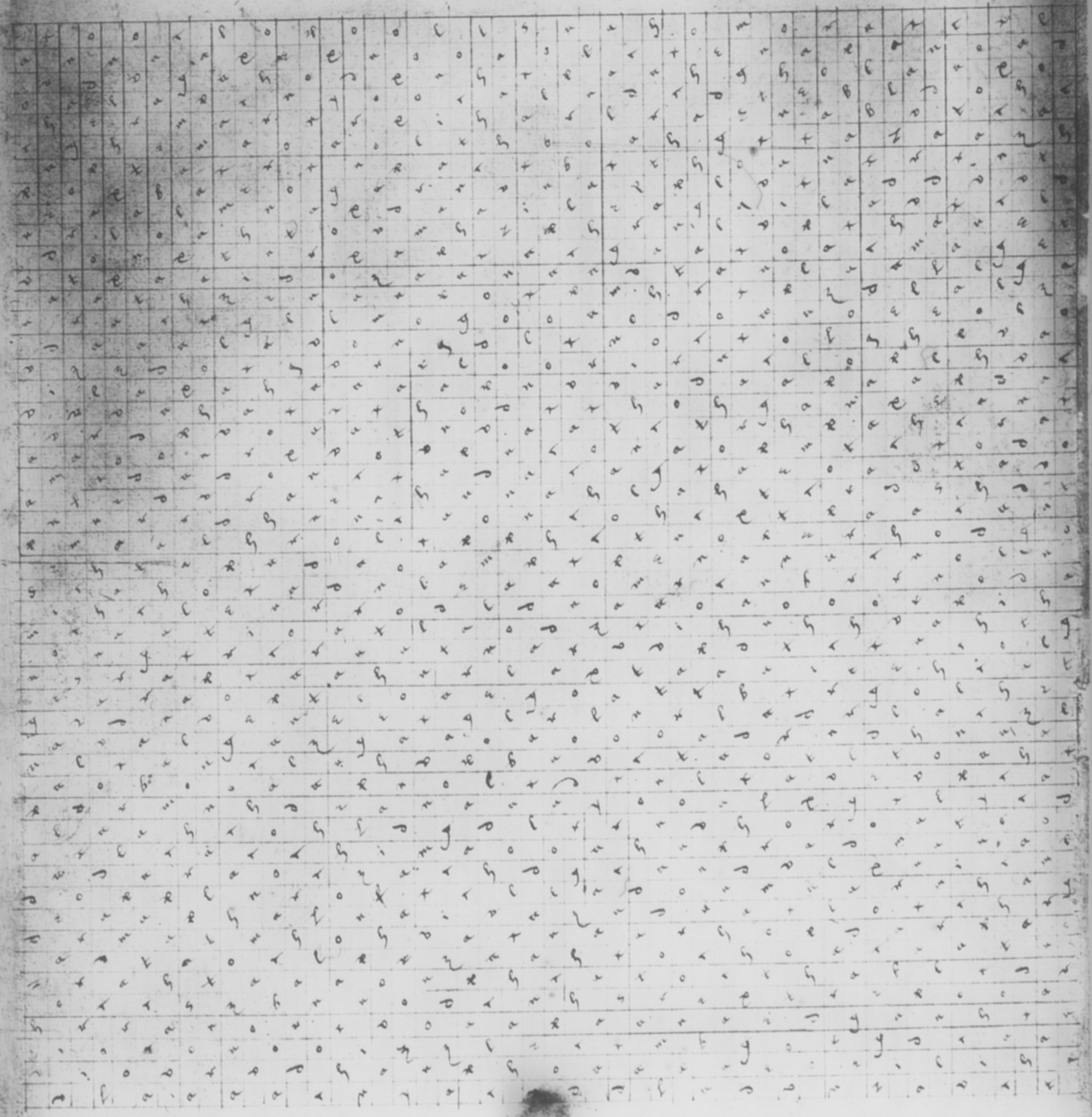
Qnabazeb dil p3dax



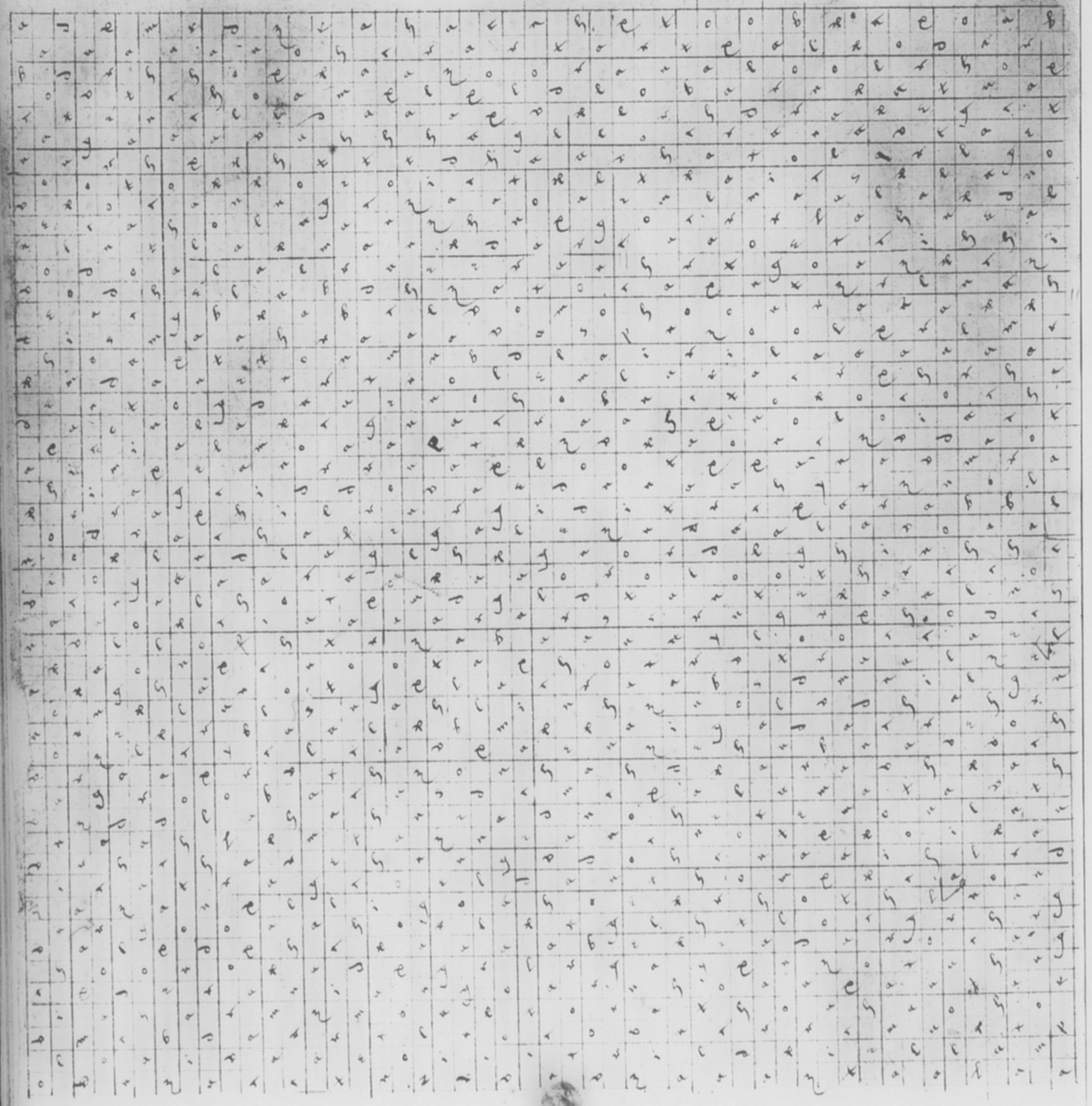
Xanpa phaphingeth



Roulox bapdabap orh



Calbaſſah genrox



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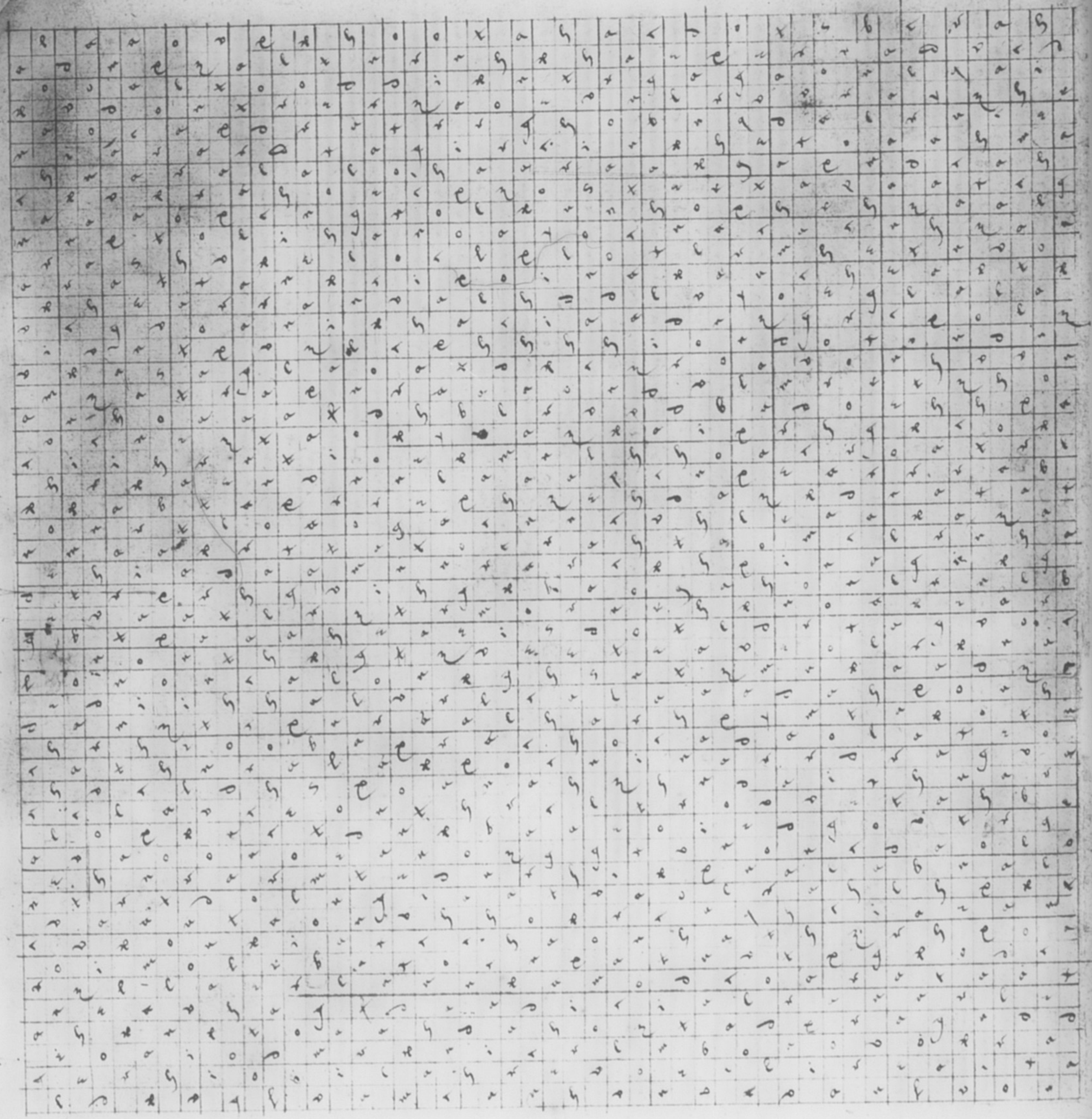

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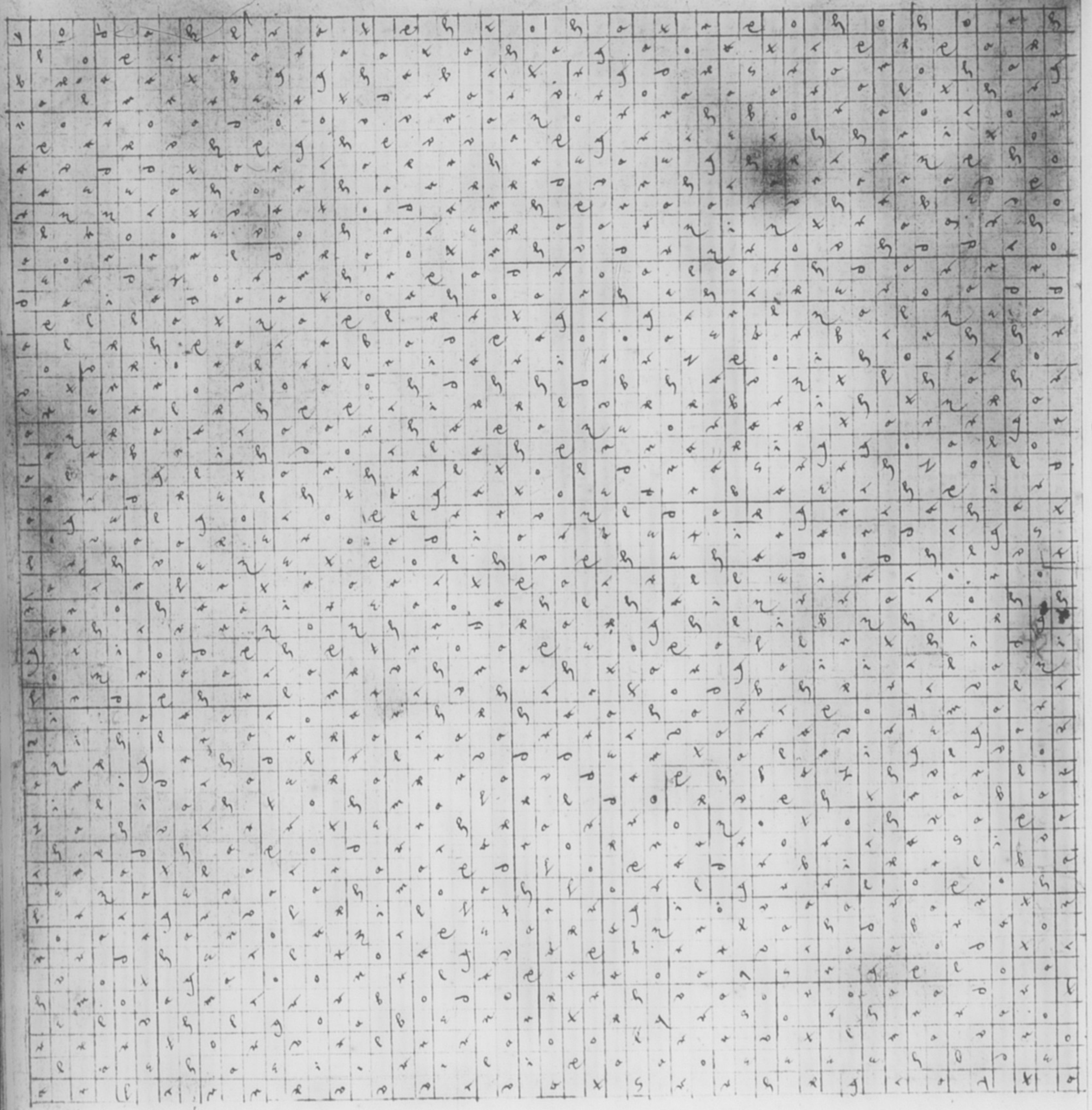
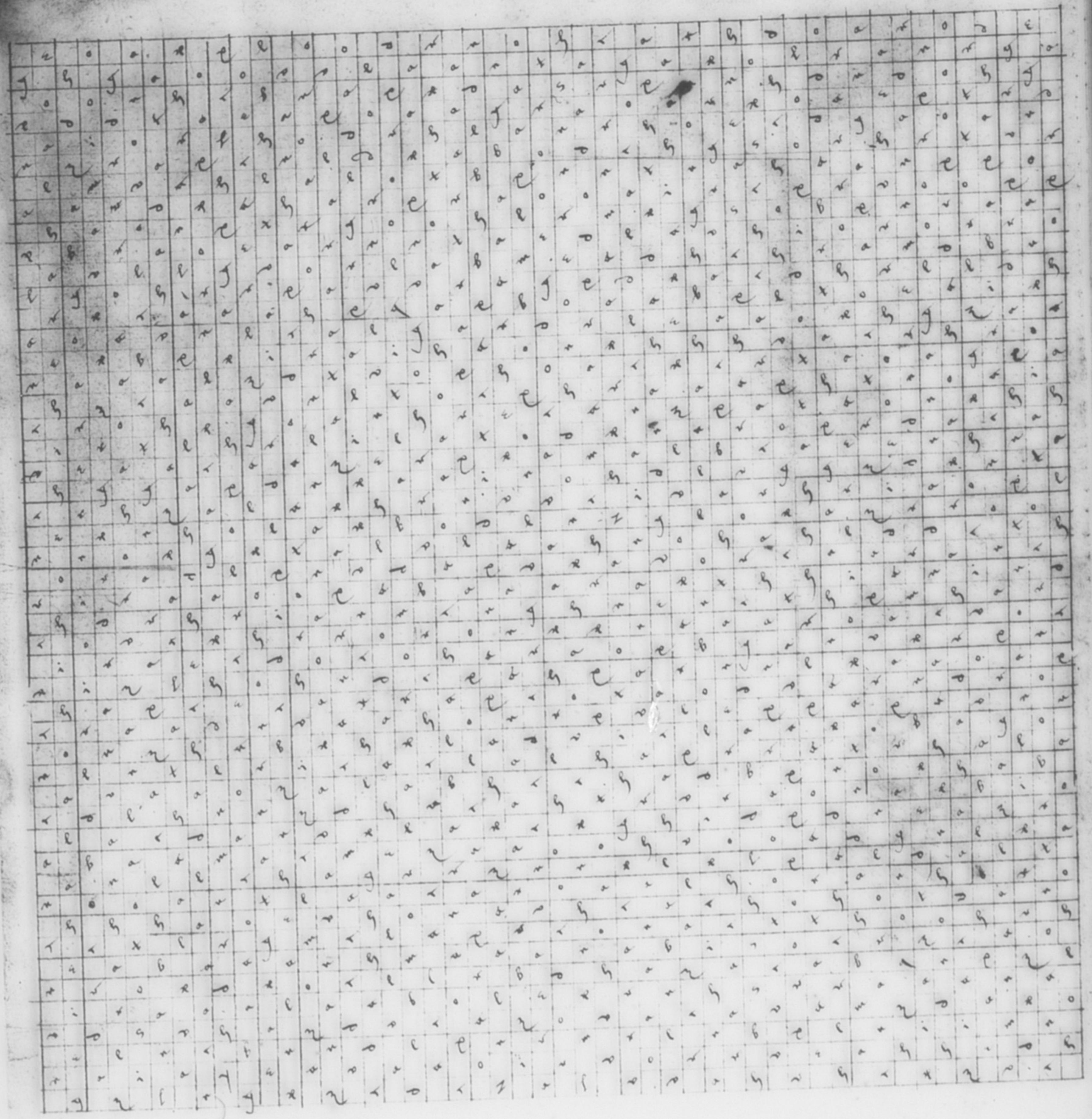


47

Dalgano nek gisch



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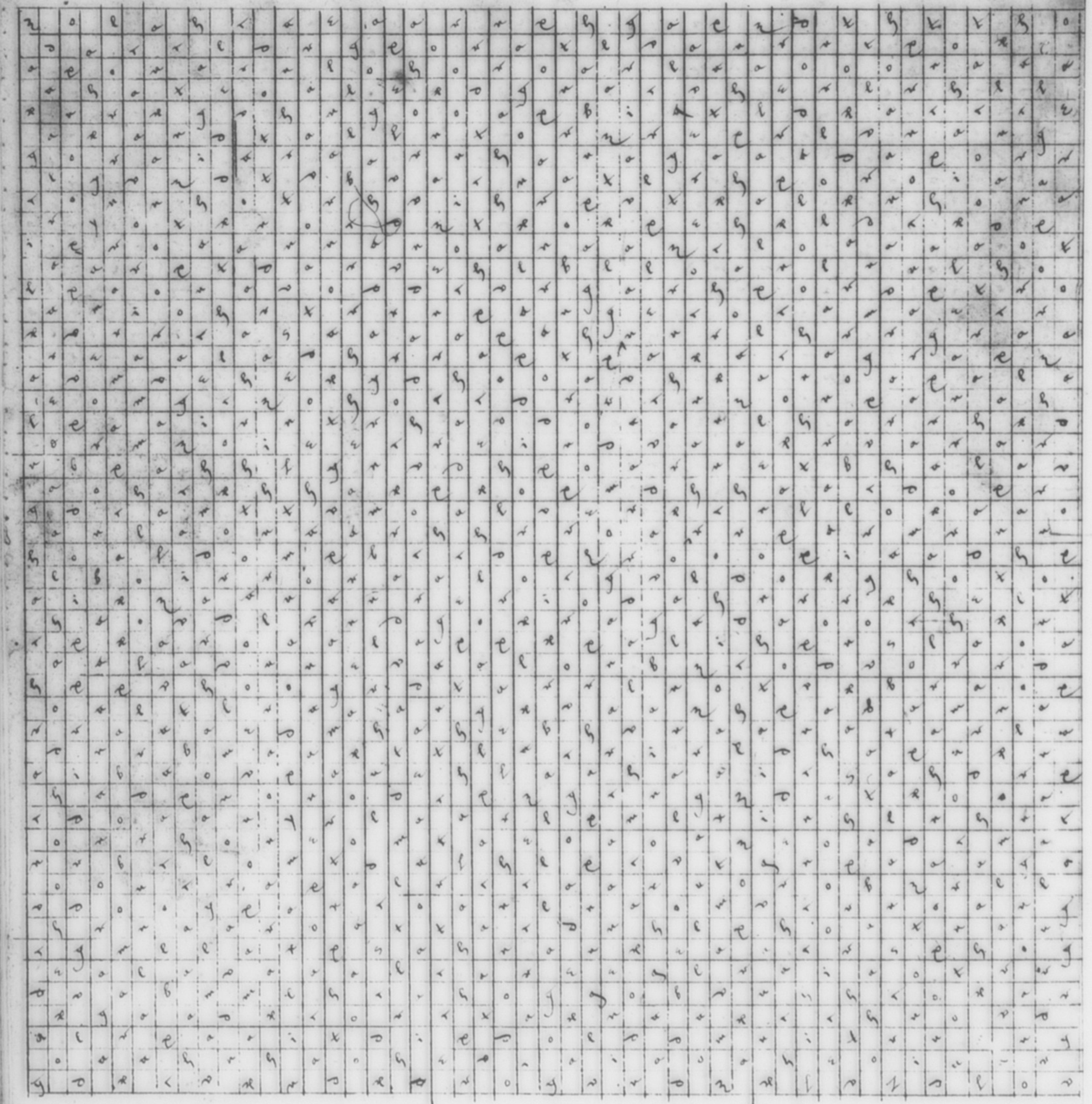

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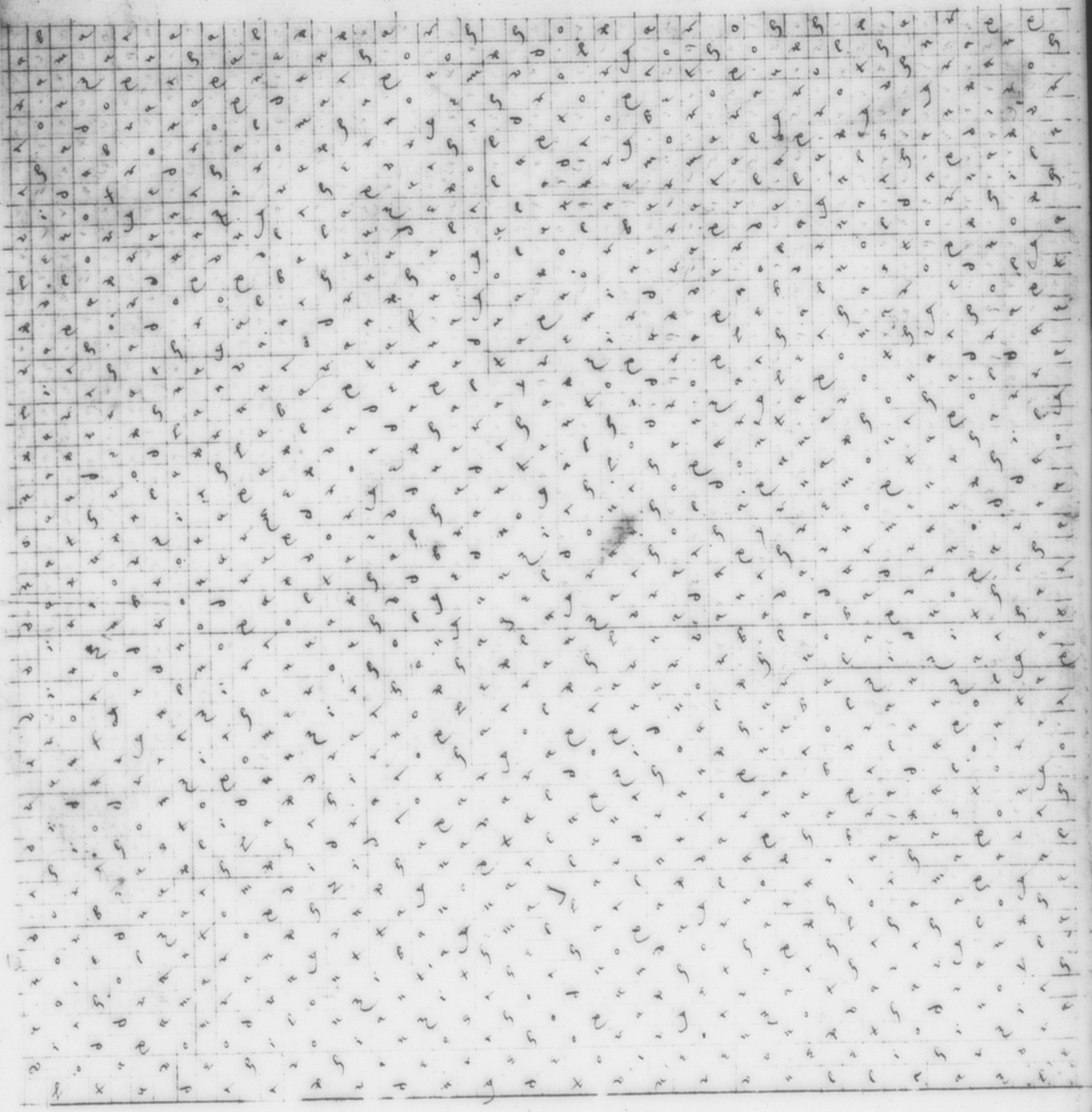

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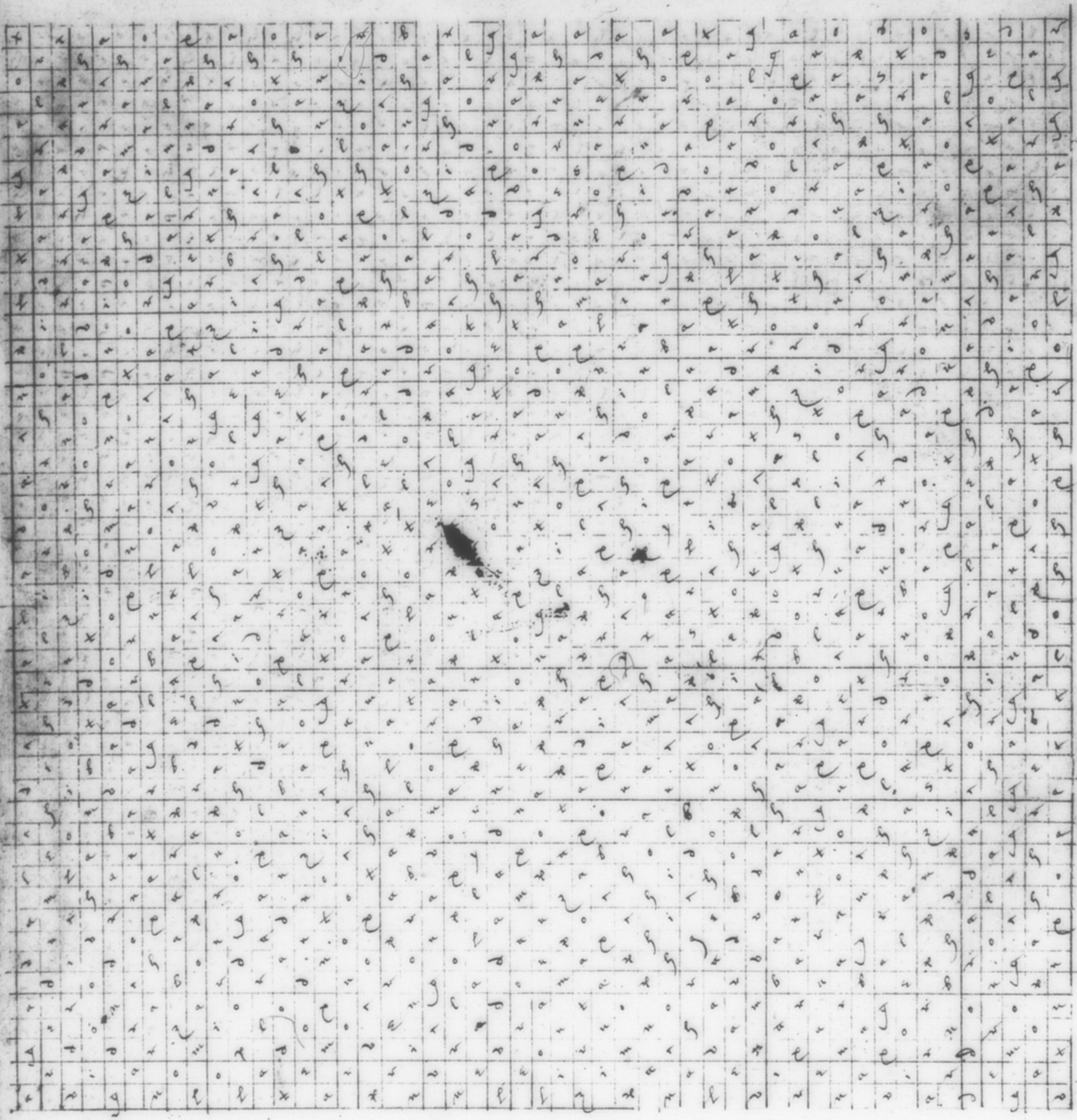

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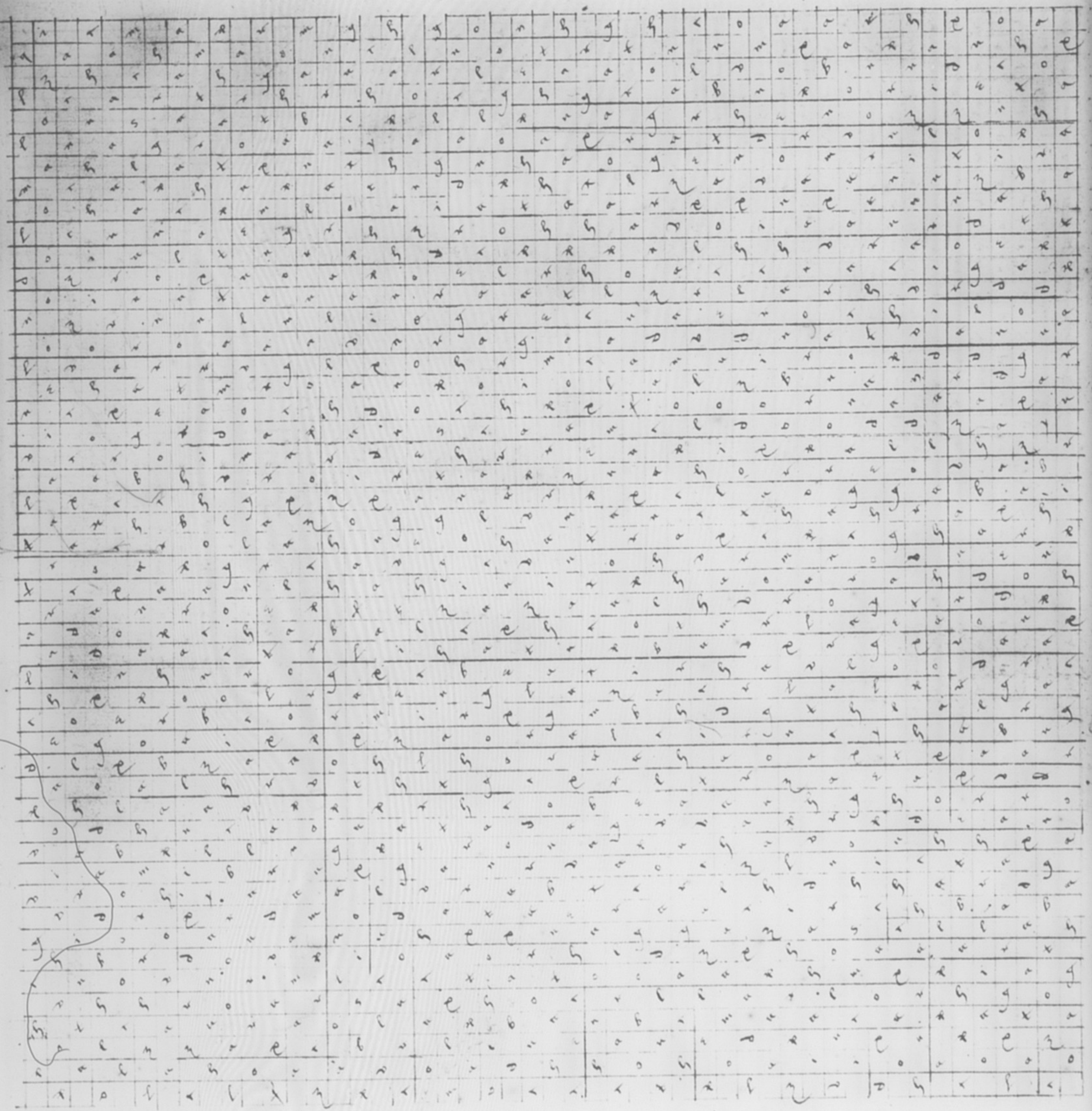

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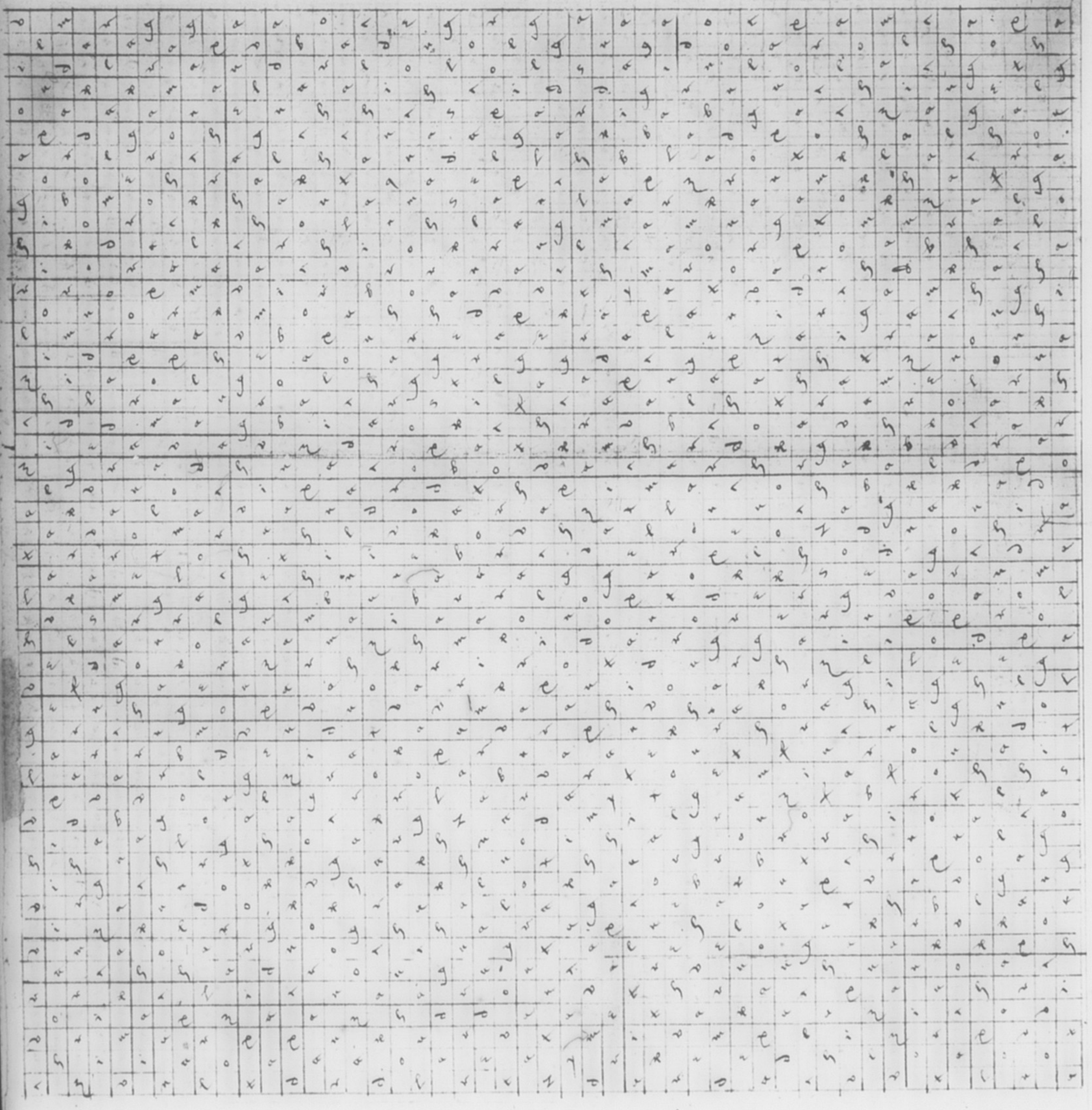

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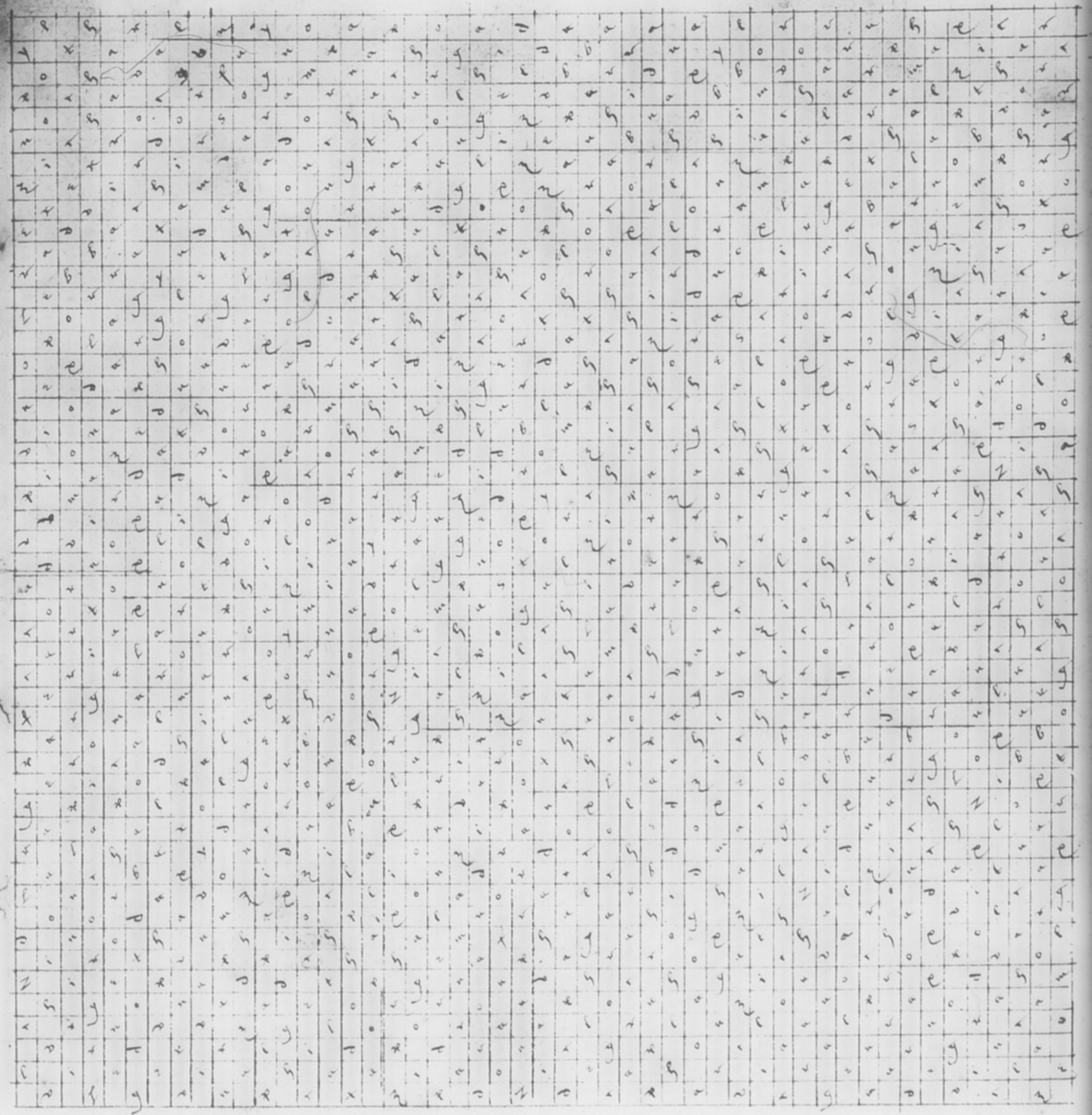

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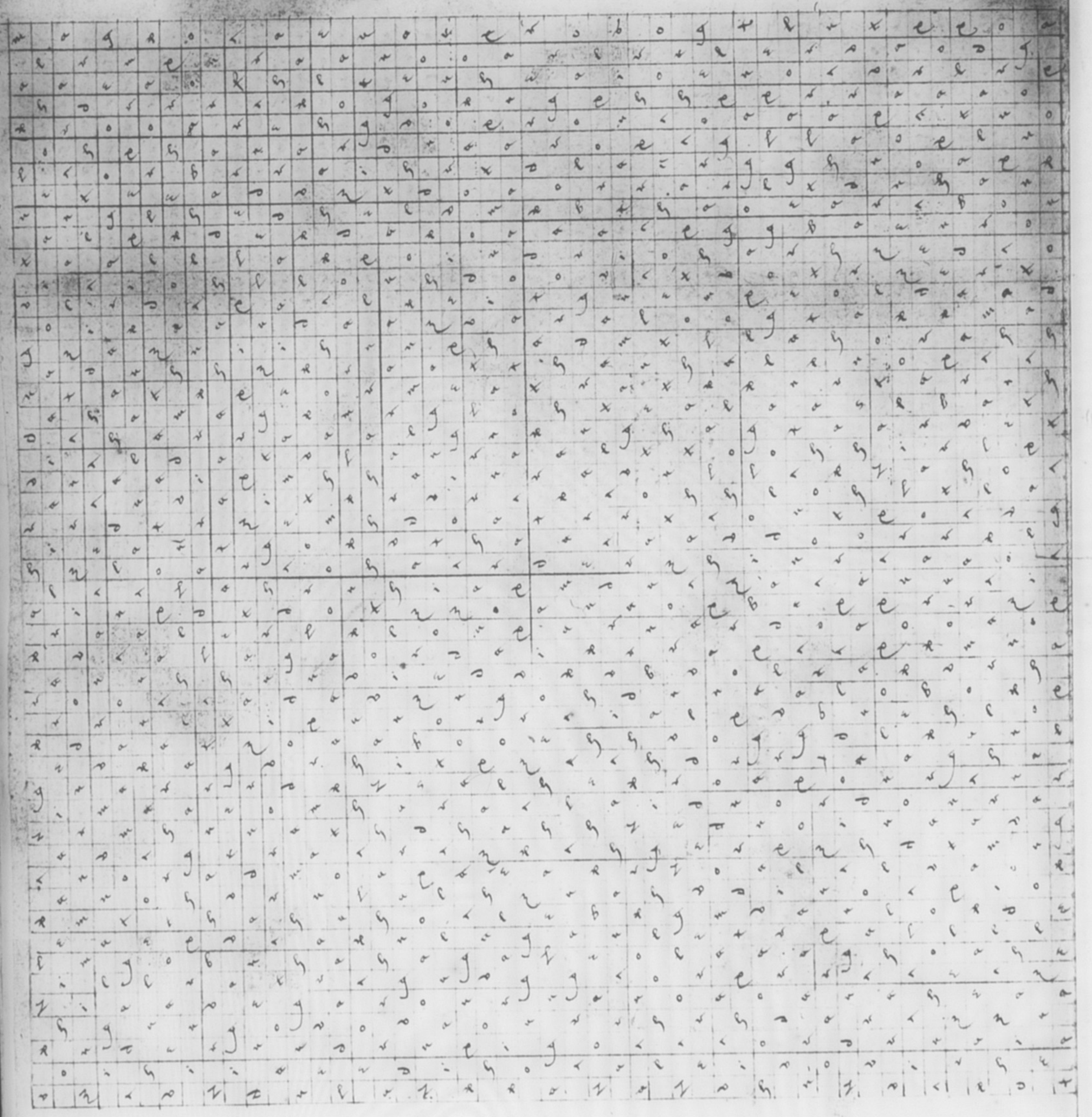
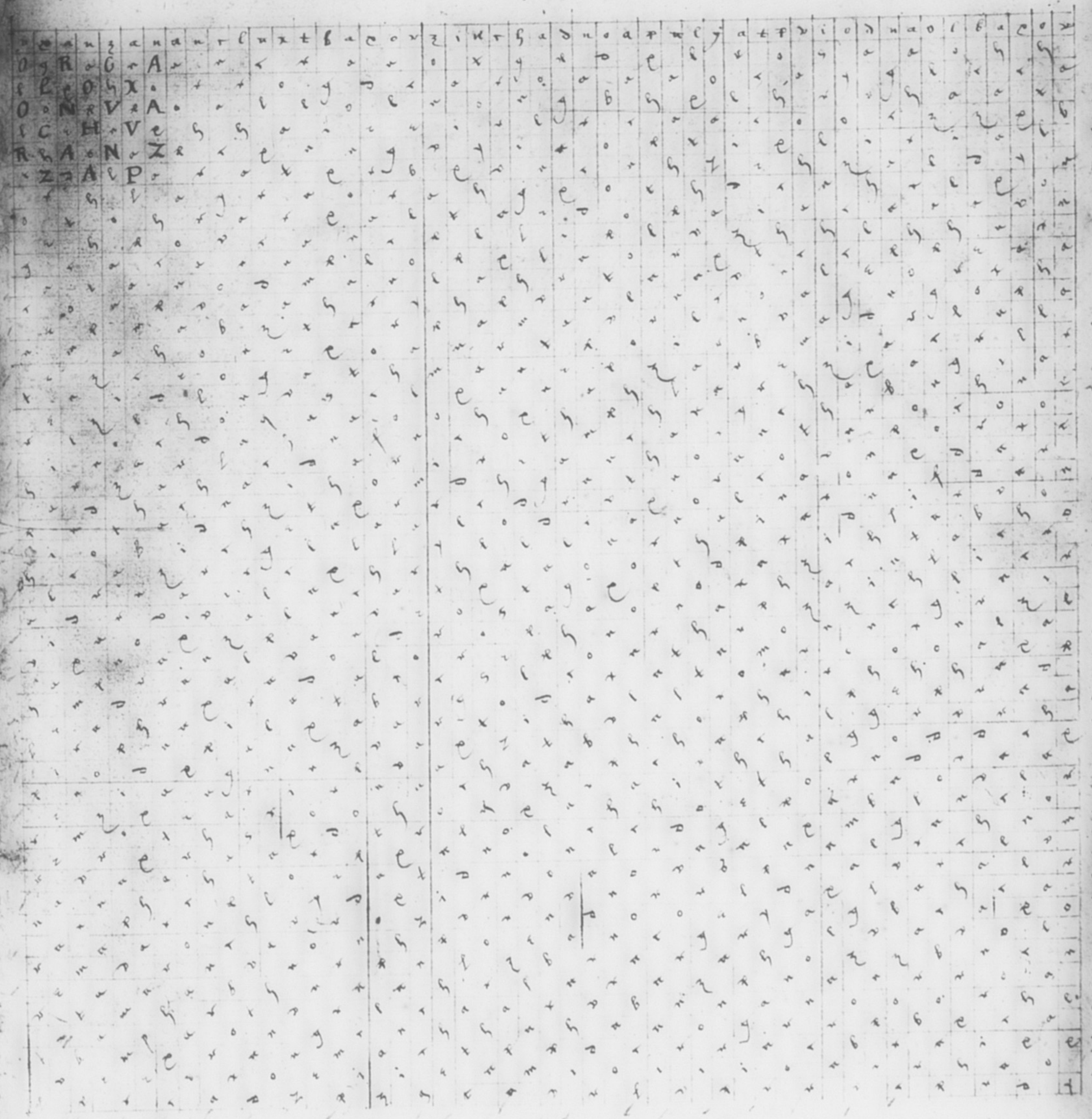


These letters are to be made throughout
these tables as they are here in these
[illegible] of these [illegible] but where as they are
but once heard it is but a note of them
for every empty square is to be filled as the rest are.

51

Necpeilga lexpbarn



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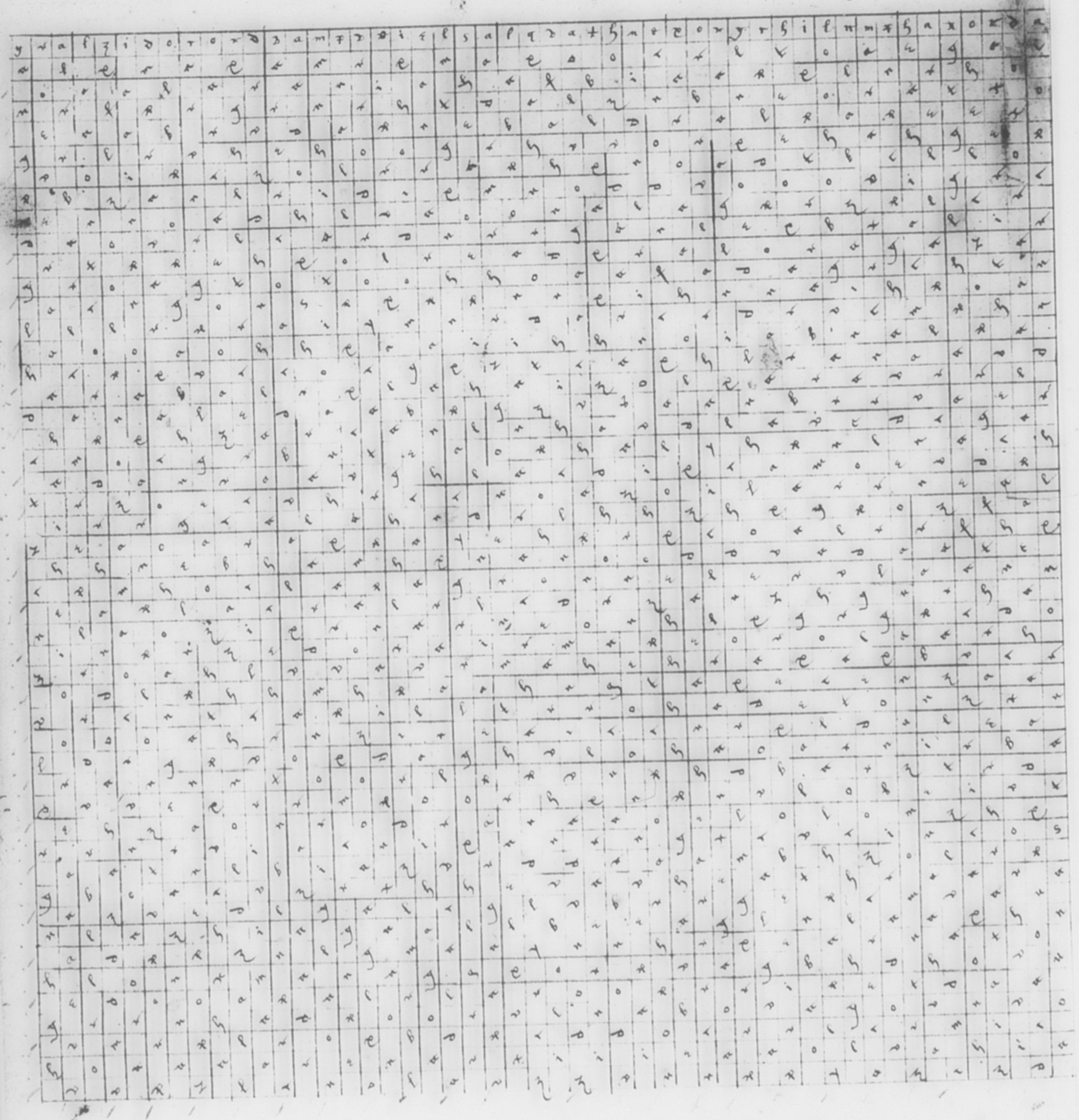

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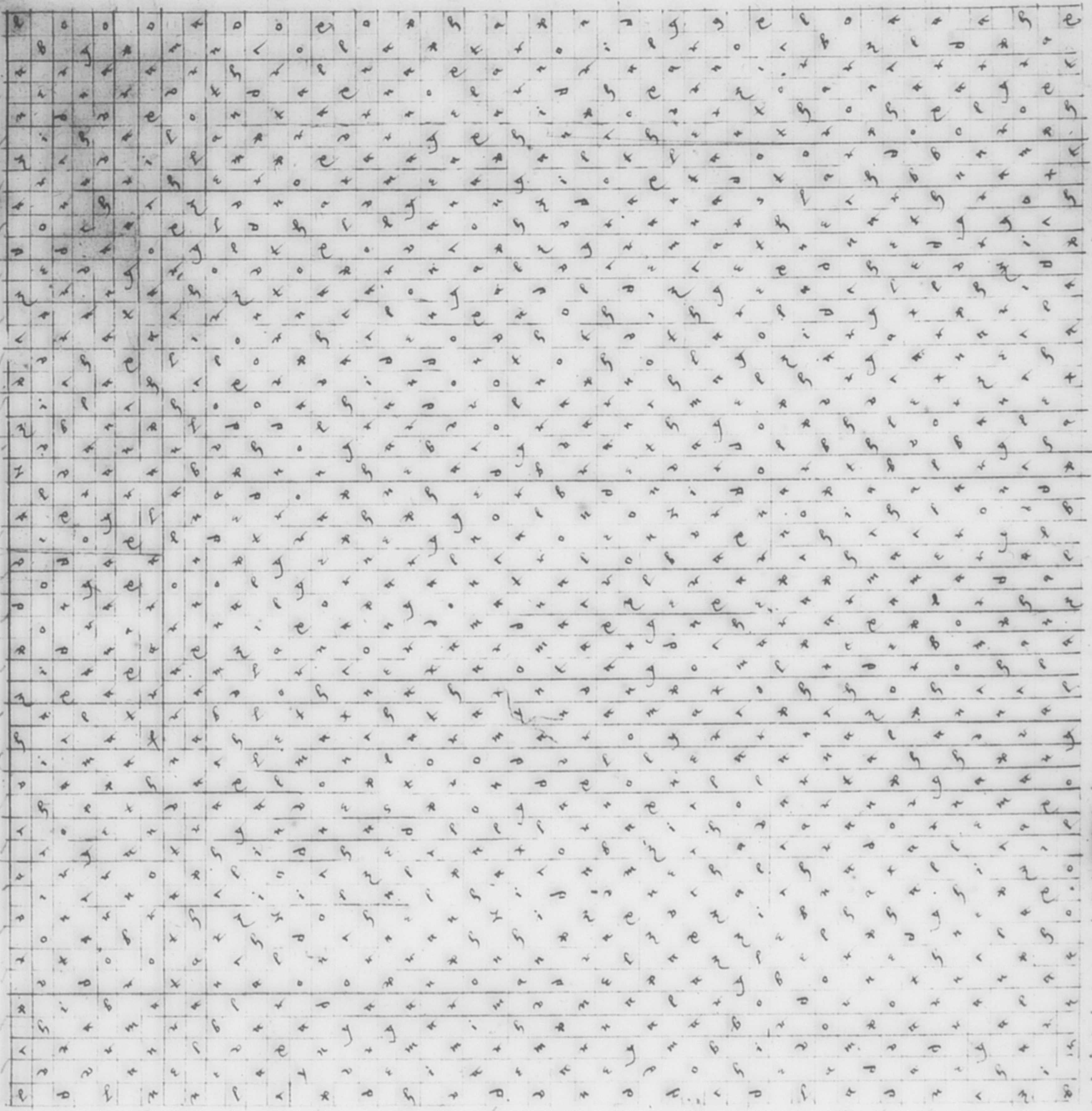

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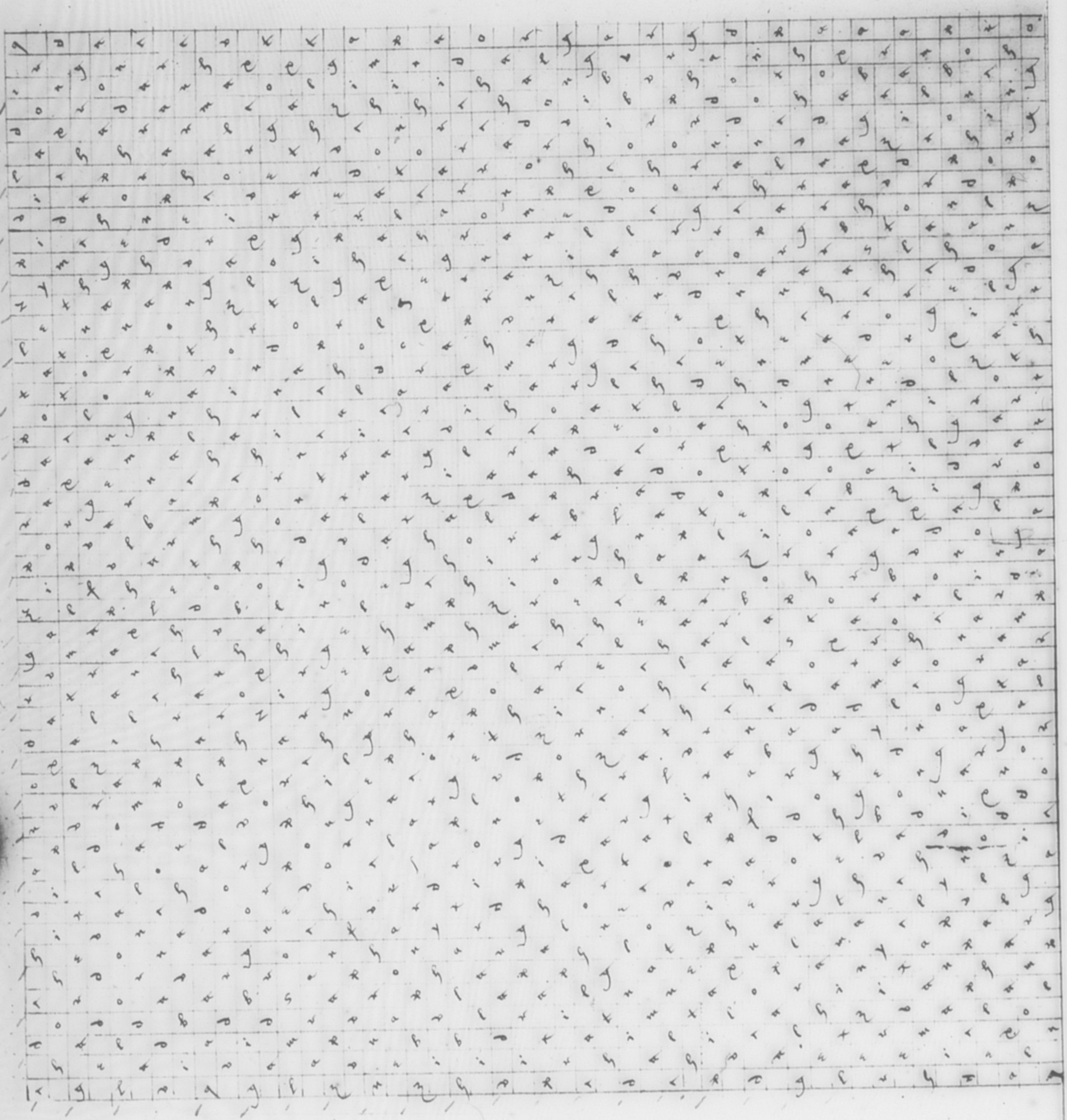
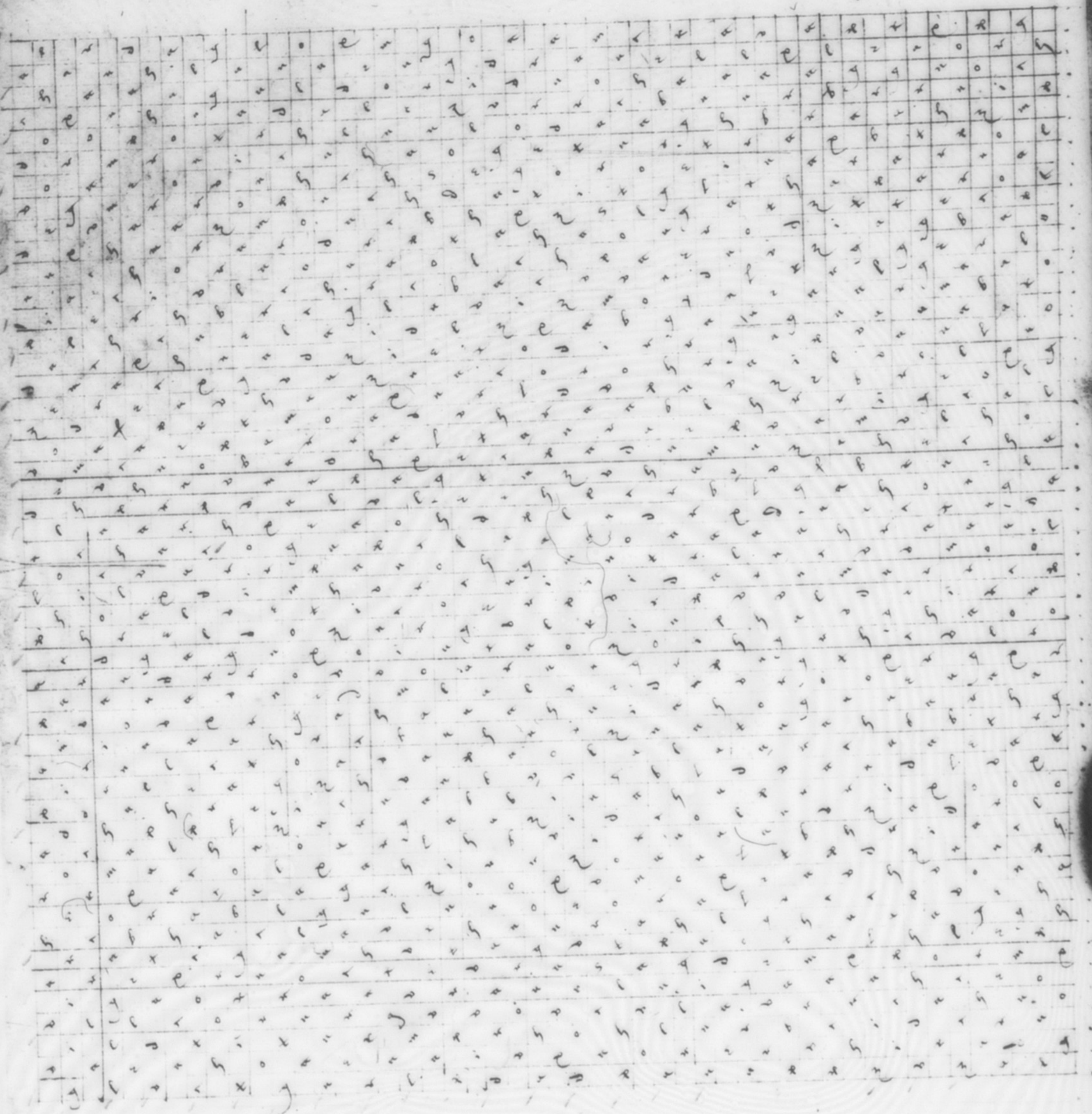


A·Cbirzilg· chiparal



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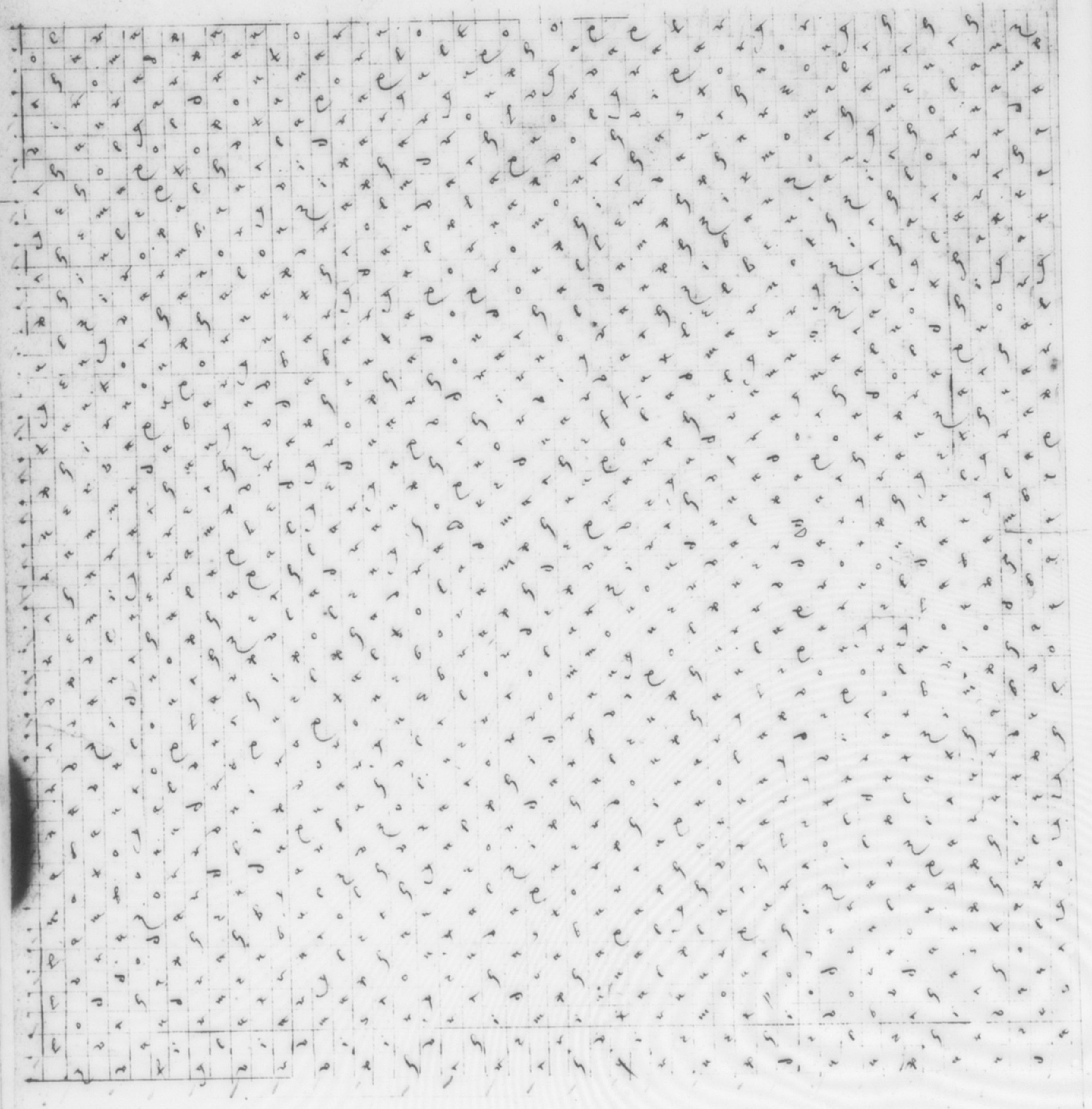

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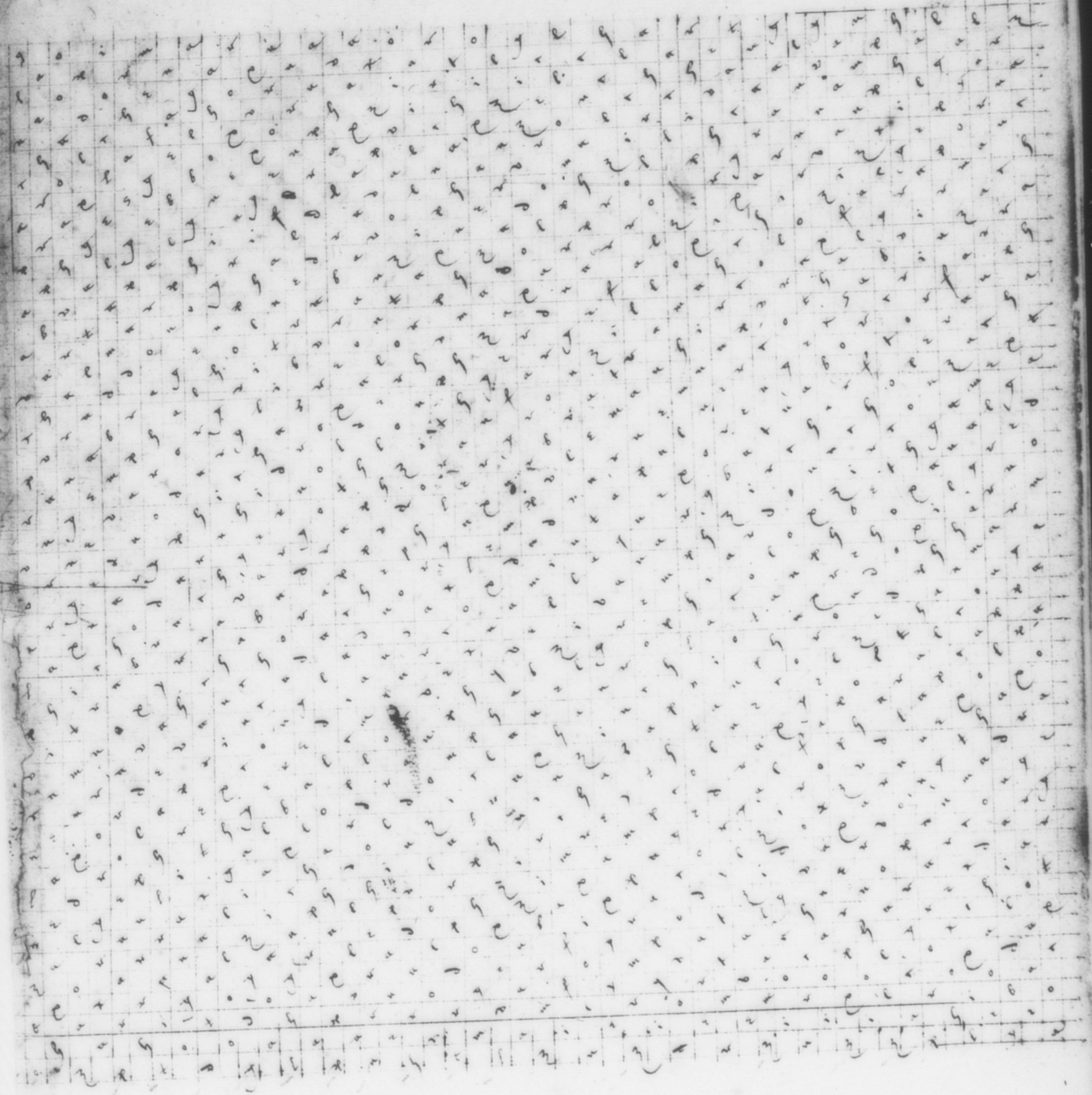

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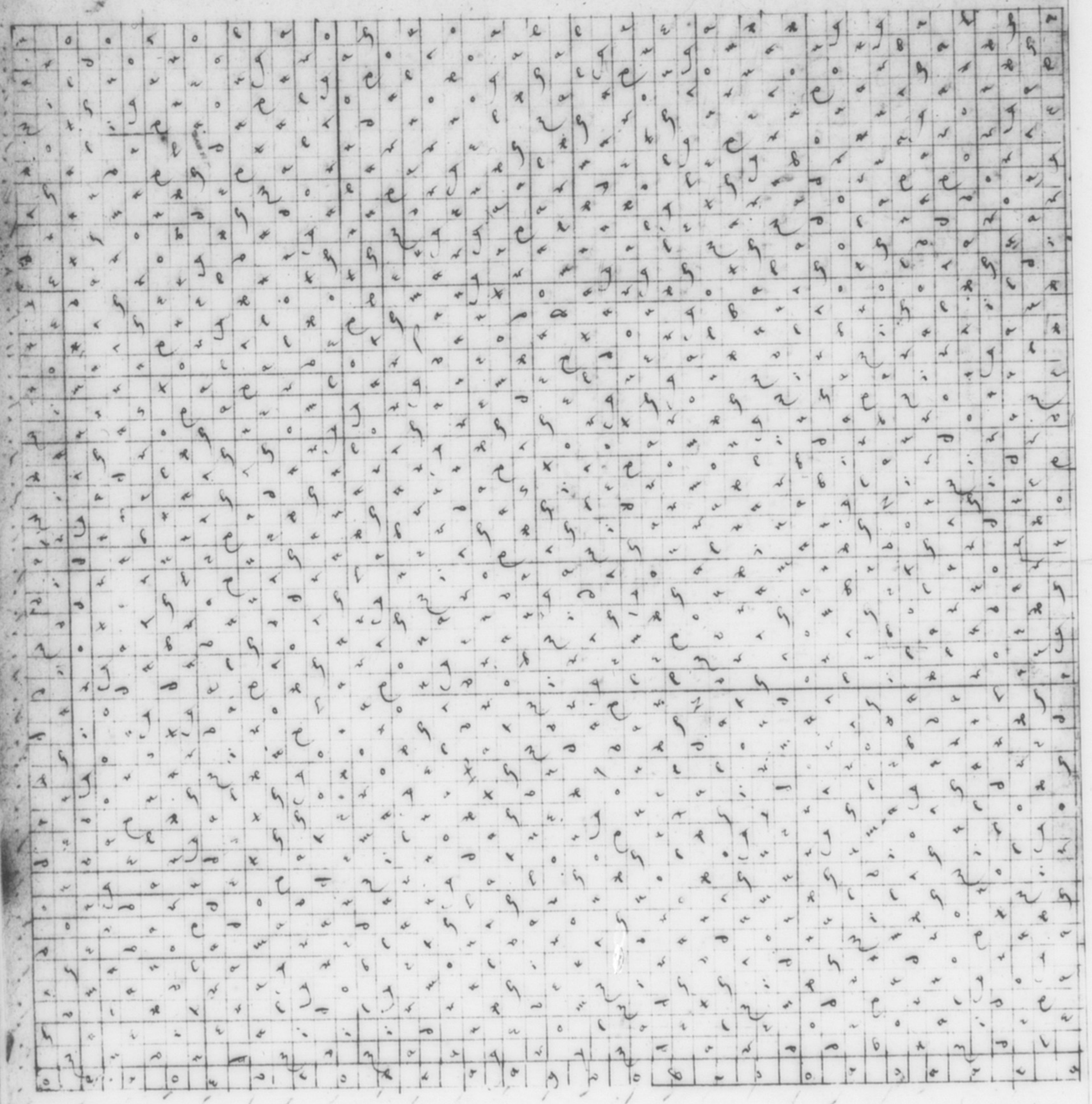
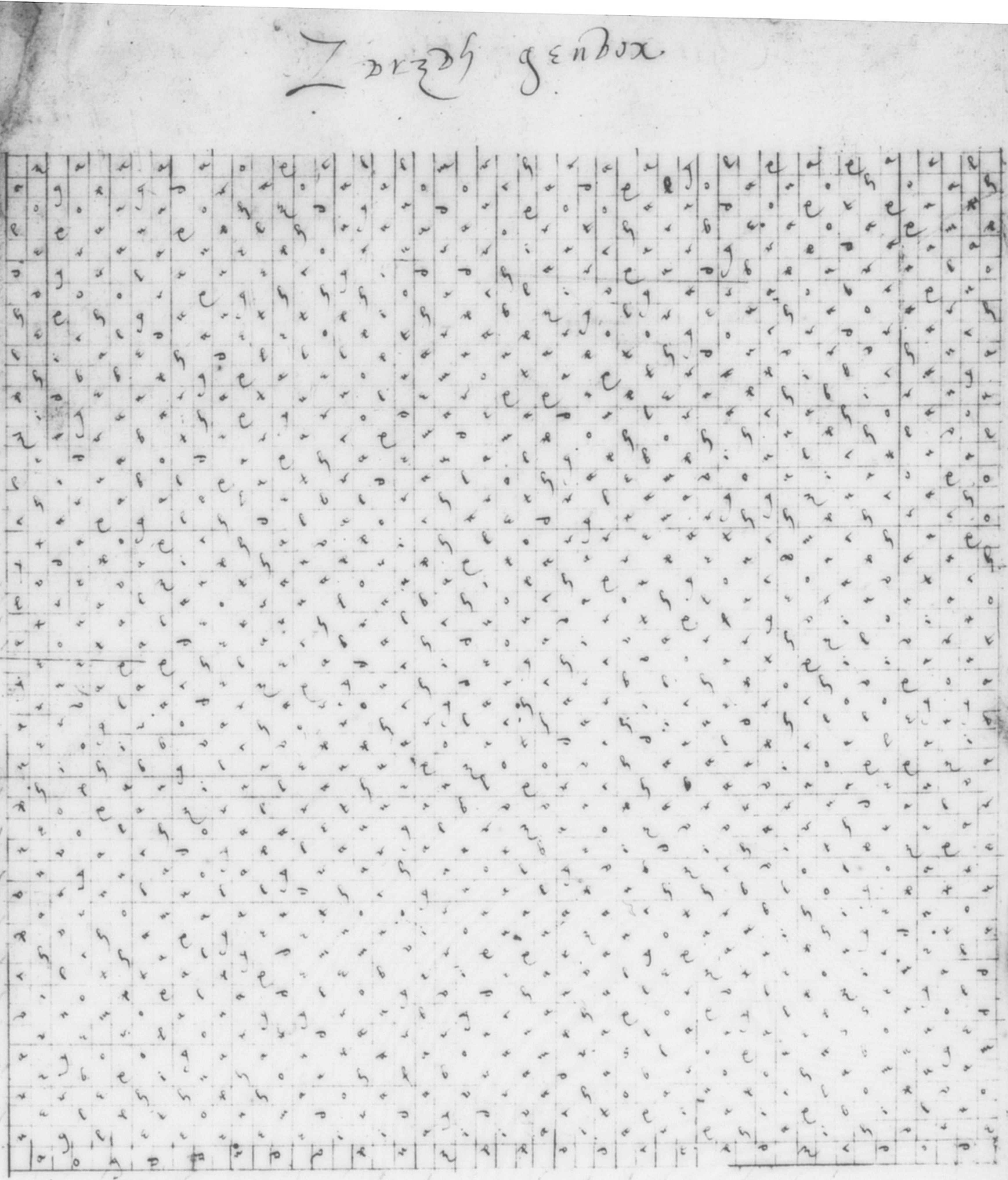
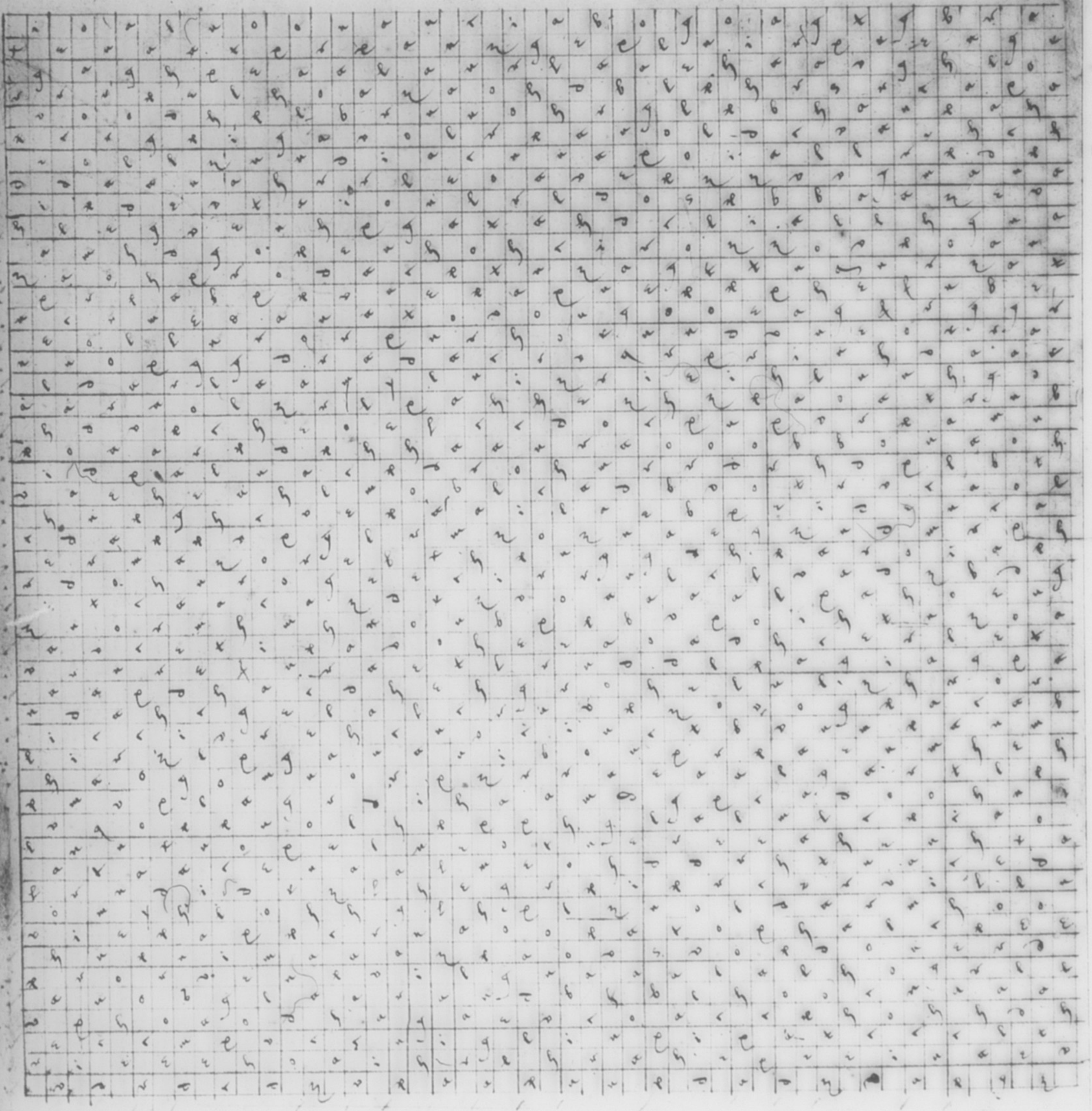




Chiromonph zarchan, olinorg



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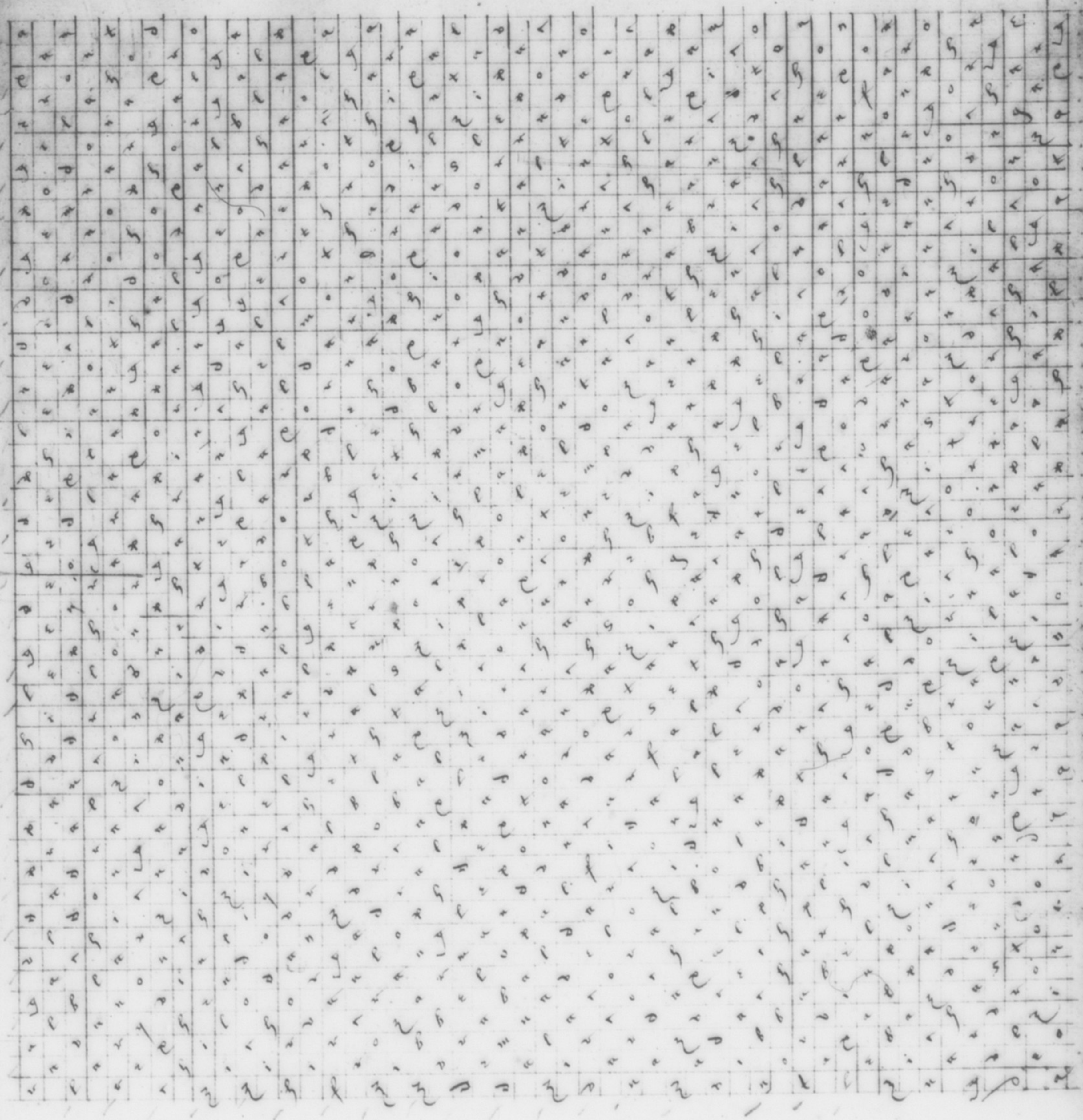

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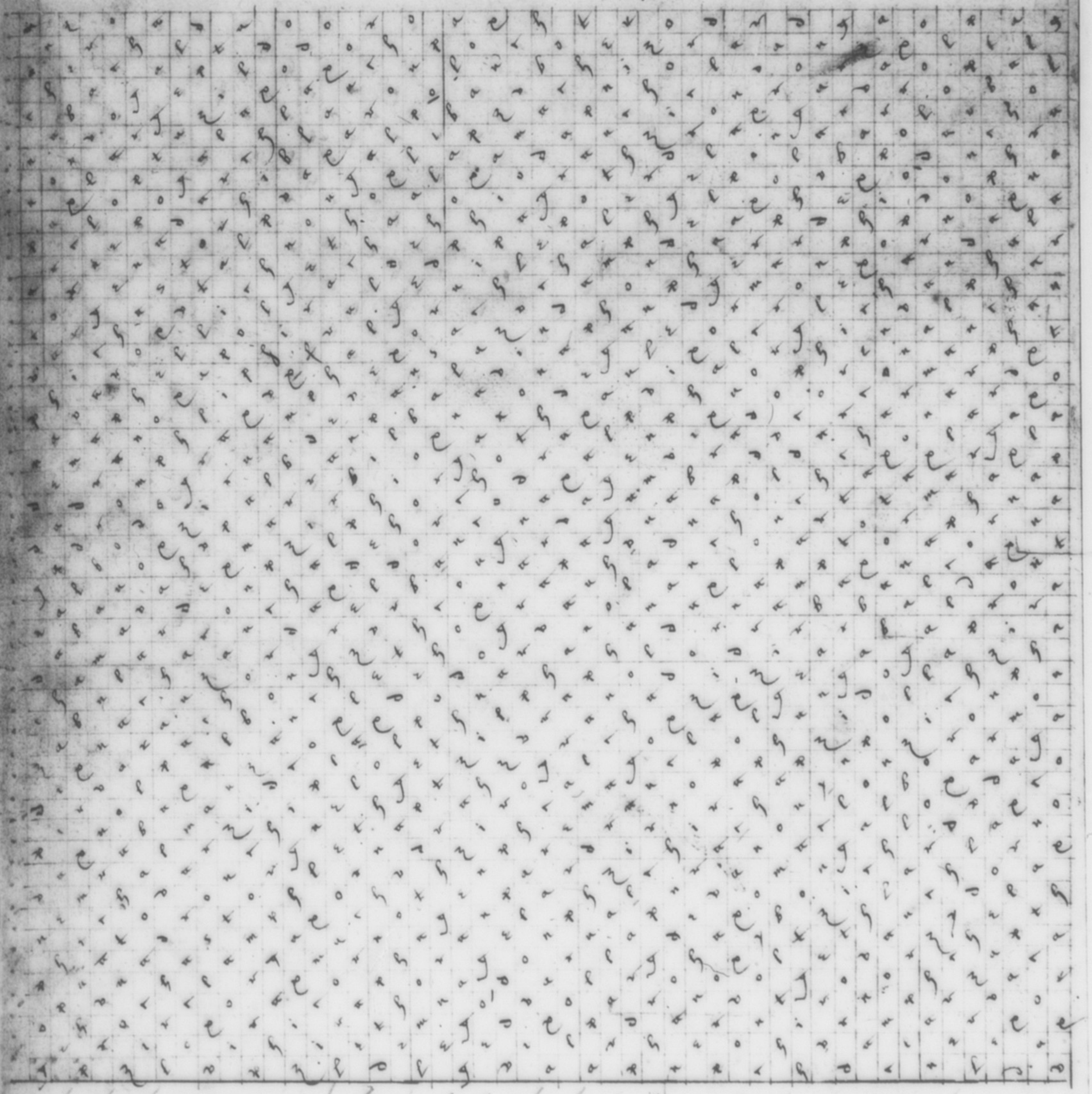

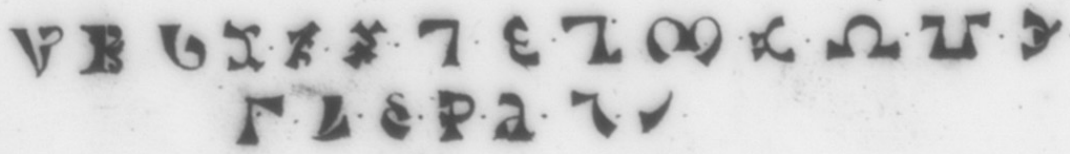

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SL. 3191.

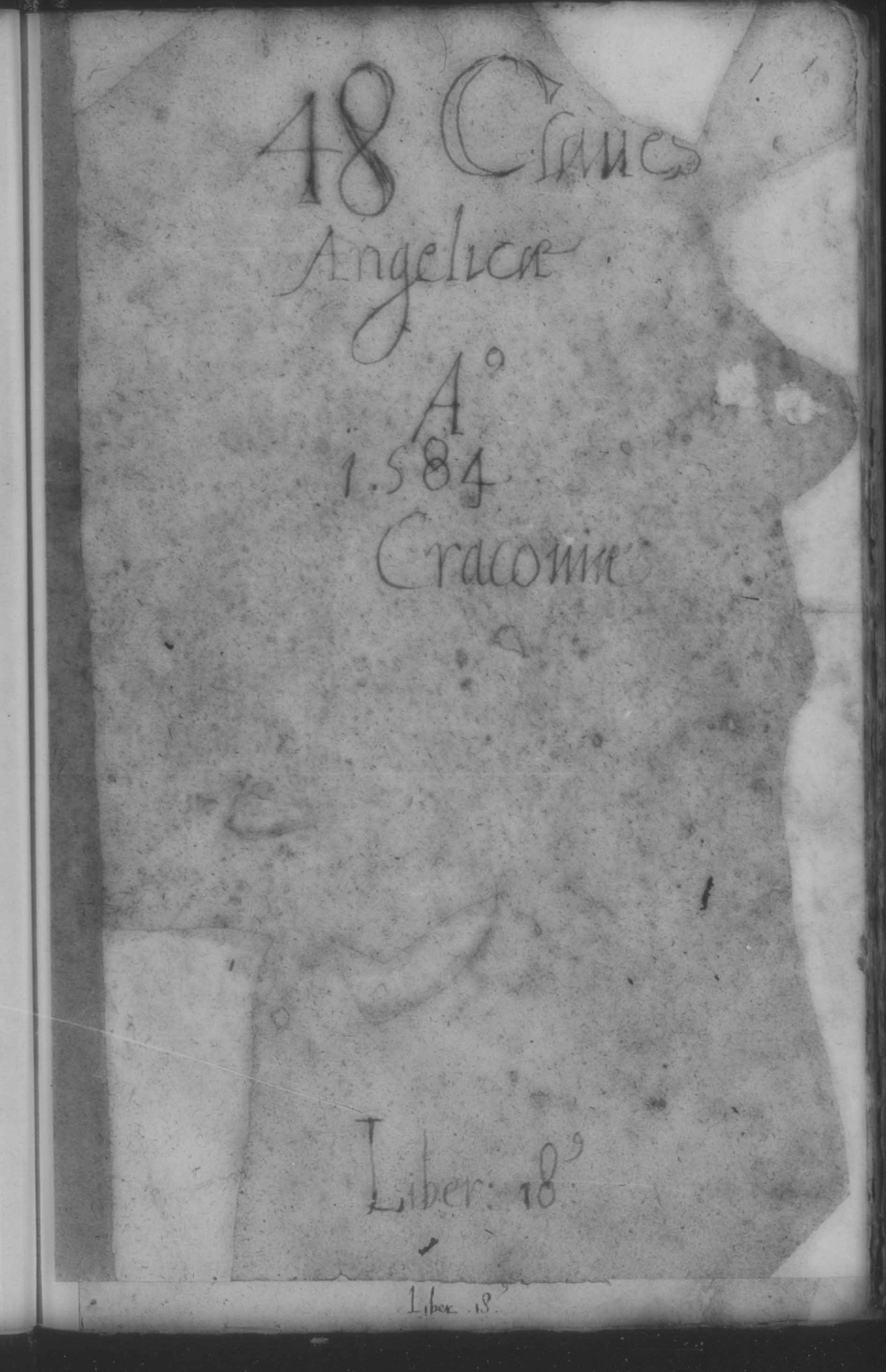
101h

MS. A. ~~652~~.
3191
XVI F.

This is the Original MS. in Dr Dee's handwriting. A fair copy by Ashmole is in MS. Sloane 3678.

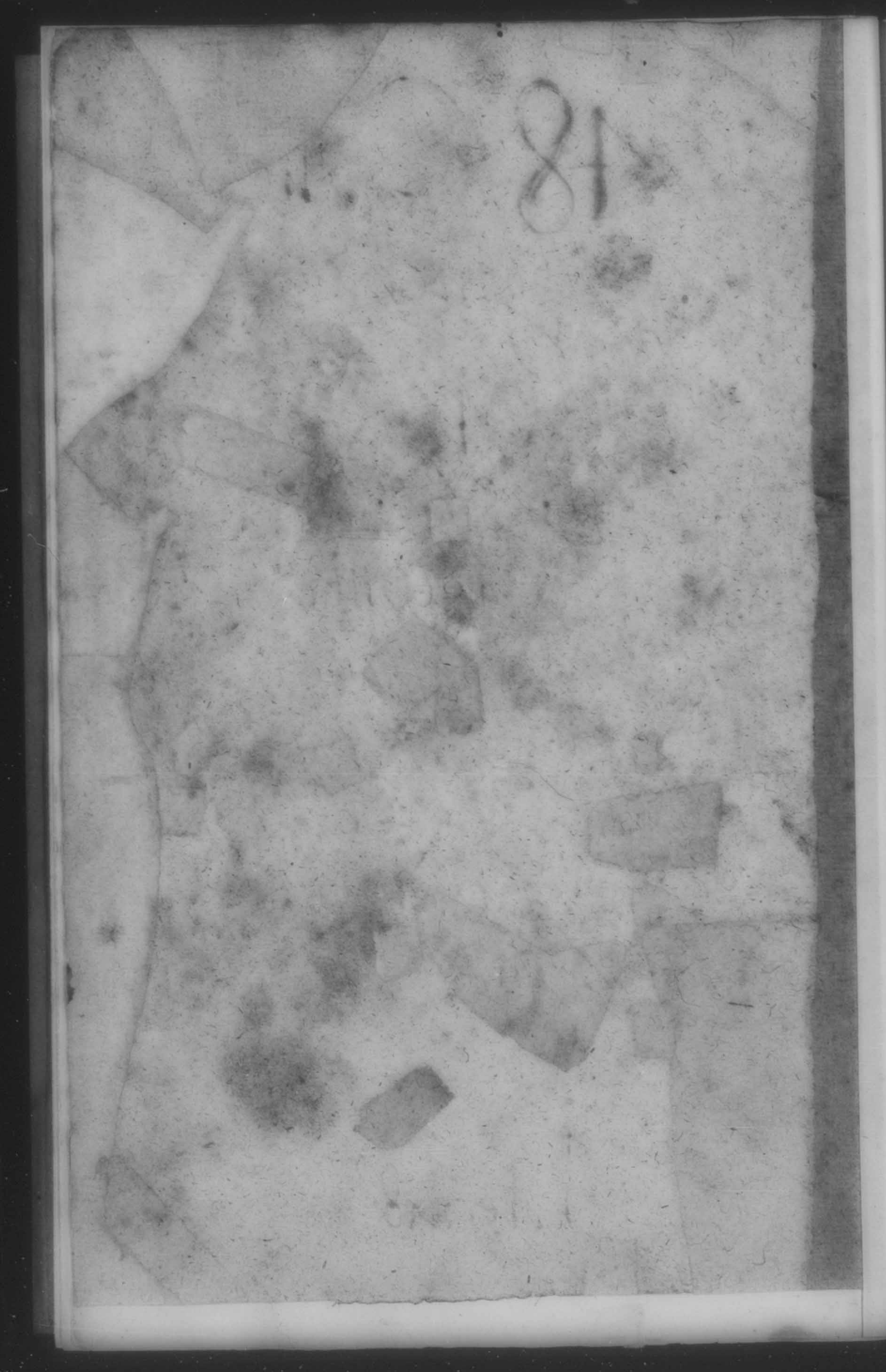
This Volume formerly belonged to Ashmole and on the clasps of the old binding his coat of arms was impressed. ~~[illegible]~~

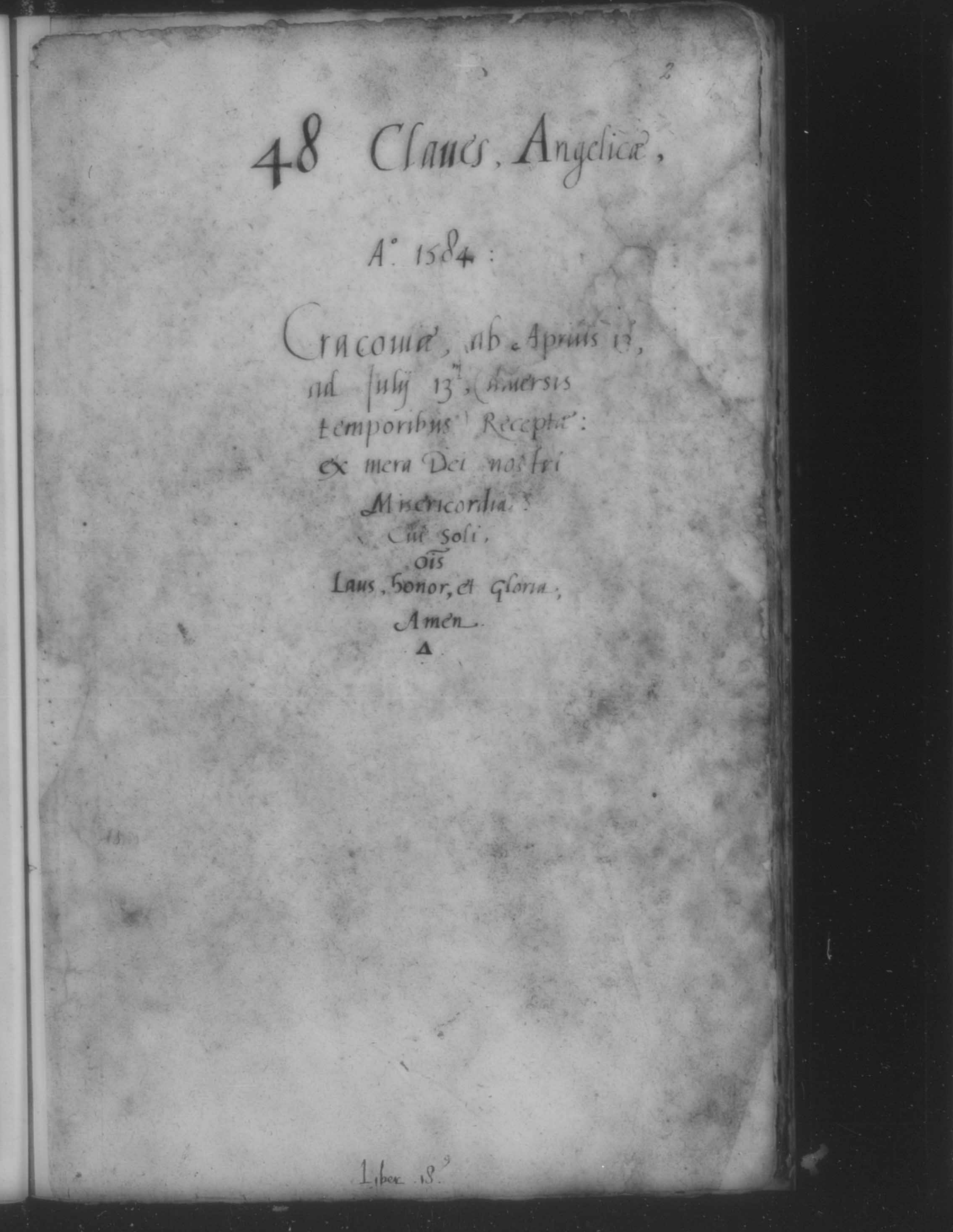
How Ashmole obtained this MS. appears by his account prefixed to MS. Sloane 3677.



48 Claues
Angelicæ
A°
1584
Cracoviæ

Liber: 18

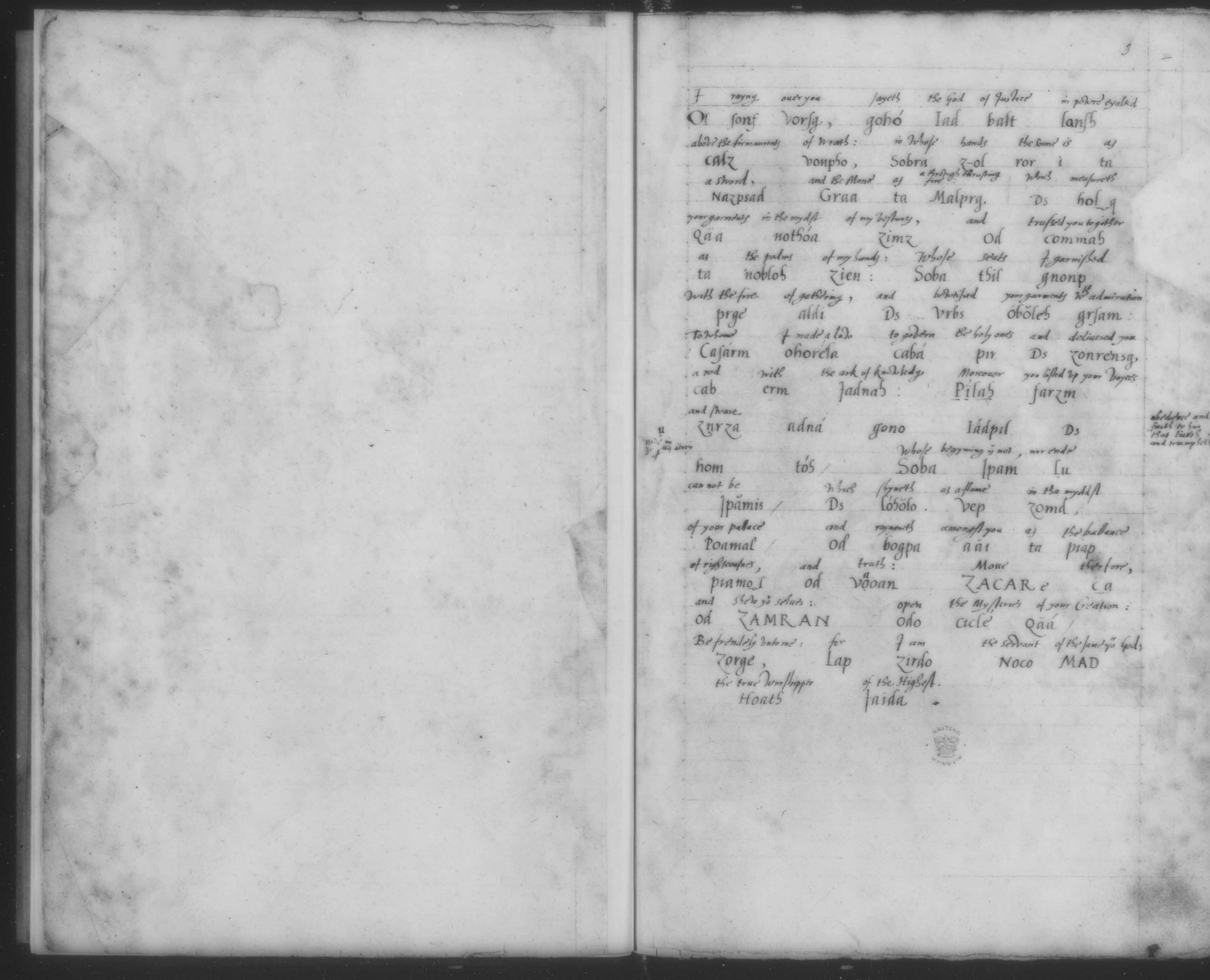


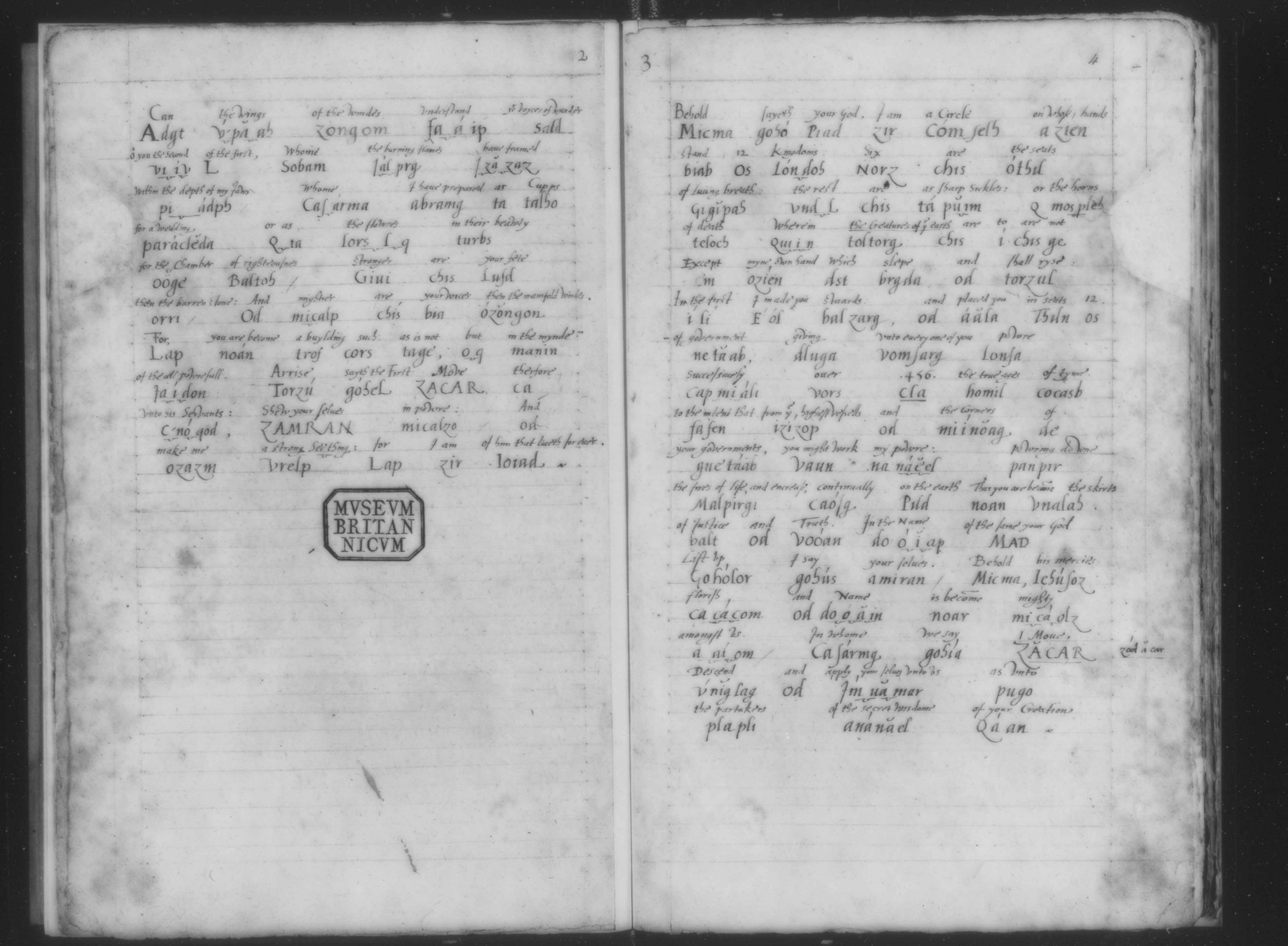


48 Claues, Angelicæ,

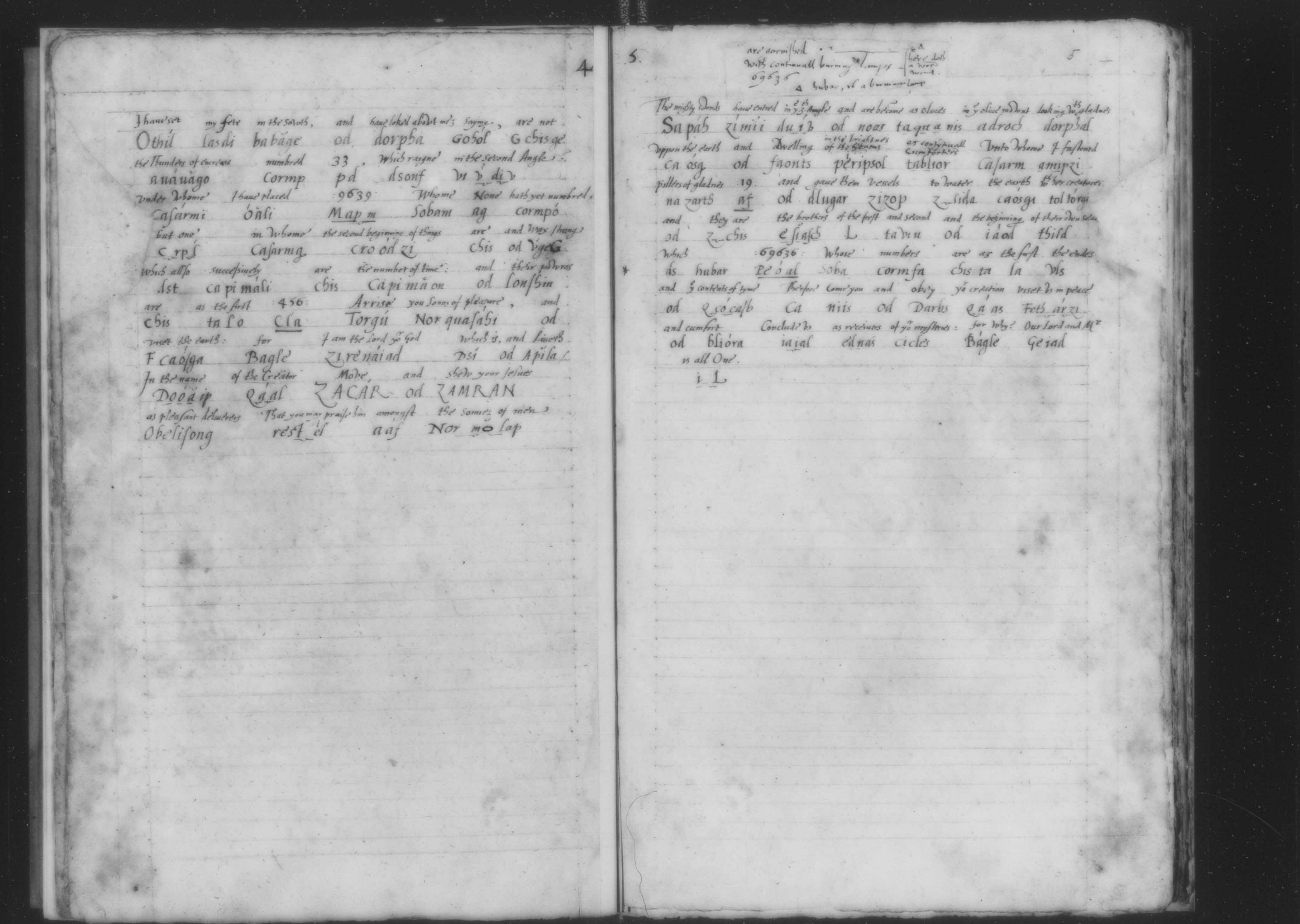
A°. 1584:

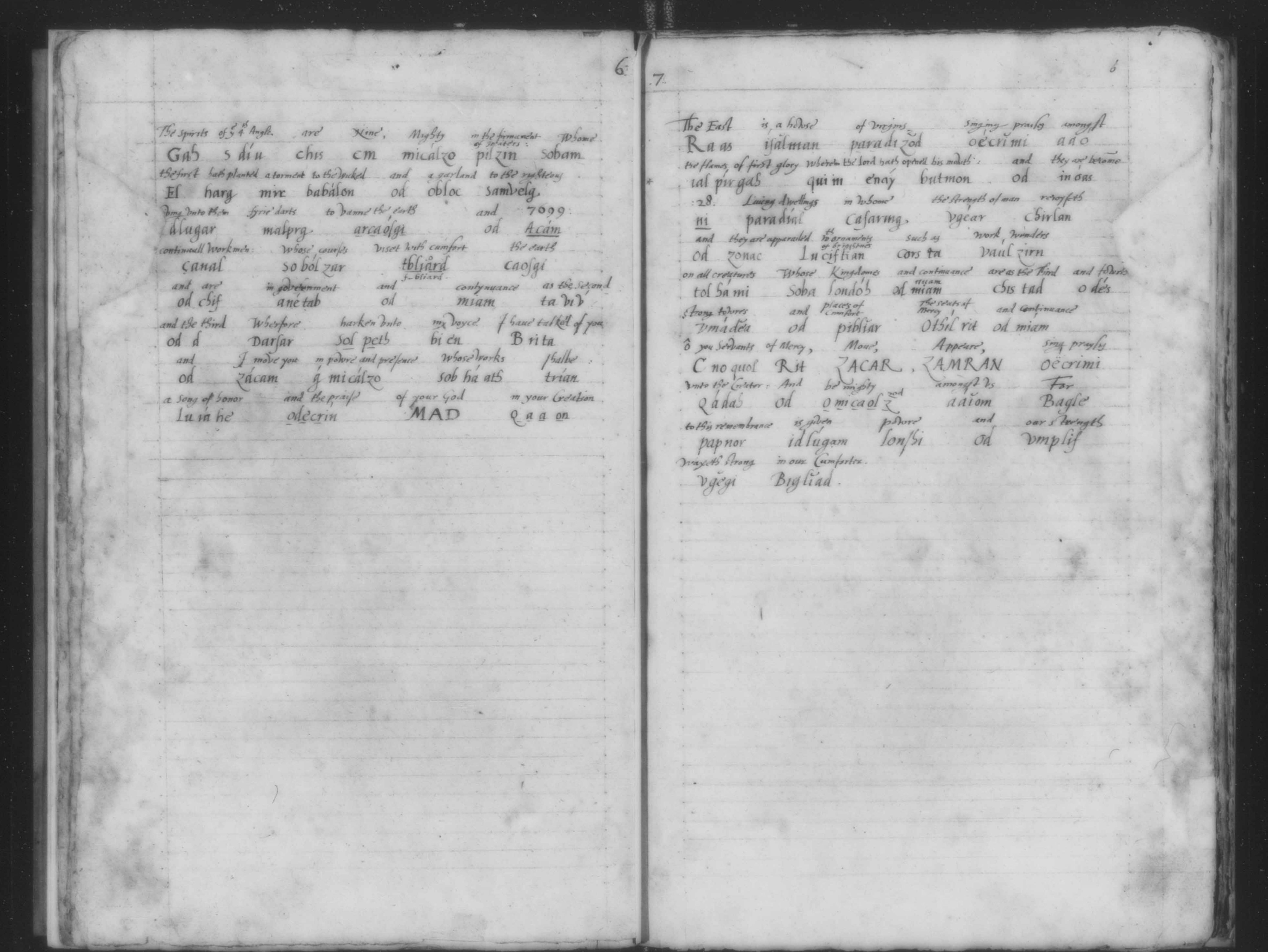
Cracoviæ, ab Aprilis 13,
ad Julij 13m, (diuersis
temporibus) Receptæ:
ex mera Dei nostri
Misericordia:
Cui soli,
oĩs
Laus, honor, et Gloria,
Amen.
Δ.





MVSEVM BRITANNICVM





The Midday the first | is as | the third heaven | made | of Hiacynth Pillers
Bazmelo ita piripson oln Nazavabh
26 | in whome | the Elders | are | become strong | wch I have prepared
OX casarmg Uran chis ugeg dsabramg
for my own righteousnes | sayth the Lord | whose long contynuance | shall be
baltoha goho iad Solamian trian
as bucklers | to the stowping Dragon | and | like unto the harvest
ta lolcis Abaiuonin od aziagier
of a wyddow | How many ar there | which remayn | in the glorie
rior irgil chis da dspaaox busd
of the earth | which are | and shall not see | death | untyll
Caosgo dschis odipuran teloah cacrg
this howse | fall | and | the Dragon | synck
Oisalman loncho od Vouina carbaf
Come away | for | the Thunders | have spoken: | Come away
Niiso Bagle auauago gohon Niiso
for | the Crownes | of the Temple | and | the coat
bagle momao siaion od mabza
of him that is, was, and shalbe crowned | are divided | Come
Iadoiasmomar poilp Niis
Appeare | to the terror | of the earth | and
ZAMRAN ciaofi caosgo od
to our cumfort | and | of such | as | are prepared
bliors od corsi ta abramig

forte Soba

forte busd

A mighty | garde | of fire | wth two edged swords | flaming
Micaoli bransg prgel napta ialpor
(which have | viols | 8 | of wrath | for two tymes | and
dsbrin efafafe P vonpho olani od
a half: | whose | wings | are | of wormwod | and
obza sobca upaah chis tatan od
of the marrow | of salt,) | have setled | their feete | in the west
tranan balye alar lusda soboln
and | are measured | with their ministers | 9996
od chis holq cnoquodi cial
These | gather up | the moss | of the earth | as
unal aldon mom caosgo ta
the rich man | doth | his threasor: | Cursed | ar they
las ollor gnay limlal Amma chiis
whose | iniquities | they are | in their eyes | are | milstones
sobca madrid zchis ooanoan chis auiny
greater | then the earth | And | from their mowthes | rune
drilpi caosgin od butmoni parm
seas | of blud: | Their heds | are covered
zumvi cnila Dazis ethamz
with Diamond: | and | uppon | their heds | are | marble
achildao od mirc ozol chis pidiai
sleves. | Happie is he | on whome | they frown not.
Collal Ulcinin asobam ucim
For why? | The God of ryghteousnes | reioyseth | in them.
Bagle Iadbaltoh chirlan par
Come away | and | not | your viols | For
Niiso od ip ofafafe Bagle
the tyme | is such as | requireth | cumfort.
acocasb icorsca unig blior.

The thunders of Judgment and wrath | are | numbred | and
Coraxo chis cormp od
are harbored | in the North | in the likenes | of an oke | whose
blans lucal aziazor paeb Soba
branches | are | nests | 22 | of lamentation | and
lilonon chis virq op eophan od
weeping | layd up | for | the earth | which | burn
raclir maasi bagle caosgi ds ialpon
nyght | and | day: | and | vomit out | the heds | of scorpions
dosig od basgim od oxex dazis siatris
and | live sulphur | myngled | with poyson | These be
od salbrox cynxir faboan unalchis
the thunders | that | 5678 | tymes | [in ye | 24th part]
const ds daox cocasg ol
of a moment | rore†
oanio yor vohim ol
| | | tymes
gizyax od eors cocasg
as many | surges | which | rest not | neyther
plosi molui ds pageip larag
know | any | | tyme
om droln matorb cocasb
here | one rock | bringeth furth | 1000
emna L patralx yolci matb
even as | the hart | of man | doth | his thowghts
nomig monons olora gnay angelard
wo | wo | wo | wo | wo | wo
Ohio Ohio Ohio Ohio Ohio Ohio
yea | wo | be to the earth | For | her iniquitie
noib Ohio caosgon Bagle madrid
is | was | and shalbe | great | Come awaye
i zirop chiso drilpa Niiso
but | not | your noyses.
crip ip nidali.

† with a hundred mighty earthquakes and a thousand tymes as many

---

The mighty seat | groaned | and | they were | 5 | thunders
Oxiayal holdo od zirom O coraxo
which | flew | into the East | and | the Egle | spake
ds zildar raasy od vabzir camliax
and | cryed wth a lowde voyce | Come awaye | the howse
od bahal Niiso ✝ salman
of death | of whome
teloch casarman
it is measured | and | it is | as | they are | whose
holq od ti ta zchis soba
number | is 31 | Come away | For | I prepare / or have prepared
cormf iga Niisa Bagle abramg
for you | Move | therfore and | shew your selves
noncp ZACAR ca od ZAMRAN
open | the mysteries of your Creation | Be frendely unto me | for | I am
odo cicle qaa zorge lap zirdo
the servant | of ye same yor God | the true worshipper | of the Highest
noco Mad hoath Iaida

O you | that rayne | in the sowth | and | are | 28
Nonci dsonf Babage od chis ob
the lanterns | of sorrow | bynde up | yor girdles | and | visit us
hubaio tibibp allar atraah od ef
Bring down | your trayn | 3663 | that | the Lord
drix fafen Mian ar Enay
may be magnified | whose | name | amongst you | is wrath
ovof soba dooain aai iVONPH
Move, | I say, | and shew yor selves | open | ye mysteries of yor Creation
ZACAR gohus od ZAMRAN, odo cicle qaa,
be frendely unto me | for | I am | the servant of the same yor God | the true worshipper | of the Highest
Zorge, lap zirdo NOCO MAD, Hoath Iaida

O you swords | of the sowth | which have | 42 | eyes
Napeai Babagen dsbrin ux ooaona
to styr up | the wrath | of synn | making | men
lring vonph doalim eolis ollog
drunken | which are | empty: | Behold | the promise
orsba dschis affa Micma isro
of God | and | his power | which | is called
MAD od lonshitox ds iumd
amongst you | A bitter sting | Move | and | shew yore selves
aai GROSB: ZACAR od ZAMRAN,
Open | the mysteryes of yr Creation | Be frendely unto me: | for | I am | the servant
odo cicle qaa, zorge, lap zirdo NOCO
of ye same yor God | The true worshipper | of the Highest
MAD, Hoath Iaida.

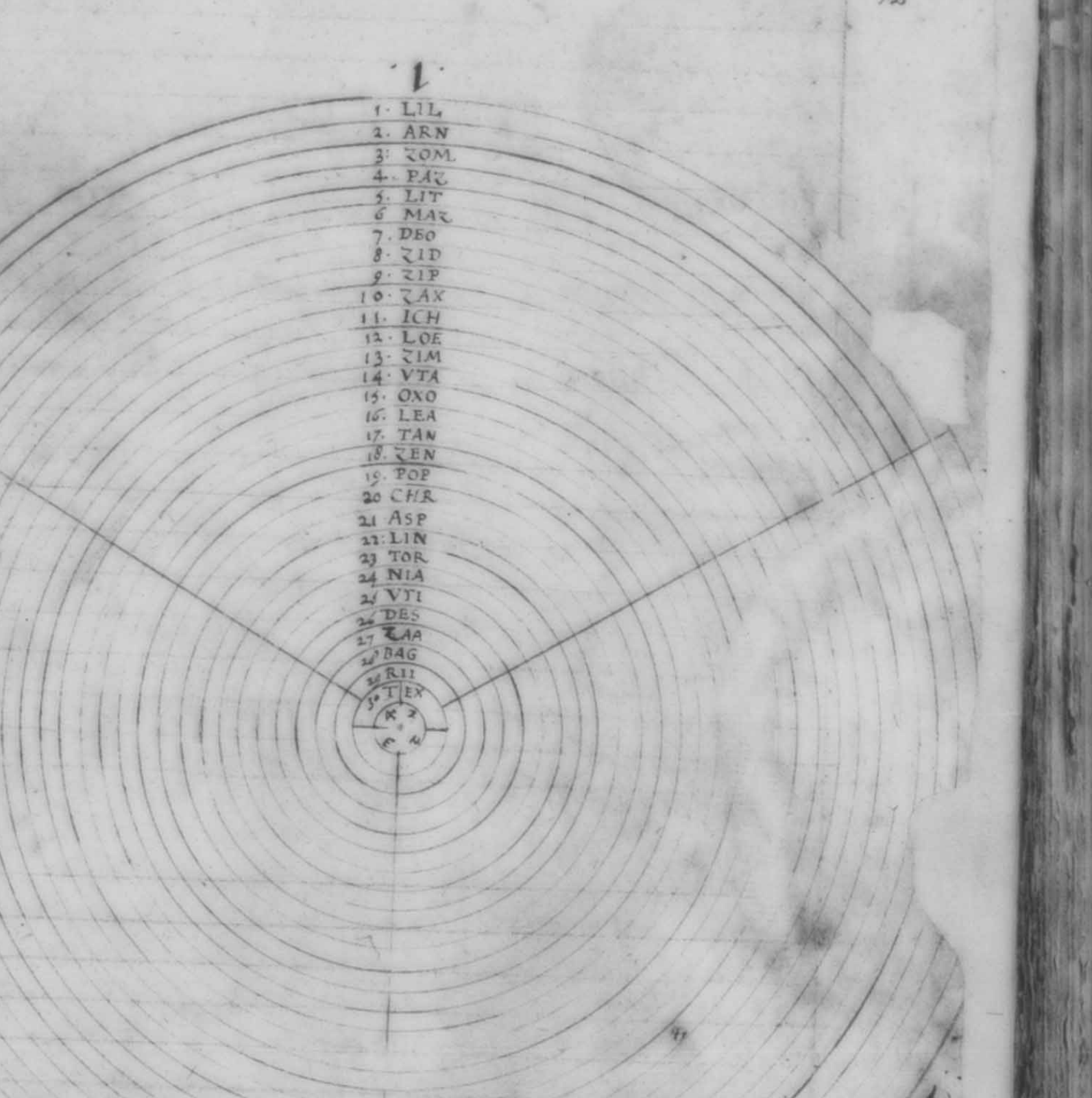
O you sonns | of fury | the daughters | of the Just | which | sit
Noromi bagie pasbs oiad ds trint
uppon | 24 | seats | vexing | all creatures | of the earth | with age
mirc ol thil dods tolham caosgo Homin
which have | under you | 1636 | Behold | the voyce | of God
ds brin oroch Quar Micma bial oiad
the promys | of him | which is called | amongst you | Furye, or Extreme Justice
aisro tox dsium aai Baltim
Move | and | shew yor selves | open | the mysteries of yor Creation
ZACAR od ZAMRAN odo cicle qaa,
Be frendely unto me | for | I am | the servant | of the same your God | the true worshipper | of the Highest
Zorge, lap zirdo NOCO MAD, hoath Iaida

O thow | the governor | of the first flame | under whose | wyngs | are
Ils tabaan lialprt casarman upaahi chis
6739 | which weave | the earth | wth drynes | which | knowest
darg dsoado caosgi orscor ds omax
the great name | Ryghteousnes | and | the seale | of Honor
monasci Baeouib od emetgis iaiadix
Move | and | shew yor selves | open | the mysteries of yor Creation
ZACAR od ZAMRAN, odo cicle qaa
Be frendely unto me | for | I am | the servant | of the same your God | the true worshipper | of the Highest
Zorge, lap zirdo NOCO MAD, hoath Iaida

O thow second flame | the howse | of Justice | which hast thy beginning
Ils viuialprt salman balt ds acroodzi
in glory: | and | shalt cumfort | the iust: | which walkest
busd od bliorax balit dsinsi
on the earth | with feete | 8763 | that understand | and
caosg lusdan Emod dsom od
separate creatures: | great | art | thow | in the God of stretch furth and conquer
tliob drilpa geh yls Madzilodarp
Move | and | shew yor selves | Open | the mysteries of yor creation
ZACAR od ZAMRAN odo cicle qaa
Be frendely unto me | for | I am | the servant | of the same your God | the true worshipper | of the Highest
Zorge, lap zirdo NOCO Mad hoath Iaida

O thow | third flame | whose | wyngs | are | thorns
Ils dialprt soba upaah chis nanba
to styr up | vexation: | and hast | 7336 | Lamps living
zixlay dodsih odbrint Faxs hubaro
going before | the | whose God | is wrath in Angre
tustax ylsi, sobaiad ivonpovnph
Gyrd up | thy loynes | and | harken | Move | and
Aldon daxil od toatar: ZACAR od
shew yor selves | Open | the mystery | of yor Creation | Be frendely unto me
ZAMRAN odo cicle qaa, zorge,
for | I am | the servant | of the same your God | the true worshipper | of the Highest.
lap zirdo, NOCO Mad hoath Iaida

O thow | mighty | light | and burning flame | of cumfort
Ils Micaolz olpirt ialprg Bliors
which | openest | the glory | of God | to the center | of the erth
ds odo busdir oiad ouoars caosgo
In whome | the secrets of truth | 6332 | have | their abiding
casarmg laiad eran brints cafafam
which | is called | in thy | kingdome | IOYE | and
ds iumd aqlo adohi MOZ od
not to be measured | Be thow | a wyndow of cumfort | unto me
maoffas bolp comobliort pambt
Move | and | shew your selves | Open | the mysteryes
ZACAR od ZAMRAN odo cicle
of your Creation | Be frendely unto me | for | I am | the servant | of the same your God
qaa, Zorge lap zirdo NOCO MAD
the true worshipper | of the Highest
Hoath Iaida



Lil 1
Arn 2
Zom 3
Paz 4
Lit 5
Maz 6
Deo 7
Zid 8
Zip 9
Zax 10
Ich 11
Loe 12
Zim 13
Vta 14
Oxo 15
Lea 16
Tan 17
Zen 18
Pop 19
Chr 20
Asp 21
Lin 22
Tor 23
Nia 24
Vti 25
Des 26
Zaa 27
Bag 28
Rii 29
Tex 30

O you heuens which dwell in the first Ayre, are Mightie
Madriax ds praf LIL chis Micáolz

in the partes of the Erth, and execute the Judgment of the highest:
saánir Caósgo od fisis balzizras Iaida

to you it is sayd, Beholde the face of your God.
nonca gohúlim Micma adoian MAD

the begynning of cumfort; whose eyes are the brightnes
Iáod bliorb Sabaooáona chis Luciftias

of the heuens: which prouided you for the gouernment
peripsol ds abraássa noncf netáaib

of the Erth, and her vnspeakable Varietie: furnishing
Caósgi od tilb adphaht dámploz tooat

you, wth a power vnderstanding, to dispose all things
noncf gmicálzoma Lrasd tófglo

according to the prouidence of him that sitteth on the holy Throne
marb yarry IDOIGO

and rose vp in the begynning, Saying, The Earth
od torzulp iaodaf gohól Caósga

let her be gouerned by her parts and let there be Diuision
tabaord saánir od Christéos yrpoil

in her, that the glory of her may be allwayes drunken
tiobl Busdir tilb noaln paid orsba

and vexed in it self: Her course, let it ronne
od dodrmni zylna Elzáptilb parmgi

wth the heuens: and as an handmayd let her serue them:
peripsax od ta qurlst booapis

One season let it confound an other: And let there be
Lnibm oucho symp, od Christéos

no Creature vpon, or within her, the same: All
Agtoltorn mirc q tióbl Lel, Ton

her members let them differ in their qualities: And let there be
paombd dilzmo aspian, Od Christeos

no one Creature equall wth an other: The reasonable Creatures of the Erth: or Men
AgLtortorn parach asymp, Cordziz

let them vex and weede out one an other: And
dodpal od fifalz Lsmnad, Od

the dwelling places let them forget their names: The work of man,
fargt bams omaóas, Conisbra

and his pomp, let them be defaced: His buyldings
od auauox tonug, Orscatbl

let them become Caves for the beasts of the feild: Confound
noasmi tabges, Leuithmong. vnchi

her vnderstanding with darknes. For why? It repenteth me
omptilb ors. Bagle Moooah

I made Man. One while let her be known, and an other while
olcórdziz. Lcapimao ixomáxip odcacócasb

a Stranger: Bycause she is the bed of an Harlot,
gosaa. Baglen pii tiánta ababalond

and the dwelling place of him that is faln: O you heuens, arrise,
od faórgt teloc vo v im. Madriiax, torzu

the lower heuens vnder neath you, let them serue you: Gouern
oádriax orócha aboapri. Tabáori

those that gouern: Cast down such as fall:
priáz artabas. Adrpan corsta dobix.

Bring furth with those that encrease: And destroy the rotten:
Yolcam priazi arcoazior. Od quasb qting

No place let it remayne in one number: Ad and Diminish,
Ripir paaoxt sagácor. umL od prdzar

Vntill the stars be numbred: ARRISE, MOVE,
cacrg Aoiveáe cormpt. TORZU ZACAR

and APPERE before the Couenant of his mouth, which
od ZAMRAN aspt sibsi butmona ds

he hath sworne vnto vs, in his Justice: OPEN the Mysteries
Surzas tia baltan: Odo cicle

of your Creation: And Make vs partakers of vndefyled knowledge.
Qáa: od Ozazma plapli Iadnamad

Liber Scientiæ, Auxilij et Victoriæ Terrestris

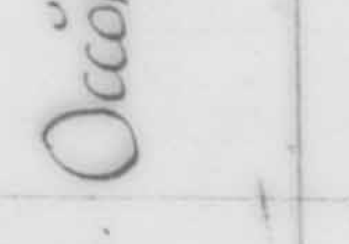
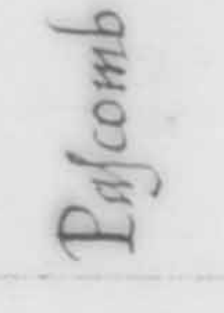
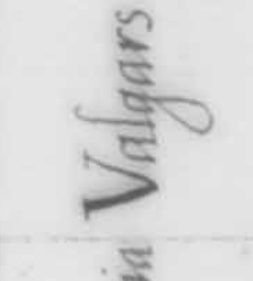
A°. 1585.
May 2°
stylo novo
Cracoviæ
in Polonia
per
△
Collectus, ex præmissis,
in Lib°. 10°. & alijs.

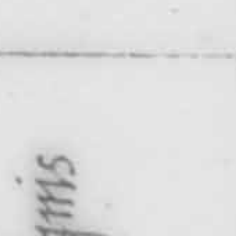
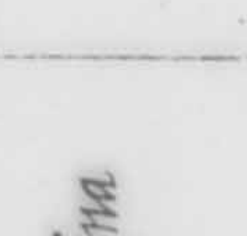
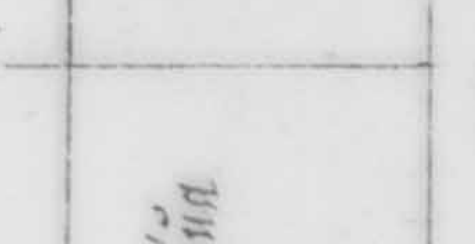
Robert Jones
Susanna: Jones
Gorg: Pork: house

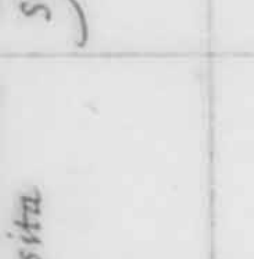
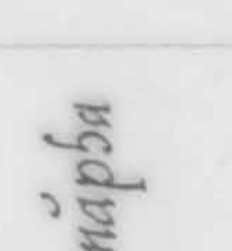
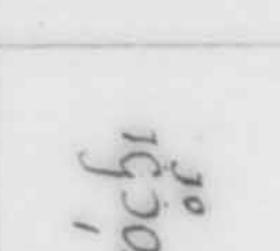
Quando dividebat Altissimus Gentes, Quando separabat filios ADAM, constituit terminos populorum, iuxta numerū filiorū Israël.
Moyses, in Cantic. Deuter. 32:

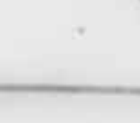
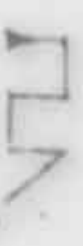
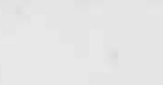
Et habebat murum magnum, et altum, habentem portas Duodecim: et in portis, ANGELOS Duodecim, et Nomina inscripta, quæ sunt Nomina Duodecim Tribuum filiorū Israël.
Apocalypseos. Cap. 21.

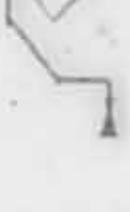
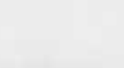
Liber Scientiæ, Auxilij, & Victoriæ Terrestris ⁘
Liber Scientiæ

Nonaginta et unius Partium, Series Continua	91 Partium Terræ Nomina ab Hominibus imposita	91 Partium Terræ Nomina Divinitus imposita	91 Divinæ Impositionis Characteres Symmetrici	30 Bonorū Principum Aereorū Ordines Sphærici	Bonorū Ministrorū uniuscuiusque Ordinis Numerus Tripartitus	Bonorū Ministrorū in singulis Ordinibus Tripartitorū, Numeri Totales	12 Angeli Reges, ipsis 30 Ordinibus prædominantes, qui 12 etiam Tribuū Præsides sunt.	12 Tribus Populi Israelitici, in Dispersione.	4 Plagæ Mundi, Tribubus Dispersis assignatæ.
1	Ægyptus.	Occodon.			1. 7209		9 ZARZILG	Nephthalim.	Orien. dextr.
2	Syria.	Pascomb.		Ordo 1° LIL	2. 2360	14931	11 ZINGGEN	Zabulon	Occid. dextr.
3	Mesopotamia	Valgars.			3. 5362		7 ALPUDUS	Isacaraah	Occid. Sinistr.

Nonaginta et unius Partium, Series Continua.	Partium Terræ Nomina ab Hominibus imposita.	Partium Terræ Nomina, Divinitus imposita.	Divinæ Impositionis Characteres Symmetrici.	Bonorū Principū Aereorū Ordines Sphærici.	Bonorū Ministrorū uniuscuiusque Ordinis Numerus Tripartitus	Bonorū Ministrorū in ordinibus Tripartitorū, Numeri Totales.	Angeli Reges, Ordinū Angelicorū Aereorū, et etiam Tribuū Israeliticorū Præsides.	Tribus Populi Israelitici in Dispersione	Plagæ Mundi, Tribubus dispersis assignatæ
4	Cappadocia	Doagnis			1. 3636		4. ZARNAAH	Manasse	Aquilonaris
5	Tuscia	Pacasna		Ordo 2° ARN	2. 2362	15960.	2. ZIRACAH	Ruben	Australis.
6	Parva Asia	Dialiva			3. 8962		2. ZIRACAH	Ruben.	Australis.

Nonaginta et unius partiū Series Continua	Partiū Terræ Nomina, ab hominibꝫ imposita	Partiū Terræ Nomina Divinitus imposita	Divinæ Impositionis Characteres Symmetrici.	Bonorū Principū Aereorū, Ordines Sphærici.	Bonorū Ministrorū uniuscuiusque Ordinis Numerus Tripartitus	Angeli Boni, Aereorū Ordinum, et 12 Tribuum Præsules.	Bonorū Ministrorū in ordinibus Tripartitorū Numeri Totales	Tribus Populi Israelitici in dispersione.	Plagæ Mundi Tribubus dispersis assignatæ
7	Hyrcania	Samapha		L	1. 4400	11	9 ZARZILG	Nephthalim	Orien. dextr.
8	Thracia	Virochi		Ordo 3° ZOM	2. 3660	17296.	7. ALPUDUS	Isacaraah	Occ. Sinistr.
9	Gosmam	Andispi.			3. 9236.		10 LAVAVOTH	Gad.	Austr. dextr.

Nonaginta et Vnius Partiū Series Continua	Partiū Terræ Nomina, ab hominibus imposita	Partiū Terræ Nomina Diuinitus imposita	Diuinæ Impositionis Characteres Symmetrici	Bonorū Principū Aëreorū Ordines Sphærici	Bonorū Ministror Vniuscuiusq Ordinis Numerus Tripartitus	Bonorū Ministror in Ordinibus Tripartitorū Numeri Totales.	Angeli boni, Aëreorum Ordinū, et 12. Tribuum Præsides.	Tribus Populi Israëlitici in dispersione	Plagæ Mundi, Tribubus dispersis assignatæ
10	Thebaidi	Thotanf p		Ordo 4ꝰ PAZ	·1· 2360	11660	·10· LAVAVOTH	Gad	Austr. dex.
11	Parsädal	Axzíarg			3000		·10· LAVAVOTH	Gad.	Austr. dex.
12	India.	Pothmir			6300		12. ARFÁOLG	Ephraim	Aqlon. dex.

Nonaginta et Vnius partium Series Continua.	Partiū Terræ Nomina, ab hominibus imposita	Partiū Terræ Nomina, Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrici.	Bonorū Principū Aëreorū Ordines Sphærici	Bonorū Ministror, Vniuscuiusq Ordinis, Numerus Tripartitus	Bonorū Ministror, in ordinibus Tripartitorū, Numeri Totales	Angeli Boni Aëreorū Ordinum, et 12. Tribuum Præsides.	Tribus Populi Israelitici, in Dispersione	Plagæ Mundi Tribubus dispersis assignatæ
13	Bactriane	Lazdixi		Ordo 5ꝰ LIT	·1· 8630	16738	·1· ÓLPAGED	Dan.	Orientalis
14	Cilicia	Nocamal.			2: 2306		·7· ALPÚDUS	Isacaraás	Occi. sinistr
15	Oxiäna	Tiarpax.			3 5802		11 ZÍNGGEN	Zabulon.	Occi. dextr.

16	Numidia	Sacetomp.		Ordo 6. MAZ	·1· 3620	20040	·5· GEBÁBAL	Asseir	Ori. Sinistr.
17	Cyprus	Vaüäamp			·2· 9200		12 ARFÁOLG	Ephraim	Aqlon. dext.
18	Parthia	Zirzird			·3· 7220		·5· GEBÁBAL	Asseir	Orien. Sinist.

19	Getulia	Ophmacas		Ordo 7. DEO	·1· 6363.	20389	·4· ZARNÁAH	Manasse	Aquilonaris
20	Arabia	Genadol			·2· 7706		·3· HONÓNOL	Iehudah	Occidentalis
21	Phalagon	Aspiäon			·3· 6320		·11· ZINGGEN	Zabulon.	Occi. dextr.

22	Mantiäna	Zamfres		Ordo 8. ZID	·1· 4362	13900	·5· GEBÁBAL	Asseir..	Orien. Sinis.
23	Soxia	Todnaon			·2· 7236		·1· ÓLPAGED	Dan.	Orientalis
24	Gallia	Pristac			·3· 2302.		·9· ZARZILG	Nephthalim	Orien. dext.

25	Illyria	Oddiorg		Ordo 9. ZIP	·1· 9996.	17846	·3· HONÓNOL	Iehudah	Occidentalis
26	Sogdiana	Cralpir.			·2· 3620		·10· LAVÁVOTH	Gad.	Austr. dextr.
27	Lydia	Doánzin.			3 4230.		·9· ZARZILG	Nephthalim	Orien. dextr.

28.	Caspis	LEXARPH		Ordo 10. ZAX	1. 8880.	11727	·11· ZINGGEN	Zabulon.	Occ. dextra
29.	Germania	COMANAN			2. 1230		7 ALPÚDUS	Isacaraah	Occi. Sinist.
30.	Trenam	TABITOM			3 1617.		9 ZARZILG	Nephthalim	Orien. dextra

31.	Bithynia	Molpand		Ordo 11. ICH	1. 3472	15942	·10· LAVÁVOTH	Gad	Austr. dextra
32..	Græcia	Vsnárda			2. 7236.		6. ZURCHOL	Simeon	Austr. Sinistra
33.	Licia	Ponödol			·3· 5234.		·3· HONÓNOL	Iehudah.	Occidentalis

34.	Onigap	Tapamal		Ordo 12. LOE	·1· 2658	13821.	·6· ZURCHOL	Simeon	Austr. Sinis.
35.	India maior	Gedöons			·2· 7772		8 CADAÁMP	Beniamin	Aqlon. sinist.
36.	Orcheny	Ambriol			3 3391.		·2· ZÍRACAH	Ruben.	Australis.

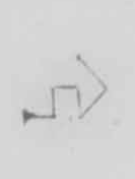
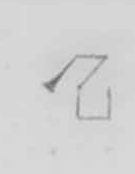
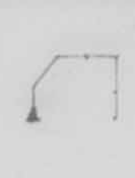
37.	Achaia	Gecaond		Ordo 13. ZIM	1 8111	15684.	10. LAVÁVOTH	Gad.	Austr. dext.
38.	Armenia	Lapärin			2 3360		·1· ÓLPAGED	Dan	Orientalis.
39.	Cilicia Nemrodiana.	Docepax			·3· 4213.		7. ALPÚDUS	Isacaraah	Occi. Sinist.

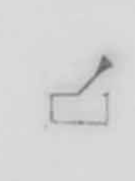
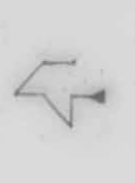
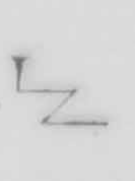
40.	Paphlagonia	Tedöond		Ordo. 14. VTA.	·1· 2673.	20139	5. GEBÁBAL	Asseir	Orien. Sinis.
41.	Phasiana	Viiipos			2. 9236.		·7· ALPÚDUS	Isacaraah	Occi. Sinist.
42	Chaldei	Oöänamb.			·3· 8230.		·12· ARFÁOLG	Ephraim	Aqlo. Dext.

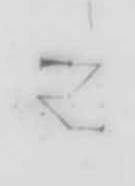
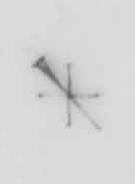
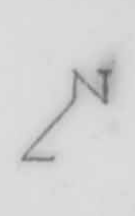
43	Itergi	Tabändo		Ordo 15. OXO.	·1· 1367.	4620	9. ZARZILG	Nephthalim	Orien. dext.
44	Macedonia	Nociäbi			·2· 1367		10. LAVÁVOTH	Gad.	Austr. dex.
45.	Garamantica	Tastoxo			·3· 1886.		12. ARFÁOLG	Ephraim	Aqlo. dextra

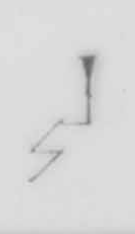
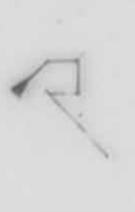
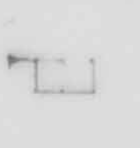
46.	Sauromatica	Cucarpt.		Ordo 16. LEA	·1· 9920.	28390.	2. ZÍRACAH	Ruben.	Australis
47.	Æthiopia	Lauacon.			2. 9230.		3. HONÓNOL	Iehudah.	Occidentalis
48	Fiacim	Sochial			·3· 9240.		12. ARFÁOLG	Ephraim	Aquilo. dextra

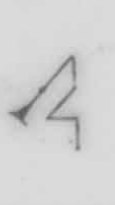
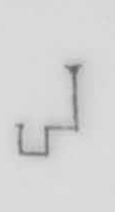
49.	Colchica	Sigmorf		Ordo. 17. TAN	1. 7623	17389	2 ZÍRACAH	Ruben.	Australis
50.	Cireniaca	Aydropt			2. 7132		1. ÓLPAGED	Dan.	Orientalis
51	Nasamonia	Tocärzi			·3· 2634.		·9· ZARZILG	Nephthalim	Orien. dextr.

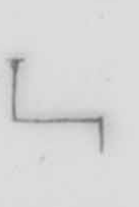
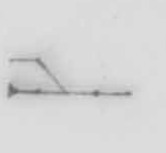
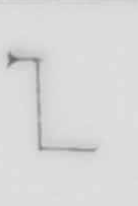
52.	Carthago	Nabaömi		Ordo 18.° ZEN	1. 2346.	19311	5. GEBÁBAL	Asseir	Orien. Sinis.
53.	COXLANT	ZAFĀSAI.			2. 7689		7. ALPÚDUS	Isacaraáh	Occid. Sinist.
54.	Idumea	Valpamb			3. 9276		12. ARFÁOLG	Ephraim	Aqⁱlon. dext.

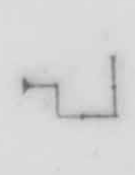
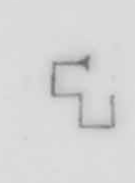
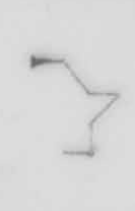
55.	Parstavia	Torzoxi		Ordo 19.° POP.	1. 6236.	15356.	12 ARFÁOLG	Ephraim	Aqⁱlon. dext.
56	Celtica	Abaiond			2 6732		8 CADAÁMP.	Beniamin	Aqⁱlon. Sinist.
57	Vinsan	Omägrap.			3. 2388.		11. ZINGGEN	Zabulon	Occid. dext.

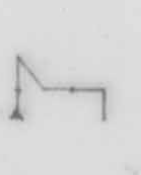
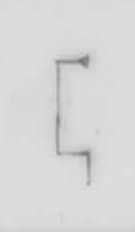
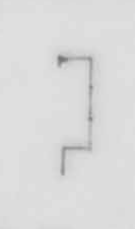
58.	Tolpam.	Zildron		Ordo. 20.° CHR.	1. 3626	14889	5. GEBÁBAL	Asseir	Orien. Sinis.
59.	Carcedonia	Parziba			2. 7629		3. HONÓNOL	Iehudah.	Occidentalis
60.	Italia	Totöcan			3. 3634.		7. ALPUDUS	Isacaraáh	Occid. Sinis.

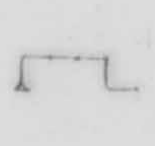
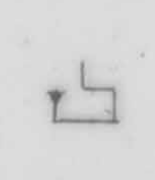
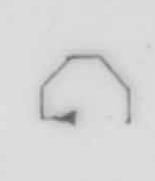
61.	Brytania	Chirspa		Ordo 21.° ASP.	1. 5536	16829	12. ARFÁOLG	Ephraim	Aqⁱlon. dext.
62.	Phenices	Toantom.			2. 5635		8. CADAÁMP	Beniamin	Aqⁱlon. Sinist.
63.	Comaginen	Vixpadalg.			3. 5658		6. ZURCHOL	Simeon	Austr. Sinist.

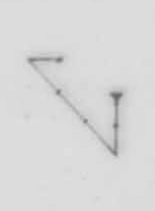
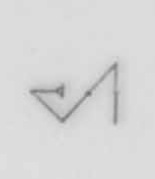
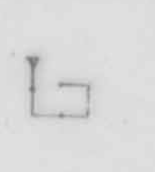
64.	Apulia	Ozidaïa		Ordo 22.° LIN.	1. 2232.	6925.	12. ARFÁOLG	Ephraim	Aquilon. dex.
65.	Marmarica	PARÁOAN			2. 2326.		1. ÓLPAGED	Dan.	Orientalis.
66.	Concava Syria	Calzirgdo			3 2367.		12. ARFÁOLG	Ephraim	Aqⁱlon. dextra.

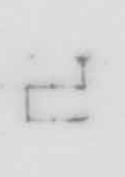
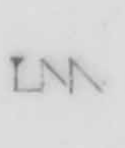
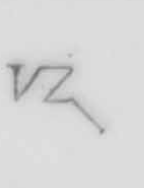
67.	Gebal.	Ronoamb		Ordo 23.° TOR.	1. 7320.	21915.	4. ZARNÁAH	Manasse	Aqⁱlonaris.
68.	Elam.	Onizimp			2. 7262		10. LAVÁVOTH	Gad.	Austr. dextr.
69.	Idumia	Zaxanin			3. 7333.		11. ZINGGEN	Zabulon.	Occid. dextr.

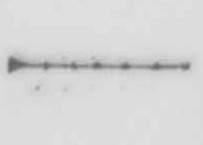
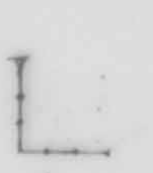
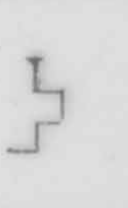
70.	Media	Orcamir		Ordo 24.° NIA.	1. 8200.	24796	4: ZARNÁAH	Manasse	Aqⁱlonaris
71.	Arriana	Chialps			2. 8360.		10. LAVÁVOTH	Gad.	Austr. dext.
72.	Chaldea	Soágeel.			3. 8236.		11. ZINGGEN	Zabulon.	Occid. dex.

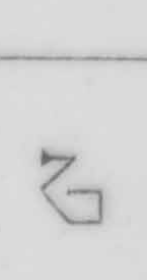
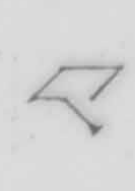
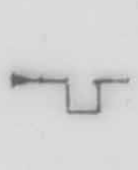
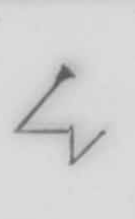
73.	Serici populi	Mirzind.		Ordo 25.° VTI.	1. 5632.	18201.	4. ZARNÁAH	Manasse	Aqⁱlonaris.
74.	Persia	Obuäors			2. 6333.		2. ZIRACAH	Ruben.	Australis.
75.	Gongatha.	Ranglam			3. 6236.		12. ARFAOLG	Ephraim.	Aqⁱlon. dext.

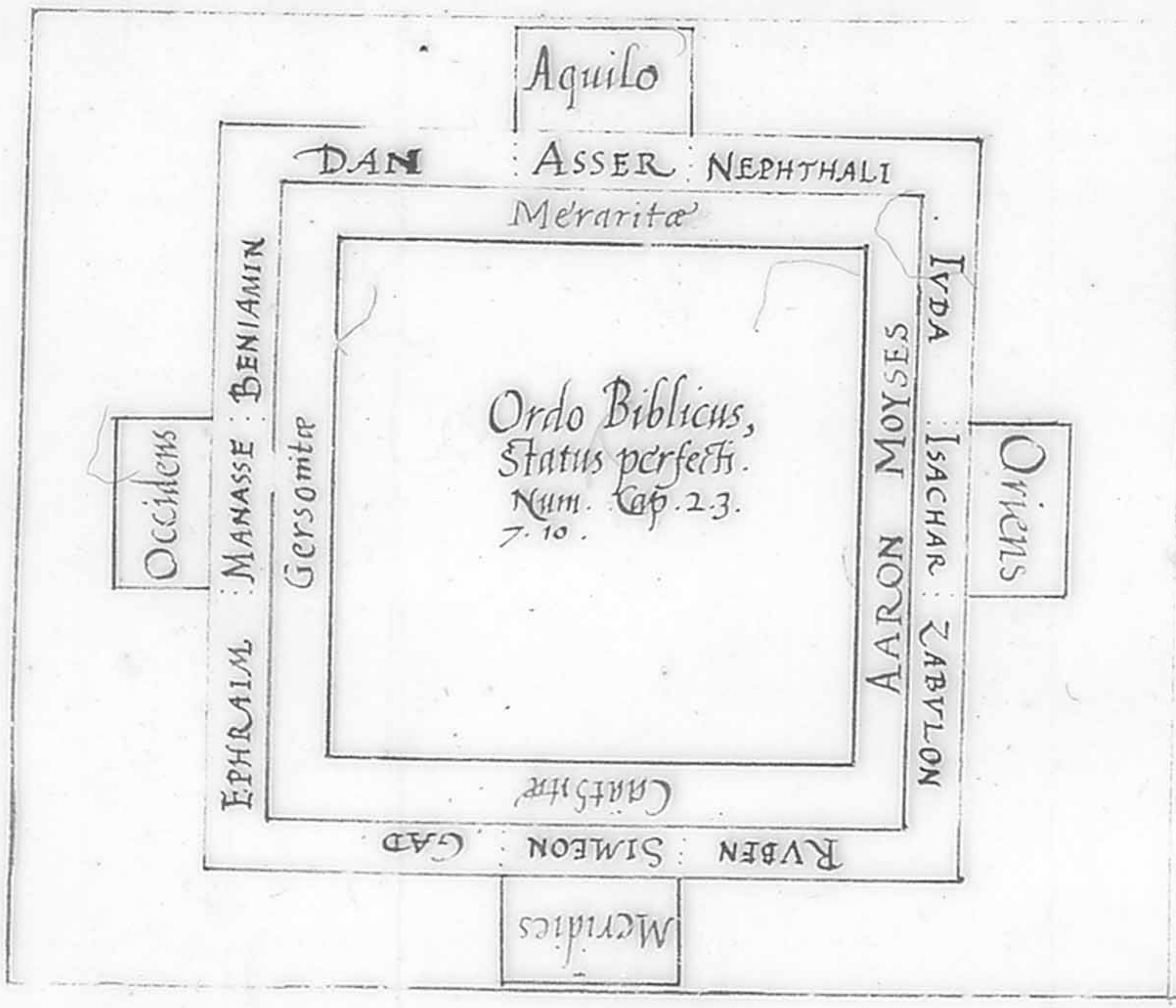
76.	Gorsin	Pophand		Ordo 26.° DES.	1. 9232.	18489.	12. ARFÁOLG	Ephraim	Aqⁱlon. dext.
77.	Hispania	Nigrána			2. 3620.		8. CADAÁMP.	Beniamin	Aqⁱlon. Sinist.
78.	Pamphilia.	Bazchimkim.			3. 5637.		12. ARFÁOLG.	Ephraim	Aqⁱlon. dext.

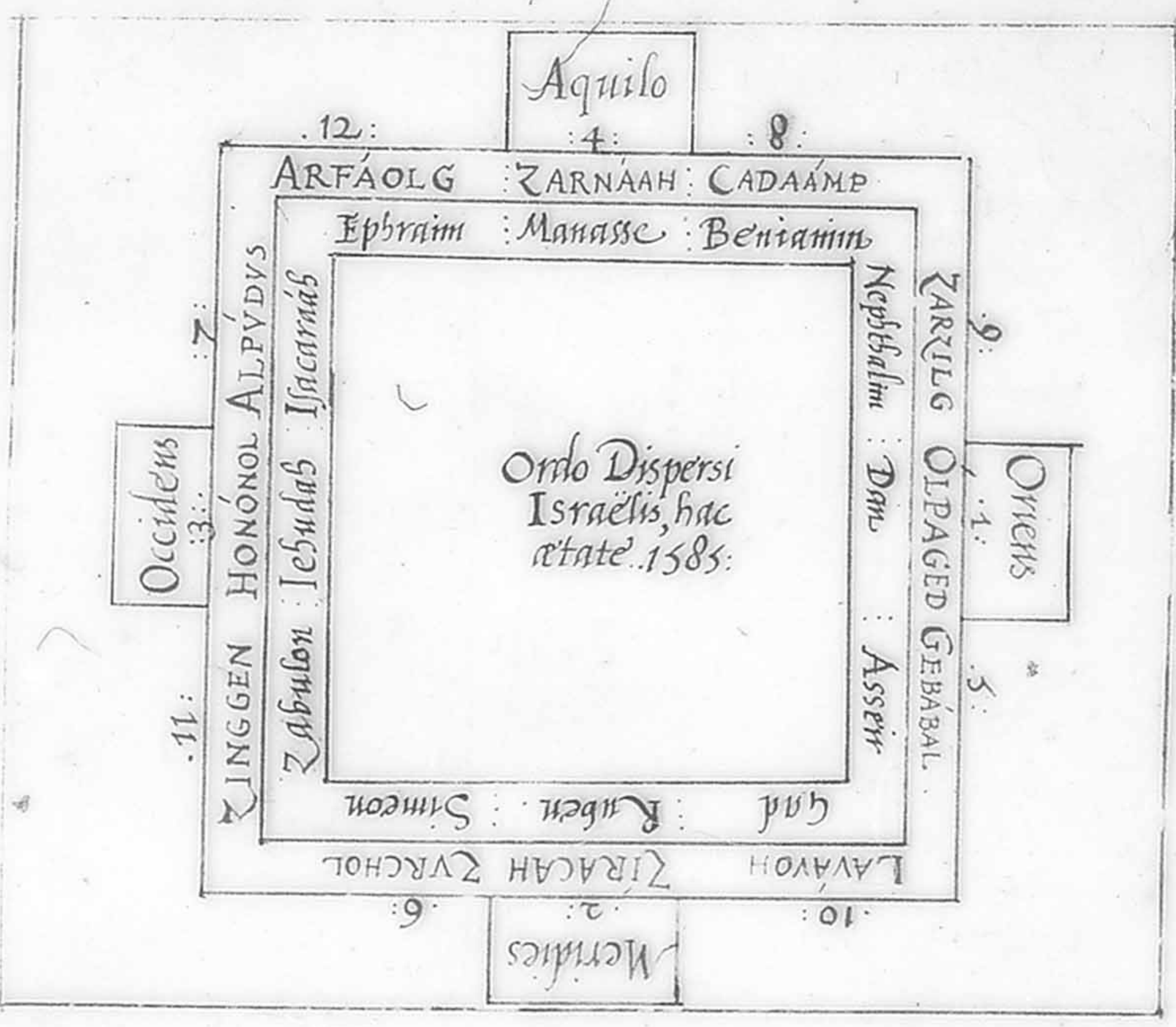
79.	Oacidi	Saziämi		Ordo 27.° ZAA.	1. 7220.	22043	2. ZÍRACAH	Ruben.	Australis.
80.	Babylon	Mathula			2. 7560.		4. ZARNÁAH	Manasse	Aqⁱlonaris.
81.	Median	Orpämb			3. 7263.		5. GEBÁBAL	Asseir.	Orient. Sinis.

82.	Idumian	Labnixp		Ordo. 28.° BAG	1. 2630.	18066.	10. LAVÁVOTH	Gad	Aust. dex.
83.	Foelix Arabia	Focisni.			2. 7236.		9. ZARZILG	Nephthalim	Orient. dextr.
84	Metagonitidim	Oxlöpar.			3. 8200.		6. ZURCHOL	Simeon.	Austr. Sinist.

85.	Assyria.	Vastrim.		Ordo 29.° RII	1. 9632.	21503	3. HONÓNOL	Iehudah	Occidentalis
86.	Affrica	Odräxti			2. 4236.		4. ZARNÁAH	Manasse	Aquilonaris
87.	Bactriani	Gomziam			3 7635.		12. ARFÁOLG	Ephraim	Aqⁱlon. dextr.

Nonaginta et vnius partium Series Continua.	Partiũ Terræ Nomina, ab hominibus imposita.	Partiũ Terræ Nomina, Diuinitus imposita	Diuinæ Impositionis Characteres Symmetrici	Bonorũ Principũ Aëreorũ Ordines Sphærici.	Bonorũ Ministrorũ in Vltimo Ordine Quadripartitus Numerus.	Bonorũ Ministrorũ in Vltimo Ordine Quadripartitorũ, Numerus Totalis	Angeli Reges, Aëreorũ Ordinum et 12 Tribuum Præsides	Tribus Populi Israelitici in Dispersione.	Plagæ Mundi, Tribubus Dispersis assignatæ.
88.	Afnan	Taoägla		Ordo 30.° TEX.	1. 4632.	27532.	12. ARFÁOLG	Ephraim	Aqⁱlon. dextra
89.	Phrygia	Gemnimb			2. 9636.		4. ZARNÁAH	Manasse.	Aquilonaris
90.	Creta	Advorpt			3. 7632.		3. HONÓNOL	Iehudah.	Occidentalis
91.	Mauritania	Dozinal.			4. 5632		6. ZURCHOL	Simeon	Austr. Sinist.


Ordo Biblicus, Status perfecti. Num. Cap. 2. 3. 7. 10.


Ordo Dispersi Israëlis, hac ætate. 1585:

In septenarijs totus Mundus circumagitur omnium quæ et viua gignuntur, et quæ nascuntur. Septem quibus sunt (quorum est maxima potentia) Primogeniti Angelorum Principes. &c. Clemens Alex. Strom. lib. 6.

BRITISH MUSEUM

De HEPTARCHIA MYSTICA, Diuinis ipsius Creationis, Statutis legibus, Collectaneorum Liber primus.

Cap. 1.

Of the Title, and generall Contents of this boke, some nedefull Testimonies

Beware of wavering: Blot owte suspition of vs; for we are good Creatures that haue Raigned, do Raigne, and shall Raigne for euer. All our Mysteries shalbe knowen vnto you. &c

Behold, these things and theyr Mysteries, shalbe knowen vnto you: Excluding, the Secret of him, that Raigneth for euer [the voyce of a multitude answered singing] whose Name is great for euer.

Open your eyes, and you shall see from the highest to the lowest. The peace of God be vppon you.

Nota. A lib° Creationis. 1. Principes loquebatur magnalia Dei: Secundo, Reges magnifica sua faciunt.

Venite, Gradatim repetamus Opera Dei: &c

Vnus est Deus, et vnum est opus eius.

A Note: Very many came vppon the conuex superficies of the Transparent Globe, and sayd,

Parati sumus seruire Deo nostro.

This work shall haue relation to tyme present, and present vse. To Mysteries far exceding it: And finally to a purpose that is Mysticall: wherein the Maiestie and Name of God, shall and may, in, of force, must appeare with the Apparition of his Numbers, and Mesures, yet vnknowen of. Dixi.

A Note: As Michael and Uriel, at the begynning of these reuealed mysteries, were present, and gaue Authoritie to Carmara, to order the whole Heptarchicall Revelation; So, at the conclusion, they appeared agayn and Raphael with them; and Michael concluded the second boke of this particular Revelation Heptarchicall, with these words following.

Mercifull is our God, and Glorious is his Name: which chaseth his Creatures, according to his owne secret Judgment. This Art is the first part of a Threefold Art, joyning Man (with the Knowledge of the World, the Gouernment of his Creatures, and the Sight of his Maiestie) vnto him: (Co: [illegible] vnto him.) which is Strength, Medicine, and Mercy to those that feare him. Amen.

Thow hast a work of three proportions in Esse: of Seuen in forme, which is of it self diuided by a Number Septenarie: Of the Course, estate, and determination of things Above, things Next, and things Below. which, of it self, is pure, perfect, and without blemish. &c

O God, how easy is this first vnderstanding: Thou hast hitherto perfectly, plainly, and absolutely, Not only the Condition, dignitie, and estate of All things that God hath framed: But also, withall, Thow art [illegible] the most perfect forme [illegible] of them. &c

...b. 16. the last promis... the secret words.
Carmara eodem tempore.
...mara ...b. 17.
Carmara Nouemb. 19.
...el ...b. 19.
Carmara ...b. 21. in Appendix of second boke
...mara ...b. 21

King Carmara Nouemb. 17.

Euen as God is iust, his Judgments true, his Mercies vnspeakable: So are we the true Messengers of God, and our words are true in his Mercies for euer. Glory, o Glory be to thee, O most high God.

Now you know the world, and the doings vppon Earth. Now we shew vnto you the Lower world. The Gouernors that work and Rule vnder God. By whome you may haue power, to work such things, as shalbe to Gods Glory, profit of thy Countrey, and the knowledge of his Creatures. We proceede to One God, one knowledge, one Operation. Venite filiae

Michael Aprilis 29. 1582.

Behold these Tables (wherein be theyr Names, that work vnder God vppon earth: Not of the wicked, but of the Angels of Light.

49.

The whole Gouernment doth consist in the handes of 49 (in God his power, strength, Mercy, and Justice) whose Names are here conteyned: excellent, and precious. Mark these Tables: Mark them, Record them to thy Comfort. This is the first knowledge. Here shall you haue wisdome. Halleluyah. Mighty and Omnipotent art thow, o God, God, God Amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glory be amongst vs, for euer. — Amen.

Vriel.

The Fountayne of Wisdome is opened. Nature shalbe knowen. Earth with her secrets disclosed. The Elements with their powers iudged. Behold, I teach: There are 49 Angels glorious and excellent: appointed for the Gouernment of all earthly Actions: which 49 do work and dispose the will of the Creator: Limited from the begynning, in strength power and glory. These shalbe Subiect vnto you. In the Name and by Inuocating vppon the Name of God: who doth Lighten, dispose and comfort you. &c

Vriel Aprilis 29 A° 1582.

What doth the heaven behold, or the Earth conteyne, that is not, or may be framed, formed and made by these? What learning grounded vppon wisdome, with the excellencie in Nature, cannot they manifest?

King Carmara Nouemb. 19 of King Bobogel his princely Ministers.

One in heaven they know:
One, and all, in Man they know:
One, and all in earth they know.

Measure them by a parte (my meaning is, by these two) Let God be glorified: his Name praysed, his Creation well taken: and his Creatures well vsed.

Vriel. Maij 4° 1583.

He that standeth in the myddst of the Globe signifieth Nature: wherevppon, in the first point, is the vse and practise of this work: That is to saye, concerning the first part, for it is [illegible]: The boke conteyneth

The

+ of John Dee the principall, and in maner peculier Interest, to receiue the Doctrine Heptarchicall.

Three kinds of knowledges
The knowledge of God truly
The Number and doings of the Angells perfectly
The begynning and ending of Nature Substantially

Cap. 2. +

...1582. ...l. Nouemb.
...chael
...the same ...b. 16.
Hagonel ...b. 16.
...m, eodem ...pore.
Bornogo ...b. 16.
Befafes ...ld.
...mara ...Nouemb.

Ultima est hec [illegible], quae tibi reuelata erit.

The Mysteries of God haue a tyme. And behold, Thow art prefixed for that tyme.

The Sonnes of Men [of Light], and their Sonnes, are Subiect vnto my commandement: This is a Mysterie. I haue spoken of it: Note it therwith: They are my Seruants. By them, Thow shalt work Marvailes.

There are kings false, and divers, whose powers, as I haue subuerted and destroyed, So shalt Thow.

The Second Assembly were the Gouernors of the earth: whose Glory, (if they be good) the weapons we haue taught thee will augment; And, Consequently, (if they be euill) prevent.

I am Bornogo. This is my Seale. This my true Character. What thow desirest in me, shalbe fulfilled. Glory to God.

Behold, Behold, lo behold my mighty power consisteth in this. Learn wisdome by my words. This is wrought for thy tradition What I instruct thee from God. Loke vnto thy charge truly: Thow art of dignity. Thow shalt be rewarded. But as blessed God truly: The blessing, that God giueth me; I will bestow vppon thee, by permission. O how mighty is our God, which walketh on the waters, which stalleth me with his name, whose Glory is without end. Thow hast written me, but yet dost not know me. Vse me in the Name of God: I shall at the tyme appointed, be redy. I will Manifest the works of the Earth: And the Miracles of the depe, shalbe knowen.

Behold, thow desirest, and art forthwith desyred. I am the disposer of things and the Composer of Gods Medicines. Thow desirest to be comforted and strengthened in thy labors: I myself be vnto thee the Strength of God. What I say is not of my self. Neither that which is sayd to me, is of them self: but it is sayde of him which liueth for euer. These Mysteries hath God lately, and of his great Mercyes granted vnto the. I haue answered thy doubting mynde: Thow shalt be glutted, yea filled: yea thow shalt swell and be puffed vp with the perfect knowledge of Gods mysteries in his Mercies.

Abrisa

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* Annael gaue me that commandement A° 1583 in the presence of [illegible] all these Actions.
King Carmara. die 19 Nouemb.

Thy thinking. Be faithfull of Mercy: God shall enlarge thee: But wrath: It was the first and the greatest Commandement I had by him, and I gyue by him, which raigneth and liueth for euer.

I haue serued thee perfectly: Behold I teach thee againe. O how merueilous is God, that revealeth his great Secrets to flesh and blood. Thow hast 42 letters. The Table last conteyneth so many &c.

King Carmara eodem temp.

When Thow wilt work for any thing appertayning to the estate of a good King, Thow must first call vppon him, which is the Prince. Secondly the Ministers of his power, are six. &c

In Outward sight, my words are true: I speak vnto the vse of outward [illegible]. The first, that I spake of, or Manifested yesterday: Had I not, And shewed I not, which had the gouernment of Princes? So as it is a Mysterie to a farder matter, So is it a purpose to a present vse. Thus it rules worldly princes: How much more shall it work, with the princes of Creation? Thow desirest vse: I teach vse. And yet the Art is to the farder vnderstanding of all Creatures, that are past, present or yet to come. Fruite hath farder vertue, than only in the eating: Gold the farder Condition, greatest and greatly, then in making, or common vse. Kings there are in Nature, with Nature, and aboue Nature. These are dignified. &c

King Carmara eodem tempore.

The King

Last of all the Ring, which was appointed thee, with the Lamyne comprehending the forme of thy owne Name: which is to be made in perfect Gold: as is afore sayde.

King Carmara eodem tempore.

Thow shalt be comforted: But respect the world to come, wherevnto thow art predestinated: and for what ende: And that in what tyme. Serue God truly. Serve him iustly. Great care is to be taken with those that meddle with Princes affaires. Much more with those that meddle with whome; Thow shalt meddle, or vse any Consideration with whome; Thow shalt be [illegible] from destruction, [illegible]: But God hath shadowed thee, from destruction, [illegible]: But God preserueth the faithfull, and shadoweth the iust, with a shield of honor. None shall enter into the knowledge of these Mysteries with thee, but this worker. The estate with the Princes (now raigning) shall shortly be amended: Her fauor increaseth with the good will of diuerse, that are now deceyved. The Lands shall shortly be thy Friendship: and thow shalt do wonderfull and many benefits (to the Augmenting of Gods glory) for thy Country. Finally, God doth enriche thee with knowledge. He of him self hath giuen the vnderstanding of these worldly benefits. He is merueylous. And with this good Counsell I haue done, we will

King Carmara eodem tempore.

forgett

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forgett thee. God doth blesse you both: whose mercy, goodnes, and grace, I commende vnto you. I haue sayde.

Dee, Dee, Dee, At length, but not to late.

A Note: King Bobogel sayd these of me, alluding to my mysteries, as the mynisters vnder him made shew of.

...armara ...b. 20.

Lo, thus thow seest the glory of Gods Creatures: whome thow mayst vse, with the consideration of the day, their King, their Prince, and his Character. The King & Prince gouern for the whole day: the rest according to the six partes of the day. Vse them to thy glory, prayse and honor of him, which created them, to the laude & prayse of his Maiestie.

Bynepor ...Nouemb.

Write this reuerently. Note it with Submission. What I speak hath not ben reuealed: no not in these last tymes of the second last world. &c Thow shalt work marvaylous marvaylously by my workmanship in the highest.

Bnaspol ...Nouemb.

Vnto my Prince (my Subiect) are delivered the keyes of the Mysteries of the Earth: All these are Angels that gouern vnder him: These vse them; they are, & shalbe, at thy Commandement.

Bnaspen ...Nouemb.

By me, Thow shalt cast out the power of wicked Spirits. By me, Thow shalt knowe the doings & practises of euill men, And more, than may be spoken, or vttered to man.

Carmara Nouemb.

O quanta est hominis infirmitas et corruptio, qui Angelis, vel suis bonis, fidem autem Deo non habet? Omnia Mundana fracta, mundi corruptione in se habent. Deus meus, Deus meus, Deus meus, ille meus, Verus cum Verbis suis Angelis, eius seruientibus, semper verus est.

Vide quid dic. Dixi: et quod dixi, Obumbratum est veritate, iustitia et perfectione.

Ecce — a holding vp the mett rod.
Hic — a pointing to the ende of the rod.
per hoc — a — pointing to the myddle of it.

Et a mensura fine, nos, nramus mensura hi potestate. Anesime

Quid dic? Obscurum enim nihil est, quod per illum recepisti

...ptacle.

One thing is yet wanting: a conuenient Receptacle. &c There is yet wanting a stone. &c One there is most excellent: hid in the Secret of the depth &c in the vttermost part of the Roman possession. &c

Carmara ...b. 21.

Lo, the mighty hand of God, is vppon thee. &c

Thow shalt [illegible] it, with it, with Kings, and with all Creatures of the world: whose beawtie (in vertue) shall be more worth then the kingdomes of the earth. &c Go forward it, and take it vp [illegible]. Let no mortall hand touch it, but thy own

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A° 1583 May 5.
Δ. Cuius nomen est [illegible] filiorum Lucis: et primus in [illegible] Carmara Regis.
Raphaël Martij 26. A° 1583.

The Character must haue the names of the four Angels (written in the midst of Sigillum Æmeth) grauen vppon the other side in a Circle. In the middst whereof must the stone be (which was also brought) Wherein, Thow shalt at all tymes behold, (privately to thy self) the state of Gods people, through the whole earth.

Go, and thow shalt receiue. [illegible] shall see. But wonders and the eyes shalbe fully opened. One thing which is the ground & element of thy desyre, is allredy performed &c Out of Seuen, Thow hast bin instructed (of the lesser part) most perfectly.

All these before spoken of are Subiect to the Call. &c

Of friendship, at any tyme, thow mayst [illegible] them: and know what thow wilt.

Euery one (to be short) shall at all tymes and seasons shew the Direction in any thing &c

One thing I answer thee, for all offices: Thow hast in Subiection all offices. Vse them when it pleaseth thee, and as thy Instruction hath bin.

Vriel Aprilis 23. A° 1583.

The Lord sayeth, I haue hardened the hart of one of them. yea I haue hardened him, as the flynt, and burnt him together with the asshes of a Cedar. To the intent he may be perfectly iust in my work: and great in the Strength of my Glory. Neither shall his mynde consent but to the wretchednes of Iniquity. for, from Iniquity I haue chosen him to be a first Earthly witnes of my Dignitie.

Michael his manner of apparition

Δ Vriel came in agayne, and an other with him, and iointly they two sayde together, Glorify God for euer: And note Vriel stode by, and the other sat downe in the chayre with a sword in the right hand. All his hed glistered like the Sonne: the heare of his hed was long. He had wings: and all his lower partes semed to be with fethers. He had a robe ouer his body, and a band of gold in his left hand. He sayd:

We are blessed from the begynning
and blessed be the Name of God for euer.

Michael Martij 11. A° 1582.

Δ An innumerable Company of Angels were about him. And Vriel did leane on the square table by. He that sat in the Chayre, sayde then:

Go forward. God hath blessed thee
I will be thy Gyde.
Thow shalt attayn vnto thy seeking.
The world begyns with thy Doings
Prayse God.
The Angels vnder my power, shalbe at thy Commaundement.

BRITISH MUSEUM

Thow

Thow shalt see me.
I wilbe seen of the
And I will direct thy living and Conuersation.
Put vp thy penne.

...hael ...tij 14.

Δ Now Michael thrust out his right arme, with the Sworde: And bad the Skryer to loke. Then the Sword did seme to cleave in two: And a great fyre flamed out of it vehemently. Then he toke a Ring out of the flame of the Sworde: and gaue it to Vriel: and sayde, The strength of God is vnspeakable. Praysed be God for euer, and euer: Δ Then Vriel did make cursy to him.

...e Ring

Mic. — After this sort must thy ring be: Note it. &c

I will reueale the this Ring: which was neuer reuealed since the death of Salomon: with whome I was present. I was present with him, in strength, and mercy. Lo this it is. This it is, wherewith, All Miracles and diuine works and wonders were wrought by SALOMON. This it is which I haue reuealed vnto thee. This it is, which Philosophie dreameth of. This it is which the Angels skarse know. This it is: and blessed be his name: yea his name be blessed for euer. &c

Δ Then he layd the Ring down vppon the Table: and sayd Note. Δ I noted the maner of the Ring in all pointes. Δ After that he threw the Ring down vppon the Table and it semed to fall through the Table.

Michael — So shall it do at thy Commandement.

...ig to be without ...ing

Without this, Thow shalt do Nothing.

Blessed be his Name, that compasseth all things. Wonders are in him, and his Name is Wonderfull.

His Name worketh wonders, from Generation, to Generation:

...illum ...meth.

Mic. — Note. — Δ Then he brought in the Seale, which he shewed the other day: and opened the Sword: and bad the Skryer, Reade: and he red EMETH — Δ — Then the Sworde closed vp againe: and Michael sayde — This I do Open vnto thee: because, Thow marvaylest at Sigillum Dei, This is the Name of the Seale: which be blessed for euer. This is the Seale self. This is holy: This is pure: This is for euer. Amen.

...hael ...tij 15. ...582.

As Truely, as I was with Salomon, So truely will I be with thee. &c I was with Salomon, in all his works, and wonders.

Vse me, in the Name of God, for all occasions.

Cap. 3.

Some Remembrances of the furniture and Circumstances necessary in the Exercise Heptarchicall.

First cast thy eye vnto the Generall Prince, Gouernor or Angell that is principall in this world. Then place my name whome thow hast allready: Then the Name of him, that was shewed thee yesterday with the short rod: Then the power, with the rest of his six present Ministers. With these thow shalt work to a good ende. All the rest thow mayst vse to Gods glory: for euery one of them, shall minister to thy Necessities.

King Carmara in the presence of Michael, A° 1582 Nouemb. 17
The Table.

Moreouer when thow workest, thy fete must be placed vppon these Tables, which thow hast written last, comprehending 42 letters and Names. But with this Consideration: that the first Character which is the first of the 7, in the former boke, be placed vppon the top of the Table; which thow hast, and art, and shalt be commanded to haue, and vse.

ring

Last of all the Ryng: which was appointed thee: with the Lamyne comprehending the forme of thy owne name: which is to be made in perfect Gold: as is afore sayde.

Euen as God is Just, his Judgments true, his Mercies vnspeakable: So are we the True Messengers of God, And our words are true in his Mercy for euer. Glory, o Glory, be to thee, o most high God.

King Carmara Nouemb. 20.

Lo thus thow seest the glory of Gods Creatures: whome thow mayst vse, with the Consideration of the day, their King, their Prince and his Character. The King and Prince gouern for the whole day. The rest according to the six partes of the day. Vse them to the glory, prayse, & honor of him, which created them, to the laude & prayse of his Maiestie.

K. Carmara Nouemb. 4

The Characters of the Kings are in the Globe; And of the Princes, in the Heptagonon.

Prince Hagonel Nouemb 16.

The Sonnes of Men, [of Light] and their Sonnes, are Subiect vnto my Commandement. This is a mysterie. I haue spoken of it. Note it therwith: They are my Seruants. By them, thow shalt work marvailes. My tyme is yet to come. The Operation of the earth is Subiect to my power. And I am the first of the Seuen. My Seal is called Barees: and here it is.

K. Hagonel eodem tempore. 1.

In his Name, with my Name, by my Character, & the rest of my Ministers, are these things brought to passe: These that by them are vexed, enchanted, diseased, & blasphemed. And

finally

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finally all those that vse Nature with abuse: and dishonor him which raigneth for euer.

2 The Second Assembly were the Gouernors of the earth: whose Glory (if they be good) the weapons which we haue taught thee will augment: And Consequently (if they be euill) will preuent.

3. The Third Assembly are those, which taste of Gods Mysteries, and drink of the Juyce of Nature: whose myndes are diuided: Some with eyes looking towards Heaven: The rest to the Center of the earth: [illegible] non Gloria, nec Veritas, nec Bonum est.

This is wrought (I say) it is wrought for thy vnderstanding, by the Seuen of the Seven; which were the Sonnes of Sonnes of [illegible] whose Names thow hast written, and Recorded to Gods glory.

Note Befafes his [illegible] but the [illegible] is vnder Bnaspol, & his [illegible] is Blisdon. [illegible] Mystery of [illegible] for Blisdon [illegible] be folowed to be [illegible] Bnaspol. A° 1583 May [illegible] the Making of [illegible] and golden lamyne

Mark this: All Spirits inhabiting, within the Earth: whose their habitation is of force, not of Right: (Except the Myddst of my self, which I know not) are Subiect to the Power here [pointing to his Seale] with this you shall gouern: with this you shall bynde: with this (in his name which raigneth) you shall destroy or entrappe.

Carmara Nouemb. 17

When thow wilt work for any thing appertayning vnto the estate of a good King, Thow must call vppon him, which is thy Prince. Secondly the Ministers of his Power are six: whose Names conteyn 7 letters apece. As thy Tables do manifest. By whome in generalty, or by any one of them in particularitie: Thow shalt work for any Intent or purpose. As concerning the letters, particularly they do concerne, the Names of 42. which 42, in generall or One of them, do and can work the destruction, hindrance or Annoyance, of the estate, Condition, or degree as well for body as gouernment, of any wicked, or euill living Prince. &c

Carmara 17. Nouemb.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum Ministris: Venito (inquam) Venito cum Satellitibus tuis, [illegible].

[Δ This I Note for the form of Calling.]

Bobogel, to be cald king

Veni Princeps 7 principum, qui sunt Aquarum Principes: Ego sum Rex potens et mirabilis in Aquis; cuius potestas est aquarum vsceribus.

eodem. 4.

Venito, Veni (inquam) Adesto. Veni Rex. O Rex, Rex Rex Aquarum.

Venito — Venito (inquam) Magna est tua, Maior autem mea potestas.

eodem 4.

Vitae dedit Deus omnibus Creaturis: Venito: Veni Ignis: Veni Vitae mortalium (inquam) Venito. Adesto cum. Regnat Deus. O Venite. [illegible]

Regnat

K. Carmara's [illegible]
K. Car. de Bobogel. eodem tempore.
K. Car. 21 Nouemb.

Regnat, et est Vita viuentium.
Venite, vbi, nulla quies sed Stridor dentium
Venite vos, qui sub mea estis potestate

Behold, euery one of these Princes must haue this peculiar Table.

Vriel Maij 5. A° 1583.

The Character must haue the names of the four Angels written in the Myddst of Sigillum Æmeth grauen vppon the other side, in a circle. In the myddst whereof, must the Stone be; which was also brought. Wherein, thow shalt at all tymes, behold (priuately to thy self) the state of Gods people, through the whole earth.

Vriel 1583 Maij 5.

The 4 fete of the Table, must haue 4 hollow things of Swete wood: wherevppon they must stand. Within the hollownes wherof, the 4 Seales may be kept vnperished. One month is all for the vse therof.

The silk must be of diuerse Colours: the most changeable that can be gotten. for which is hidd so thy the glory of the Seat of God.

Δ The Character or Lamyne for me was noted (A° 1582 Nouemb. 17) that it shold conteyne some token of my name: And now in this accident the True Character of Dignification, I perceyue no peculiar Mark or letters of my Name.

eodem tempore quo supra.

Vriel — The same, in euery corner, conteyneth thy Name — Δ — you meane, there, to be a certayn shadow of Delta — Vriel — Well.

Vriel. Creationis insignia

Δ — What is the vse of the 7 Tables (the Names) and from what ground are they framed, or deriued?

Vriel — They are the ensignes of the Creation: wherewith all things were Created by God: knowen only by their acquayntance, & the maner of their doings.

Vr. eodem tempore.

Δ — Haue I rightly applyed the dayes to the kings? — Vriel — The dayes are rightly applyed to the kings.

Eodem tp. Vr.

Δ — The Characters, and words annexed to the kings named, in the vtter Circumference of the great Circle or Globe: how are they to be vsed?

Vr — They are to be paynted on Swete wood: And so to be holden in thy hand all thow shalt haue cause to vse them.

H. Aprilis 28 1583.

Sigillum Æmeth, is to be set in the Middle of the Table.

H. the first of the 7 Sonnes of Sonnes of Light Aprilis 28. 1583.

Grace, mercy and peace be vnto the Lords Seruants of his flourishing Kingdome. And strong are those in thy Glory, which dost vnderstand the Secret partes of thy Lords workmanship: and that, before the outward vnderstanding of man. Therein is thy power and Magnificence opened vnto man. And which, because thy Diuinitie and Secret power, is here shut vp in numero Ternario, et Quaternario. A quo Principium, et fundamentum omne huius est tui sanctissimi Operis.

For yf

For yf thow (o God) be wonderfull and incomprehensible in thy owne Substance; yt must nedes folow, that thy works, likewise, are likewise, incomprehensible. But Lo, they shall now be knowen, through thy [illegible]: which, heretofore, could scarsly be knowen. Strong is the Influence of thy Supercelestiall power: And mighty is the force of that Name, which determineth all things. Let all power therefore rest in the. Amen.

Δ the Lining out of the Table to K. Bobogel [illegible] name of [illegible] prince [illegible] Nouemb. A° 1582.

Leaue out the Bes of the 7 names of the 7 Kings and 7 Princes And place them in a Table diuided by 12 and 7. The 7 Spaces being vppermost. And then write in the vpper line, the letters of the King, with the letters of the Prince following next after the name. And so of the Six other, and their Princes. And read them on the right hand, from the vpper part to the lowest. And thow shalt finde, then, the Composition of this Table.

Therin, they are all comprehended: sauing certayne letters, which are not to be spoken in this. By reason that the King & Princes do spring from God: And Not God from the King and Princes. which Excellency is comprehended: and is also manifest, in that third and fowrth member.

Number

Round about the sides [of this square Table] is euery letter of the 14 Names, of the 7 Kings and Princes.

Hereafter, shall you perceiue, that the Glory of this Table farre passeth the Glory of the Sonne. All things els that appertayne vnto it, are all redy prescribed by the former Instructions.

God is the begynning of all things, but not after one sort: Nor to euery one alike. But it is Three maner of wayes with his Name

The one, in respect of Dignification
The Second, in respect of Conciliation
The Third, in respect of an ende, and determinate Operation

...prilis 29. 1583.
...gnification

Now Sir, to what ende wold you weare the Character? &c But how do I know? The Character is an Instrument applied onely to Dignification. But there is one Dignification (here) but that which doth prouide, and hath his perfect Composition Centrally, in the Square Number of 3 and 4. The Centre whereof shall be equall to the greatest. Hereby you may gather, Not only to what ende, the Blessed Character (wherewith thow shalt be dignified) is prepared: But also the Nature of all other Characters.

Cap. 4

Conciliation

To the Second — Δ — Conciliation, you meane.
Ml. — The Table is an Instrument of Conciliation. And so are the other 7 Characters, which thou callest by the Name of Tables: Engraved out with the forme of Names: which are proper to every King, and Prince, according to their order.
Note to the last — Δ — As concerning the vse & ordinary operation — Ml. — It onely consisteth in the Mercy of God, & the Characters of those bokes. Use
Set downe the Kings, and their Princes, in a Table, as they [illegible] them: with their letters backwards (excepting their Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. Use

Δ. Note, how it may appere that Butmono is Prince to Bynepor, and Blisdon, prince to King Bnaspol.

Δ. Note
Δ — So, in my Garland or Lamine of Dignification: are all the names of the 7 Kings, and of the 7 Princes, perfectly as in the great Table, (called often tymes ~~[illegible]~~ Mensa fœderis) the Bees, onely, (being the first letter common to them all) kept back, in memory.

De sigillo Æmeth; alias, vocato Sigillo Dei.

Michael — I will shew thee in the mighty hand and strength of God, what his Mysteries are: It is the true Circle of his Æternitie: comprehending all vertue: the Whole and Sacred Trinitie: Oh holy be he: oh Holy be he: oh holy be he.
Δ — [illegible], Amen.
Mich — Now, what wilt thou? — Δ — I wold fayne proceede according to the Matter in hand.
Mich — Divide this outward circle into 40 equall partes: whose greatest numbers are 4. Goe, thou do it presently — Δ I did so. dividing it first into 4; and then every of them, into 10.
Δ — He called one by name Semiel. One came in, and kneled downe, and great fyre came out of his mouth, Michael sayd, To him are the Mysteries of this Table knowen. Michael sayd, Semiel (agayne) and by & by the answered O God thou hast sayde, and thou livest for ever. He Semiel stode vp and flaming fyre came out of his mouth, and than he saide, as followeth.

Michael
1582
Martij 19.

Semiel — Mighty Lord, what wolst thou with the Table?
Michael — It is the will of God, thou fetch them hither.
Sem — I am his Tables. Behold, these are his Tables, Lo where they are.
Δ. There came in 40 white Creatures, all in white Silk long robes; And

they

39

they like Children. And all they, falling on their knees, sayde:
Thou onely, art Holy among the Highest: O God, thy Name be blessed for ever.
Δ — Michael stode vp out of his Chayre: and by & by all his body to be like two great Pillers of Brasse: they as high, as I cold see to the heavens. And by and by, his Sworde was all on fyre: And he stroke or drew his Sword over all these 40. their heds. The Earth quaked. And they 40 fell downe. And Michael Semiel with a thundring voyce: and sayde, Declare the Mysteries of the Living God: our God: of One that liveth for ever.

hael
19.

Sem — I am ready
Δ — Michael stroke over them with his Sword: and they all fell downe and Uriel also, on his knees. And commonly at the striking with the Sworde, flaming fyre, like lightening, did passe with all.
Michael — Note, Here is a Mysterie.
Δ — Then stept furth, One of these 40, from the rest: & opened his brest, which was covered with Sylk, and there appeared a great T all of Gold.
Michael — Note the number — Δ — Over the T, stode the Number of 4 on this fashion $\overset{4}{T}$
Δ — The 40, all, cryed, It liveth, and Multiplieth for ever: Blessed be his Name
Δ — That Creature did shut vp his ~~brest~~ bosome, and vanished away like a fyre.
Michael $\overset{4}{T}$ — Place that, in the first place: It is the Name of God.
Δ — Then there seemed a great Clap of thunder to be:
And so fath: And note that the whole Second boke is Nothing els but the Mysteries most Mediatours of Sigillum Dei: otherwise called Sigillum Æmeth. whereof here I did but lende a little admonishment.
Note further, Almost all, the Third boke, was of the 7 Ensignes of Creation. whereof mention was here before made.
Δ — The Chayre was brought in agayne: and I asked what it ment!
Uriel — This is a Seat of perfection: from which, Things shall be shewed unto thee which thou hast long desyred.
Δ — Then was a square Table brought into the Stone. And I demanded, what that Table betokened.
Uriel — A Mysterie not yet to be knowne. These two shall remayne in this stone, to the sight of all undefyled Creatures.

You must

You must use a swete square Table: Two Cubits square: whereuppon must be set Sigillum Dei: &c. [illegible]

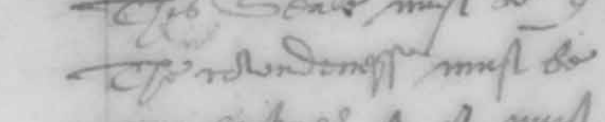
This Seale must not be looked uppon, without great devotion. This Seale is to be made of perfect wax.

This Seale must be 9 ynches square [for diameter]

The rowndenes must be 27 ynches, and somwhat more.

The thicknes of it must be, an ynch and a half quarter

And a figure of a Crosse, must be on the backside of it made thus



The Table is to be made of swete wood: & of two Cubits high, with 4 fete with 4 of the former seales under the 4 fete.

Under the Table did seme to be layd red sylk two yards square. And over the Seale, did seme likewise red silk to be fower square: broader than the Table, hanging down with 4 knopps or tassells, at the 4 corners therof.

Uppon this uppermost red sylk, did seme the stone with the frame, to be set: right over and uppon the principall Seale: saving that the red sylke was betwene the one & the other.

Note. 21. A° 1582. Δ — Then appeared the first Table covered, with a cloth of sylk changeable cullour, Red & grene, with a white cloth under it, all hanging very low.

Caput 4.

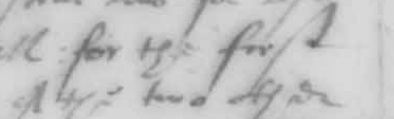
Some Notice of peculiar formes, and attire, wherein, the Kings, Princes and Ministers Heptarchicall appeared. And of some their Actions, and gestures at their apperance &c.

King CARMARA — This King, being called first by Vriel, appeared as a Man very well proportioned: clad in a long purple Robe: and with a triple Crown of Gold on his hed. At his first coming he had 7. like men wayting on him: which afterwards declared them selves to be the 7 Princes Heptarchicall. Vriel delivered unto this King (at his first appearing) a rod or straight little round staff of Gold: divided into three equall distinctions whereof, two were black or blak: and the third bright red. This rod he kept still in his hand. This King onely was the Orderer, or disposer, of all the doctrine, which is termed Heptarchicall: as first, by calling the 7. Princes and after that, the 7 Kings: and by giving instructions for the use and practise of the whole doctrine Heptarchicall for the first purpose, and first thereof to be enioyed by me: of the two other there was onely mention made.

King CARMARA sayd, Ecce signum operis.

There appered these two flags [illegible] on a white flag and a [illegible] standing [illegible] on the other side appered the [illegible] the flag [illegible]

Prince HAGONEL — Note. All the Princes, semed to be men, and to have red Robes, but this Prince, his Robe was shorter than the others. All the Princes had Cerclets of Gold on their heds: not crownes nor Coronets. This Prince held in the palme of his hand, as if it had bene a round ring, with a prick in the middest, somwhat bigger than the middle finger: which he affirmed to be his Seale. And this it is ⊙ Sayd the name of it, to be Barees. All the Princes held up togither, Heptagonon stellare of 7 corners: and it semed to be of copper.



The Sonnes of light and their Sonnes are subiect unto his commandement, and are his Subiects.

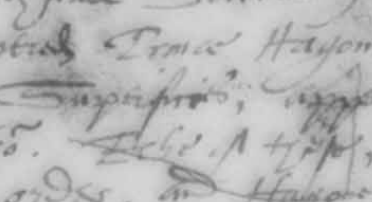
Subiects and servants of Prince Hagonel.

7. Filij lucis	I.	Ih.	Ilr.	Dmal.	Heeoa.	Beigia.	Stimcul.	In Sigillo
7. Filij Filiorum	E.	An.	Aue.	Liba.	Rocle.	Hagonel.	Ilemese.	Æmeth

Filij Lucis. 1582 Aprilis 21 — The 7. Filij lucis, appeared, like 7 yong men, all with bright [illegible] white apparell: with white silk on their hedds, pendant behinde with a wreath above the forehede: all apparelled of one sort. Every one semed to have a metalline Ball in his hand: the first of Gold: the second of silver: the 3 of Copper: the 4th of Tynne: the 5th of Iron; the 6 held betwene his two hands, a round thing of quicksilver. The last had a ball of Lead. The first had on his brest a round table of Gold: and on it written a great I. And the second on his golden table had his name allso written. And they one after another comming forth [illegible] their names uppon their golden tables: [illegible] they made cursy & mounted up to heavenward.

Filij Filiorum — Appeared like 7 little children, like boyes, clad all with purple, with hanging sleves, like preists, or [illegible] gowne sleves: their heds attyred all after the former manner with purple sylk: They had their round tables on their brests: and they semed to be very yong. And on the tables were the letters of their names written. The first had two letters, made in one like of E and L: El. [illegible] to Michael [illegible] called them first & they [illegible] and so mounted up to heavenward.

Prince HAGONEL his 42 Ministers — At the call of King Carmara (in the second [illegible] of the Heptarchicall doctrine) when he sayd Venite, Respiciamus Opera Dei: Appeared Prince Hagonel: and after that, uppon the Globe his Ministers Subiectes, appeared 42: who sayd Parati sumus servire Deo nostro. Eche of these, had somwhat in their hands: and they stode in this order, and Hagonel semed to embrace the [illegible].



One of these semed more grave than the rest: & their robes longer: and had Cerclets of Gold, about their hedds: and held in their hands perfect Crownes of Gold. The second Six had three quarters of Crownes in their hands: The third six had round rodds in their hands: All the rest semed to have balls of Gold: which they tossed from one to another. But at the last, they semed empty round Balls: for they threw them through their hands, as if they were not solid, but empty like a bubble. The first six made cursy to Prince Hagonel. The second six made cursy to the first, & the Third to the Second: And they all, and Prince Hagonel made cursy to King CARMARA. Eche of these uppon the place of their standing, made a Table and every Table had but one letter. The first of the first six did so first, and in his table appeared an O. & so of the rest: But note that the third six rolled downe, & was loath to shew their table: but at length did. The third rew, went of lamenting: being commanded by the Prince All perished in fyre falling into the Globe. The fifth rew did sinck into the Globe, every one in a sundry fyre. The sixth fell with smoke, down into the Globe.

K. Carmara sayd Record how they stode when they were first disposed: but they stode first in one [illegible]: and next they were formed into 7. 9 parts of the greater number and of the lesser 9 parts of the greater I have [illegible] the lesser.

Δ Note. K. Car. There are but 6. Names that are in subiection unto the Prince: The first 7 next him: are those which held the fayre & wonderfull Crownes. The first 7 are called by those names that hold first OES &c.

Δ Note. This diversity of reckoning by 6, and by 7, I cannot yet well reconcile.

```
O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E
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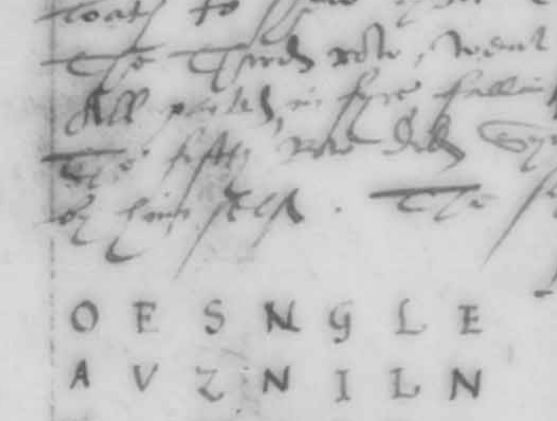
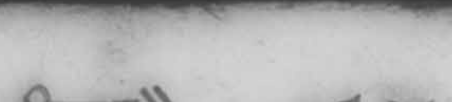
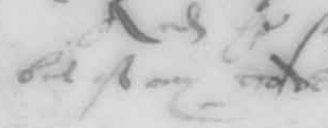




King BOBOGEL — Appeared in a black velvet coat: And his hose close round hose, with velvet upperstocks overlayd with gold lace: On his hed a velvet hatcap: with a black feather in it: with a Cape hanging on one of his shoulders: his purse hanging about his neck: and so put under his girdle: at which there hong a gilt rapier. His beard was long: he had pantofles & slippers. And he sayd, I weare these robes not in respect of my self, but of my government: &c.

Prince BORNOGO — Appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayd, This it is.



Ministers 42: Seven of the Ministers are apparelled like Bobogel the king: sagely and gravely. All the rest are allmost ruffen or ruffianlike. Som are like to us, men and wemen: for in the forepart they semed women; and in the backpart men, by their apparell: And they were the last 7. They daunced, lept, & kissed. They came afterward into a Circle: the Sage & the rest: But the Sage stode all togither. The first of the Sage lift up his hands aloft, and sayd, Faciamus secundum voluntatem Dei: Ille Deus vir, et vere Nobilis et æternus. He plucked up his right fote, and under it appeared an L. & of the rest in like manner, appeared their letters or names.

1. The first 7 went all togither in a flame of fyre, and so sunk down into the Transparent fyry Globe of the new world.
2. The second 7 fell down like drops of mettall.
3. The Third 7. clasp togither, & fell down in a thick smoke
4. The 4th [illegible], togither, and vanished like drops of water.
5. The fifth 7, fell down like a storme of haile.
6. The last vanished away.

At an other tyme, they came (being called by King Carm.) all 42: bringing a round Table over their hedds flatwise: and then they layd it down & stode about it: the letters being as before.

```
L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B.
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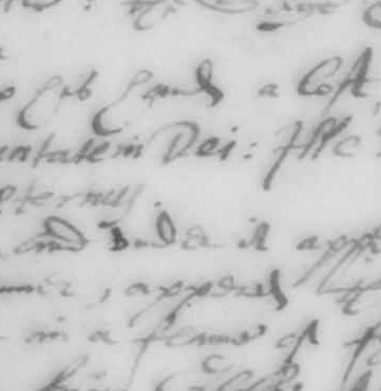
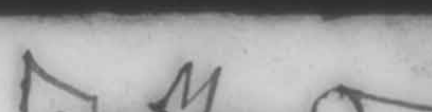
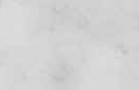




King BABALEL. Appeared with a Crown of Gold on his hed: with a long robe whitish of cullour. His left arme sleve was very white: and his right arme sleve was black. He semed to stand uppon water. His name was written in his forhed BABALEL.

Prince BEFAFES — He appeared in a long red robe, with a cerclet of gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared [illegible]: and semed to have feathers under his robe. His Seale, or Character, is this



Ministers 42. Of his 42. Ministers, the first 7, had Cerclets of gold on their heds and the King BABALEL called Befafes, saying, Venite Princeps 7 principum, qui sunt Aquarum Principes. Every one of the 42 had a letter in his forhed: They were 7 in a row; and 6, downwards. But of the first 7 the letters semed to be beneath their feet. and the water semed sodenly to passe over those letters. The first 7 take the water & threw it up, and it becometh clowds. The second threw it up, and it becometh hayle & snow. The 42 dove into the water, & so vanished away: And Babalel and Befafes allso were sodenly gone. Their names and Characters appeared to be those, which follow in these squares.

```
E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L.
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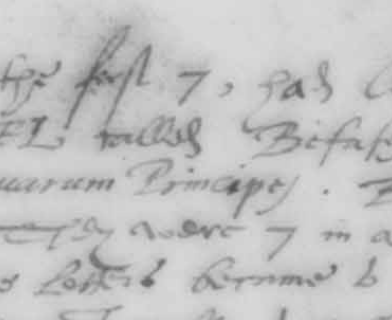
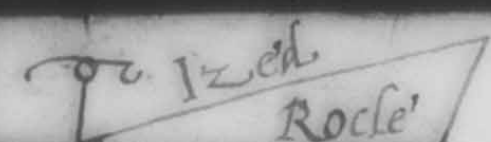
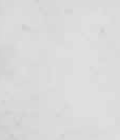




King NEPOR. He appeared, as a King, with his Prince next after him: and after the Prince, 42 ministers.

Prince BUTMONO. He appeared in a red Robe, with a golden Cerclet on his hed. His Seale is this

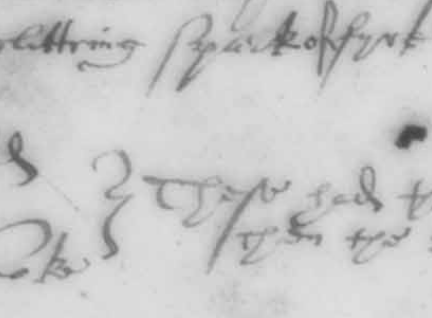


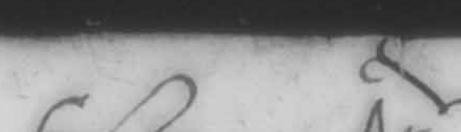
Ministers 42. They appeared like Ghosts, or Smokes without all forme: having every one of them, a little glittering spark of fyre in the middest of them.

The first 7, are red as blood
The second 7 not so red
The third 7, like whitish smoke } These had their sparks greater than the rest.
The fourth
The fifth
The sixt } are of diverse cullours. All had fyrie sparks in their middles.

Every spark had a letter in it. as followeth.

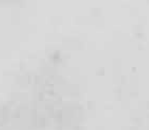
```
B B A R N F L
B B A I G A O
B B A L P A E
B B A N I F G
B B O S N I A
B B A S N O D.
```





King BNASPOL. He appeared in a red Robe, and a Crown on his hed. His Prince followed him: and after him his Ministers.

Prince BLISDON. He appeared in a Robe of many cullours: and on his hed, a Cerclet of Gold. His Character, or Seale.



Δ — [illegible]

Ministers 42. The 42. semed to stand about a little hill, round, The hill was of Clay. Beyonde this Company semed to stand an innumerable Multitude of ugly people. a far of. These ministers seme to stand about the little hill, some to have in the palmes of their hands letters: in order as here appeareth.

```
E L G N S E B
N L I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d b a b
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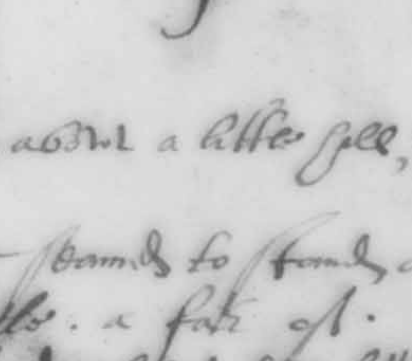
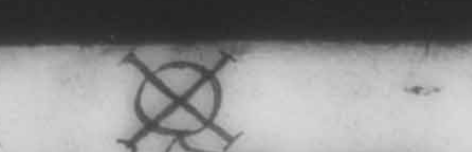
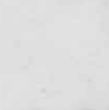


Those, which stode a far of, are spirits of perdition: which kepe [illegible] the Threasure, for him &c.

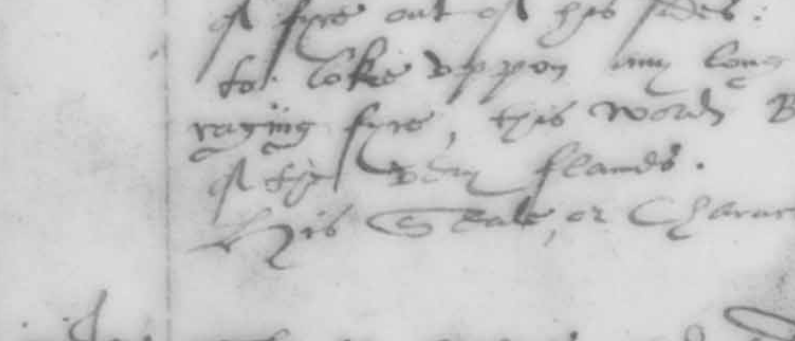


King BNAPSEN. He appeared as a King, with a crown on his hed

Prince BRORGES He appeared in his red apparell: he opened his Clothes and there did issue, mighty & most terrible or ghastly flames of fyre out of his body: which no mortall eye could abide to looke uppon any long while. And in the middle of the raging fyre, this word BRORGES did appeare tossed to & fro of the [illegible] flames. His Seale, or Character is this



Ministers 42. The 42 appeare, and holding a round table, they tossed it in fyry flames:
Δ — In the Table were the letters of their names as followeth



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B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N
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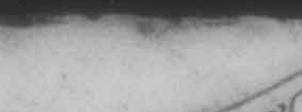
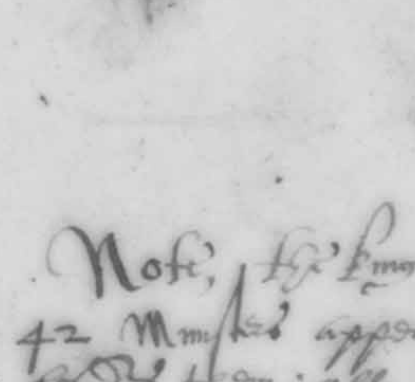


King BALIGON He is the same mighty king, who is here, first described by the name of CARMARA. and yet otherwise, among the Angels called MARMARA, but that M. is not to be expressed. There he appeared in a long purple gowne, & on his hed a triple Crown of Gold: with a measuring rod of gold in his hand: divided into three equall partes. In the forme of a very well proportioned Man.

Prince BAGENOL He appeared not, by that name, yet.

Ministers Note, the king him self is governour over these. The 42 Ministers appeared, like bright people And besides them; all the ayre swarmed with Creatures. Their letters were in their forhedes They stode in a Circle. They toke the letters from their forhedes, and set them in a Circle.



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A O A Y N N L
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A
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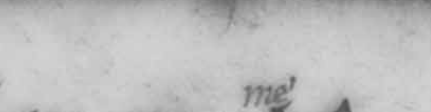
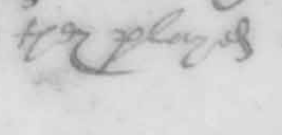


King BLUMAZA Δ — He appeared not yet, by that name

Prince BRALGES He appeared in a red Robe with a Cerclet on his hed And he was the last of the 7, which held the Heptagonon: all the rest being set down: who semed redy to extend their hands one towards another: as though they played being not [illegible] of their work.

Ministers The Powres under his Gubernation are Invisible. They appeared like little white smokes without any forme. All the world semed to be in [illegible] brightnes This is the Seale of his government



Cap. 5:

Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

O Almighty, Æternall, the True and living GOD: O King of Glory: O Lord of Hoasts: O thow, the Creator of Heaven, and Erth, and of all things visible and Invisible: Now, (even now, at length,) Among other thy manifold mercies used, and to be used, toward me, thy Simple Servant John Dee, I most humbly beseche the, in this my present petition to have mercy uppon me, to have pitie uppon me, to have Compassion uppon me: Who, faithfully and sincerely, of long time, have sowght among men, in Erth: And allso (full oft, and pitifully) have made sute unto thy Divine Maiestie by prayer, for the obteyning of some convenient portion of True Knowledg and understanding of thy lawes, and Ordonances, established in the Natures and properties of thy Creatures: By which Knowledg, Thy Divine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronownce thy praises, to render unto the, most harty thanks, to advance thy true honor, and to wynne unto thy Name, some of thy due Maiesticall Glorie, among all people, and for ever. And, whereas, it hath pleased the (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliver unto me, long since, (throwgh the eye, and eare of E.K.) An Orderlie forme, and manner of Exercise HEPTARCHICAL: How, (to thy Honor and Glory, and the Cumfort of my owne poore sowle, and of others thy faithfull servants,) I may, at all tymes, use very many of thy good Angels, theyr Cownsailes and helps; according to the proprieties of such their Functions, and Offices, as to them, by thy Divine Powre, wisdome and Goodnes, is assigned, and Limited: (Which Orderly forme, and manner of Exercise, Untyll even now, I never fownd so vacant Opportunitie, and extream Necessitie, to apply my self unto,) Therefore, I thy poore, and Simple Servant, do, most humbly, hartylie, and faithfully beseche thy Divine Maiestie, most lovingly and fatherly to favor: and by thy Divine Beck to furder this my present industrie and endevour to Exercise my self, according to the foresaid Orderly forme and manner: And, Now, At length, but not to late, (for thy dearly beloved Sonne IESVS CHRIST his sake, (O Heavenly Father,) to grant allso unto me, this blessing and portion of thy heavenly Graces: That thow wilt, furthwith, enable me, make me apt, and Acceptable, (in body, sowle, and Spirit,) to enioye allwayes the Holy and frendely Conversation, with the Sensible, playne, full, and perfect help, (in word, and dede,) of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Vriel; And, Allso Especially, of all

those

those, which do appertaine, unto the HEPTARCHICAL Mysterie: Synagogically, (as yet,) and very breifly, unto me declared: under the Method of Seven Mighty Kings; and their Seven faithfull and Princely Ministers, with their Subiects, and Servants, to them belonging. And in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (Ô Almighty God,) thow shalt, (to the great cumfort of thy faithfull servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that Thow, arte the True and Almighty God, Creator of Heaven and Earth, (Uppon whome, I do Call: and in whome, I put all my trust.) And thy Ministers, to be the True, and faithfull Angels of light: which have, hitherto, principally, and according to thy Divine Providence dealt with us: And, allso, I, thy poore and Simple Servant, shall than, In, and By the, be better hable to serve the, according to thy well pleasing: to thy Honor and Glory: Yea, even in these most miserable, and Lamentable dayes. Graunt, ô graunt, Ô our Heavenly Father, graunt this, (I pray the,) for thy onely begotten Sonne IESUS CHRIST, his sake: Amen, Amen, Amen.

…rmigeris, Ter
…rticibus,
…ibus repetenda
…ry; Donec
…ibus a DEO
…tum Suc-
…s.

p. 6.

BONORUM ANGELORUM HEPTARCHICORUM, Piæ, Devotæq; Invitationes

¶ The generall and common Exordium, and Conclusion, appertayning to the 7. Heptarchicall Kings Inviting.

Ô puyssant, and right Noble King, (N.) And by what Name els soever, thow art called, or mayst truely and duely be called: To whose peculier Government, Charge, Disposition, and Kingly Office, doth appertayne the, (N. &c.)
In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of Heaven and earth, and of all things visible, and Invisible: Ô right Noble King, (N.) Come, Now, and Appeare, with thy Prince, and his Ministers, and Subiects, to my perfect, and Sensible eye judgment: in a godly, and frendely manner, to my Cumfort and help, for the advancing of the Honor and Glorie of our Almighty GOD, by my service: As much, as by thy wisdome and Powre, in thy propre Kingly Office, and Government, I may be holpen, and enabled unto. Amen. COME, ô right Noble King (N.) I saye COME. Amen.

Gloria Patri, &c.

¶ The generall and common Exordium, and Conclusion, apperteyning to the 7. Heptarchicall Princes Inviting.

Ô Noble Prince, (N.) and by what Name els soever, thow art called, or mayst truely, and duely be called. To whose peculier Government Charge, Disposition, Office, and Princely Dignitie doth apperteyne the, (N. &c.)
In the Name of Allmighty GOD, the King of Kings, And for his honor, and Glory, to be advanced by my faithfull Service, I require the Ô Noble Prince, (N.) to COME presently, and to shew thy self, to my perfect and Sensible eye judgment, with thy Ministers, Servants and Subiects, to my cumfort, and help, in wisdome and Powre, according to the propretie of thy Noble Office: COME ô Noble Prince, (N.) I say COME. Amen.

Pater noster, &c.

Cap. 7.

SONDAYE:

¶ Some Recitall, and contestation by the Peculier Offices, Words, and dedes, of the 7. Heptarchicall Kings and Princes, in their peculier Dayes, to be used.

King BOBOGEL — The Distributing, giving and bestowing of Wisdome, and Science: The Teaching of true Philosophie: true Understanding of all Lerning, grownded uppon Wisdome: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries alleyning) Dee, Dee, Dee, At length, but not to Late. Therefore, In the Name, &c.

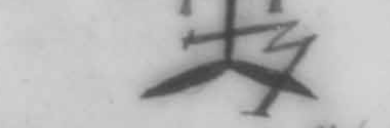
Prince BORNOGO — The Altering of the Corruption of Nature, into perfection: The Knowledg of Metalls. And generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his Goverment of Distributing, giving and bestowing of Wisdome, Science, True Philosophie, and true Understanding of all Lerning grownded uppon Wisdome: and of other very many his Peculier Royall Proprieties. And who saydst to me, What thow desirest in me shalbe fullfilled. Therfore, In the Name &c.

MONDAYE:

King CARMARA — Who, in this Heptarchicall Doctrine, at Blessed Uriel his hand, didst receyve the golden rod of government, and Measuring and the Chayre of Dignitie, and Doctrine: And didst appeare first to us, adorned with a Triple Diademe, in a long purple robe. Who saidst to me, at Mortlake, I minister the strength of God unto the. Likewise, thow saydst, These Mysteries hath God, lastly, and of his great mercyes, graunted unto the. Thow shalt be glutted, yea filled: yea thow shalt swell, and be puffed up, with the perfect Knowledg of Gods Mysteries, in his Mercies.
And saydst, This Art, is to the farder understanding of all Sciences, that are past, present, or yet to come.
And, Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thow art Dignified.
And saydst, concerning the use of these Tables, This, is but the first step: Neither shalt thow practise them in vayne.
And, saydst thus, generally of Gods Mercyes and Graces on me. decreed and bestowed: What so ever thow shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good. Therfore, In the Name &c.

Prince HAGONEL — To whose commandement the Sonnes of Men ^light^, and their Sonnes are subiect: and are thy Servants. To whose Powre, the Operation of the Earth is subiect. Who art the First of the Twelve: and whose Seale, is called Barees and this ☉ it is. At whose commandement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the Seven of the 7, (which are the Sonns of Sempiternitie,) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy Servants, should work mervayles. Ô Noble Hagonel, who arte Minister to the Triple crowned King CARMARA: And, notwithstanding, art prince over these 42. Angels, whose Names and Characters are here presented. Therfore, In the Name &c.

King BLUMAZA

Prince BRALGES — Who saydst; The Creatures living in thy Dominion are subiect to thy own powre. Whose subiects are invisible: And which (to my Seer) appeared, like little smokes, without any forme. Whose seale of government is this 
Who saydst, Beholde, I am Come I will teache the Names without Numbers. The Creatures subiect unto me, shall be knowen unto you. Therfore, In the Name &c.

TUESDAYE:

King BABALEL — Who art King in Waters: Mighty and wonderfull in waters: whose Powre is in the bowells of the waters. whose Royall person with thy Noble Prince BEFAFES, and his 42 Ministers, the Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therfore, In the Name, &c.

Prince BEFAFES — Who art Prince of the Seas: thy Powre is uppon the waters. Thow drownedst Pharao and hast destroyed the wycked. Thy Name was knowen to Moyses. Thow livedst in Israel. Who hast measured the waters. Who wast with King Solomon: and allso long after that with Scotus: but not knowen to him by thy true Name: for he called the Mares. And since thow wast with none: Except, when, thow preservedst me, through the Mercy of GOD, from the powr of the wicked: and wast with me in extremities. Thow wast with me throughly. Who, of the Egyptians, hast byn called OBELISON: in respect of thy pleasent deliverance. And by that Name, to me knowne: and of me Noted in Record, to be the Noble and Curteous OBELISON. Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and saltnes of the seas: in giving good successe in battayles, reducing ships, and all manner of vessells, that flete uppon the seas. To some, all the fishes, and Monsters of the seas, yea all, that liveth therin, are well knowne: And generally, are the Distributers of Gods Judgments uppon the waters, that cover the Earth. Other to beautify Nature in her Composition. The rest are distributers and Deliverers of the Threasors, and unknowen substances of the Seas. Thow, ô Noble Prince BEFAFES, badst me use the, in the Name of GOD. Therfore, In the Name &c.

WEDDENSDAYE:

King BNASPOL — To whome, the Earth with her bowells, and secrets whatsoever are delivered: and hast sayd to me, heretofore: What thow art; There, I may know: Thow art great, but, (as Thow, truely diddst confess,) He in whome Thow art, is greater than thow: Therfore, In the Name &c.

Prince BLISDON — Unto whome, the keyes of the Mysteries of the Earth, are delivered: Whose 42. Ministers, are Angels, that govern under the. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commaundement: Therfore, In the Name &c.

THURSDAYE:

King BYNEPOR — Uppon the distribution, and participation of whose exalted, especiall and glorified Powre, resteth onely and dependeth the generall state and condition of all things. Whose Sanctification, Glory and renowne, all though it had begynning, yet can it not, neyther shall have ending. He that measureth, syd, and thow wast the Ende of his Workmanship. Thow art like him, and of him: yet not as partaking or adherent, but distinct in One degree. When he came, thow wast Magnified by his comming: and art Sanctified, world without ende.

Vita suprema,
Vita superior,
Vita infima, tuis sunt mensurata manibus.

Notwithstanding, Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name: Thow art in all: And All hath some being by the: yet thy powre is Nothing, in respect of his powre, which hath sent the. Thow begynnest new worlds, new people, New Kings, and New Knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my Workmanship, in the Highest. Therfore, In the Name &c.

Prince BUTMONO — Who art Life and breath in living Creatures. All things live by the: the Image of One excepted. All the kindes of beasts of the Earth, dost thow endue with life. Thy seale is their glory. Of God, thow art sanctified: And thow reioycest. The living, the ende, and begynning of all beastes, thow knowest: and by sufferance, thow disposest them, untyll thy dyall be runne. Therfore, In the Name &c.

FRYDAYE

King BALIGON — Who canst distribute, and bestow at pleasure, all whatsoever can be wrought in aereall Actions. Who hast the government of thy self perfectly, as a Mysterie knowen unto thy self. Who didst advertise me of this stone, and holy Receptacle: both needfull to be had: and allso didst direct me to the taking of it up: being presently, and in a few minutes of tyme, brought to my sight, (from the secret of the Depth, where it was hid, in the uttermost part of the Roman possession.) Which stone, thow warnedst me, That No mortall hand, but myne own, should touche: and saydst unto me Thow shalt prevayle with it, with Kings, and with all the Creatures of the World. Whose beautie in vertue shalbe more worth, then the kingdomes of the Erth. For the which purpose, here reserved, and other: partely, now to be exercised and enioyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose) And Allso because thow thy self art governour of the 42 thy Mighty, faithfull and Obedient Ministers: Therfore, In the Name &c.

Vide Suidam, in dictione Ephod. ubi de Adamante, in [illegible] responsa [illegible] distinguebatur. Vide Epiphanium de lapidibus pretiosis in Rationali. Vide Scripturam de Urim et Thummim. [illegible] Scriptum est in lege [illegible] Epiphanius [illegible] quod Moses in monte apparenti ei Deum [illegible] in Gemma Sapphyro [illegible] expressum [illegible] Numbers 14

A By Note, of the former Shewstone

Blessed Uriel, sayd to me, at Mortlake A° 1583. Maij 5. à meridie, circa horam 4ᵃ. as followeth.

Ur. — The Character must have the Names of the five Angels (wrytten in the myddst of Sigillum Æmeth) graven uppon the other side, in a Circle: In the Middst whereof, must the stone be, (which was allso brought.) Wherein Thow shalt at all tymes behold (privately to thy self) the state of Gods people, through the whole Earth.

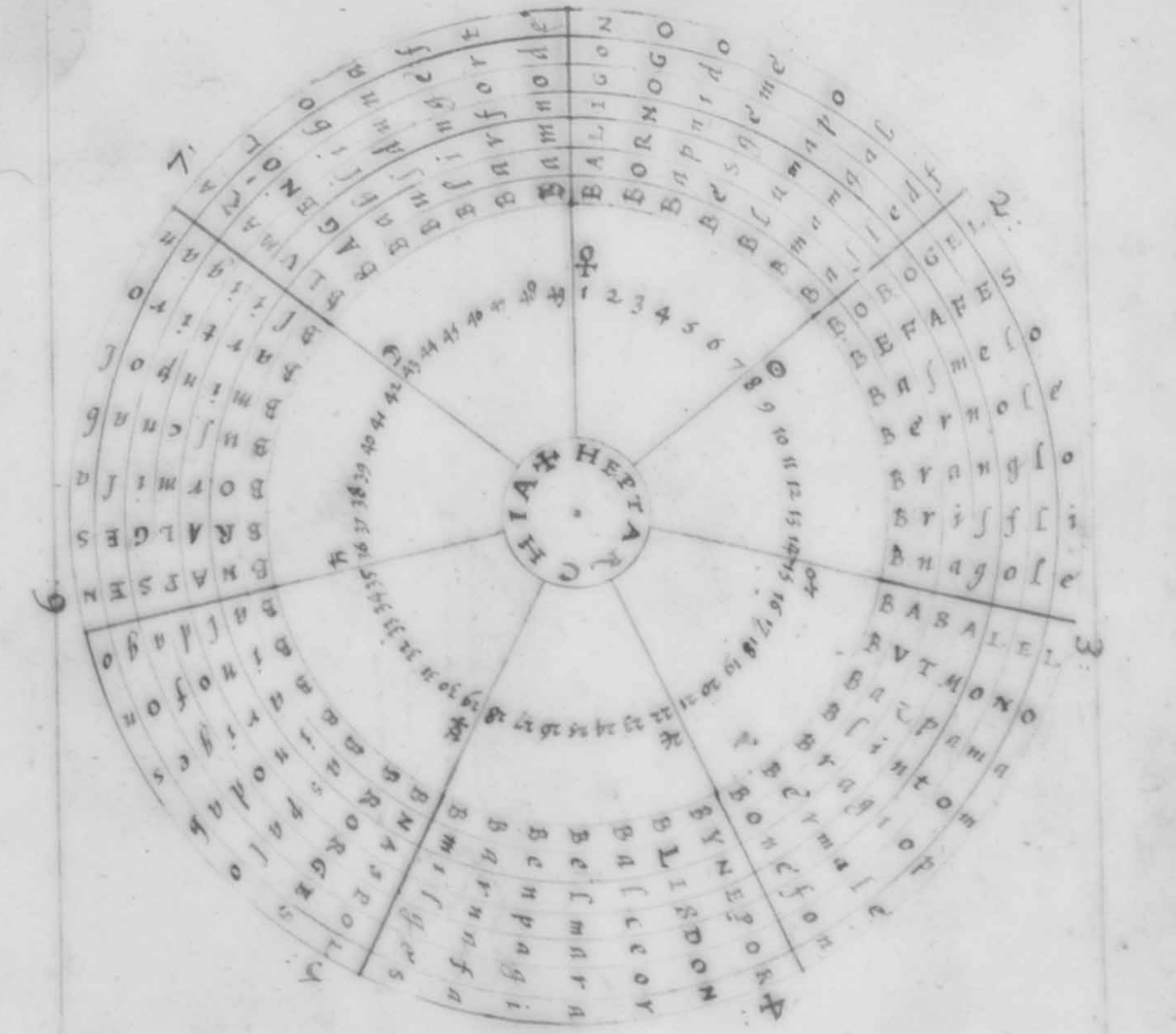
Prince BAGENOL —

SATERDAYE

King BNAPSEN — Who hast sayd to me, That by the, I shall cast out the powre of all wicked spirits: And that by the, I shall or may know the doings, and practises of evill men; and more that may be spoken or uttred to man. Therfore, In the Name &c.

Prince BRORGES — Who being the Prince, chief Minister and Governour under the right Puyssant King BNAPSEN, didst, (to my Seer) appeare in most terrible manner, with fyrie flaming streamers, and saydst
Novi januam Mortis. Et percussit Gloria Dei Impiorum parietes
Therfore, In the Name, &c.

Tabula Angelorum Bonorum 49.



MUSEUM

Ord D. 20 Aprilis. 1587.
they reformed by Raphael.

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S	i	g	a	s	o	m	r	b	z	n	h	r
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p	a	t	A	x	i	o	V	s	P	s	N
S	a	a	i	x	a	a	r	V	r	o	i
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n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
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O	P	a	m	n	o	V	G	m	d	n	m
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V	a	r	s	G	d	L	b	r	i	a	p
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Ord D. 20 Aprilis. 1587.
they reformed by Raphael.

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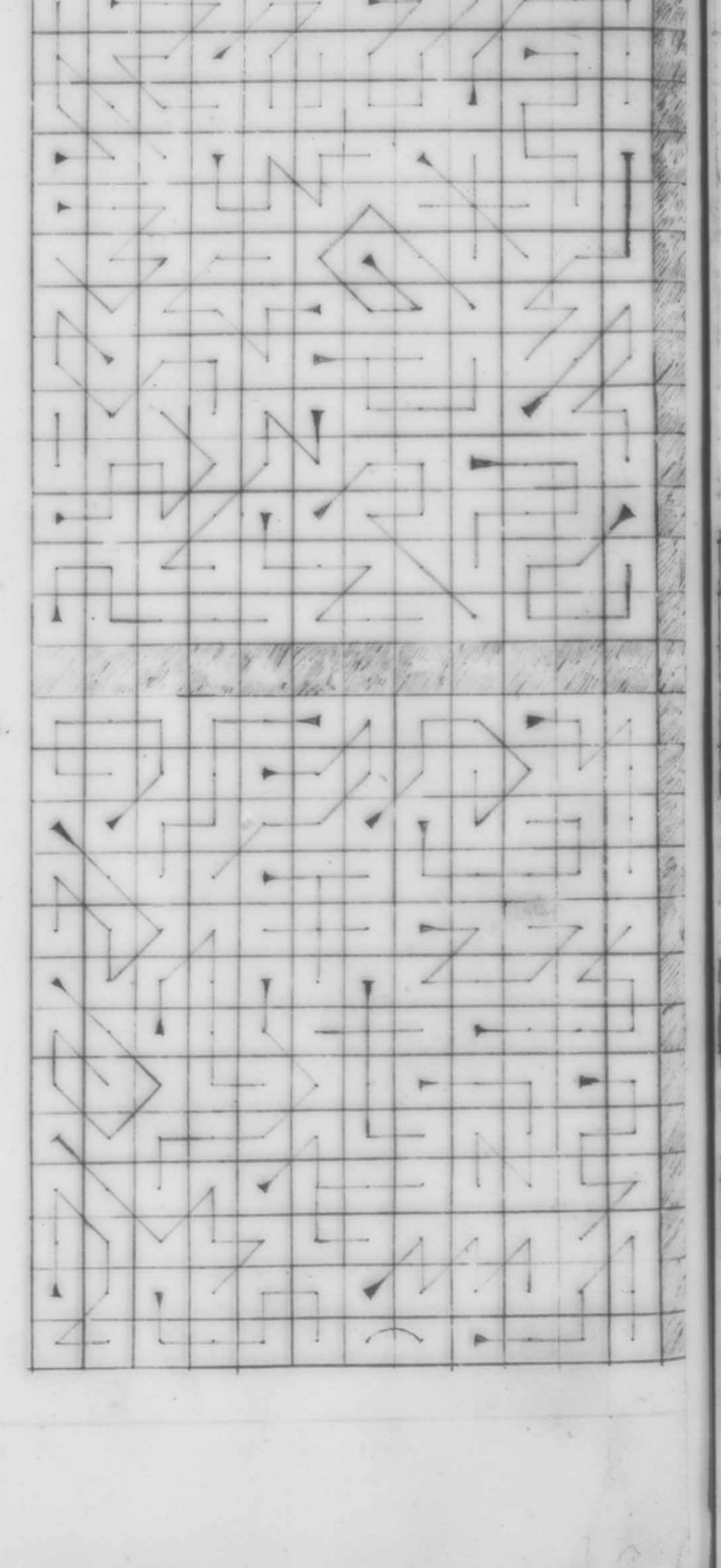

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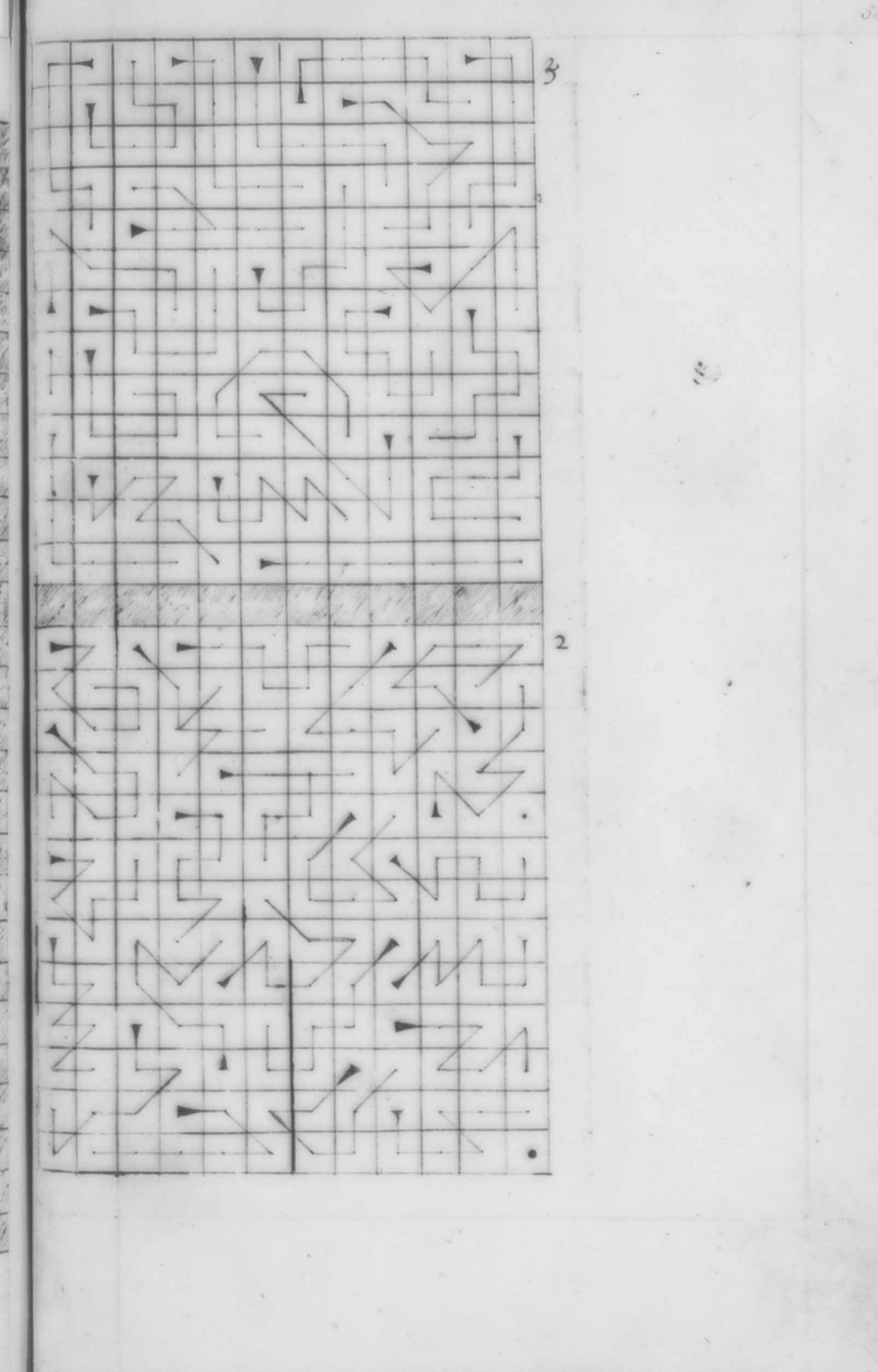

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f	m	o	n	d	a	T	d	i	a	r	i	p
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A	b	a	m	o	o	o	a	C	u	c	a	C
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d	o	n	p	a	T	d	a	n	V	a	a	a
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V	a	r	s	G	d	L	b	r	i	a	p	h
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r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
R o	O c	c a	a n	n mc	c h	h s	i a	a s	s o	o m	m t
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T	o	g	c	o	n	x	m	a	l	G	m
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M	a	m	g	l	o	i	n	L	i	r	x
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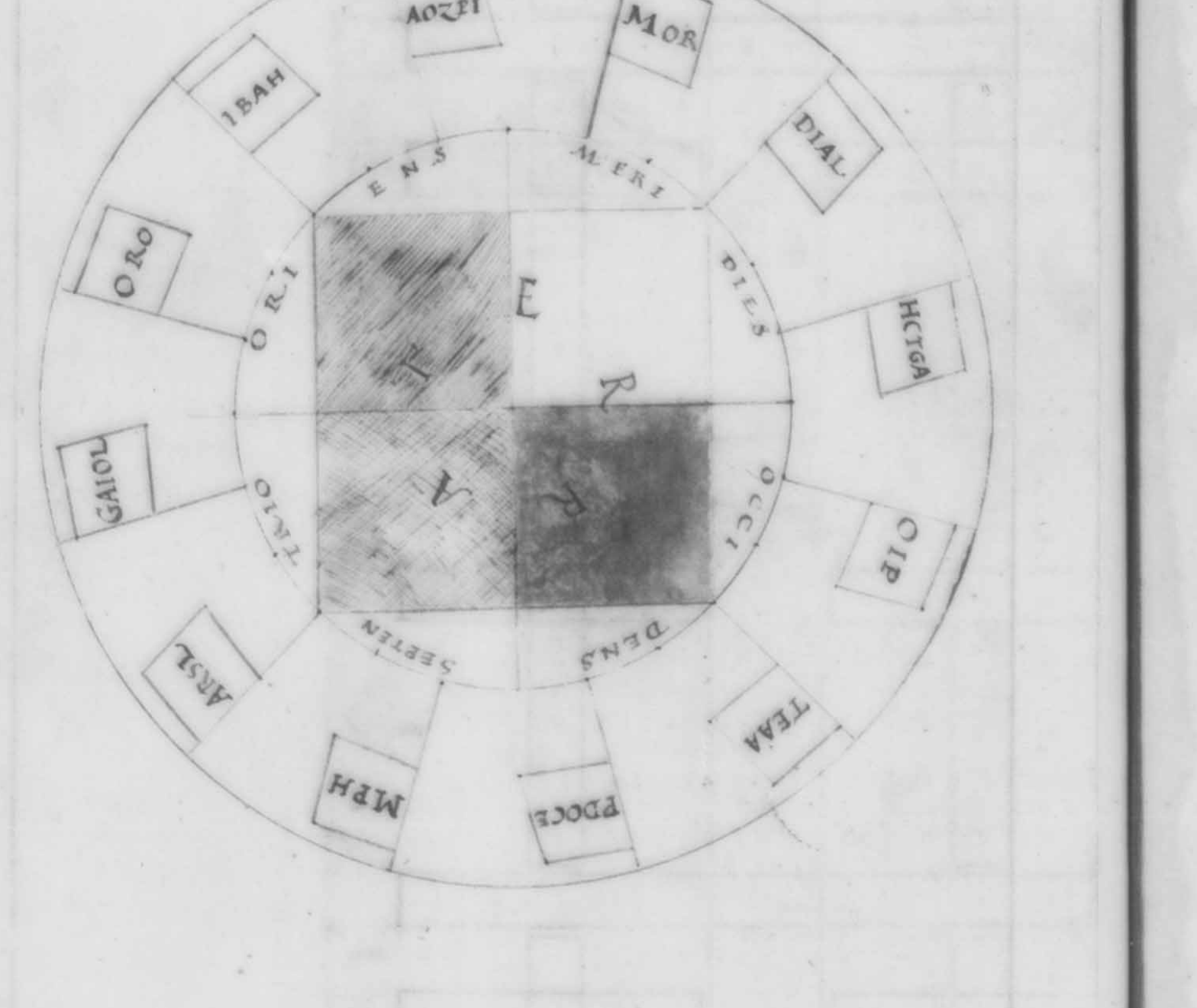
Quater Tria Nomina Dei, (ex quatuor lineis Spiritus Sancti extracta) quæ omnes Super Terram Creaturas gubernant, (tam Inuisibiles, quam Visibiles): Duodecim gestata Vexillis …



✝

Fundamentalis ad DEUM Supplicatio, et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio

O IEOVA ZEBAOTH, Diuinam tuam Potentiam, Sapientiam, et Bonitatem, enixissimè Inuoco et Imploro (Ego Ioannes Dee, Seruulus tuus indignus) et mihi semper fauorabilem, assistentemq. esse, humillimè, et fideliter peto: in omnibus meis factis, Verbis et Cogitationibus, laudem, honorem et gloriam tuam concernentibus, promouentibus vel procurantibus: Et per hæc 12. Mystica Nomina tua, ORO, IBAH, AOZPI, MOR, DIAL HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, Diuinam et Omnipotentem Maiestatem tuam ardentissimè Obtestor et Obsecro: Vt fideles omnes tui Spiritus Angelici (quorum Mystica Nomina, hoc libro continentur expressa, breuissimeq. notantur Officia,) in quibuscunq. Mundi partibus fuerint, et quocunq. posthac tempore vitæ meæ, à me (prædicto Ioanne) per peculiaria illis Dominantia, siue Imperitantia Sancta tua Nomina (hoc itidem libro contenta) fuerint VOCATI, VT citissimè ad me (prædictum Ioannem) Veniant: Visibiles, affabiles, placidiq. mihi appareant: ac mecum, iuxta Voluntatē meam, visibiles morentur: et Vt a me, et ex aspectu meo, per me rogati recedant: ET propter te, et illam quā tibi, in 12 illis Mysticis, supra expressis, Nominibus, debent Reuerentiam et Obedientiam, Vt mihi etiam (Ioanni præfato) amice SATISFACIANT, omni et quocunq. tempore vitæ meæ In Omnibus et Singulis, ad eos (Omnes, aliquos, vel aliquē eorū) factis vel faciendis Petitionibus meis, quibuscunq.: Cito, bene, plenè, perfecteq. præstandis perficiendis et complendis, iuxta eorum virtutes, ac potentias, tam generales, quam proprias, propriaq. illis à te (O DEUS) iniuncta commissaq. Officia et Ministeria AMEN.

Per te, IESV CHRISTE,
AMEN

VIGINTI QVATVOR SENIORVM (de quibus in Apocalypſi Beati Ioannis eſt mentio) ex Patris, Filij et Spiritus Sancti Lineis, collecta Nomina: Iſtorũ Bonorũ Angelorum Munus eſt, Hoĩbus, Rerũ humanarum Scientiam, Iudiciumq; impertire, &c

	Numen Diuinum BATAIVA, ſiue BATAIVH +
ORIENS	Abioro, ſiue Habioro Aaoxaif Htmorda Haozpi, ſiue Ahaozpi Hipotga. Autotar
	Numen Diuinum ICZHHCA, ſiue ICZHHCL +
MERIDIES	Aidrom, ſiue Laidrom Aczinor Lzinopo Lhctga, ſiue Alhctga Lhiansa Acmſicu b
	Numen Diuinum RAAGIOS ſiue RAAGIOL
OCCIDENS	Srahpm, ſiue Lſrahpm Saiinou Laoaxrp Lgaiol, ſiue Slgaiol ch Ligdiſa Soaixnt
	Numen Diuinum EDLPRNA, ſiue EDLPRNA
SEPTENT.	Aetpio, ſiue AAetpio Adoeoet Alndood Apdoce, ſiue Aapdoce Arinnap Anodoin

SEX SENIORVM Orientalium Inuitatio

O vos Sex SENIORES, Orientales, præpotentes, fideleſq; Omnipotentis DEI noſtri Miniſtri, In Nomine eiuſdem DEI, (Vnius et Trini) O vos (inquam) ABIORO, ſiue HABIORO. AAOXAIF, HTMORDA, HAOZPI, ſiue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter prædominãs Diuinum Numen, Nomenq; Angelicũ BATAIVA, ſiue BATAIVH, Ego Ioannes Dee, fidelis eiuſdem Omnipotentis DEI Seruulus, à vobis omnibus, coniunctim, et quomodocunq; diuiſim, amicè, vehementer, et confidenter requiro et Peto, VT poſthac, q̊cunq; tempore voluero, per reliquum totius vitæ meæ curſum, Vel omnes Vos, Vel ex Vobis, illi quos ego nominauero (per prædictũ Myſticum Diuinumq; Nomen BATAIVA ſiue BATAIVH, à me, præfato Ioanne, Vocati, Inuocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſſe, viſibiles, affabiles ac placidi: Prætereà adeo Fauorabiles mihi eſſe velitis, VT Petitiones meas omnes et quaſcunq; DE RERVM HVMANARV̄ SCIENTIA ET IVDICIO, aliiſq; rebus, veſtro Diuinitus aſſignatis, pertinentibuſq; Officio, ſiue Miniſterio (vobis omnibus, vni, vel pluribus) factas faciendaſq;, Cito, benè, verè, planè, plene, perfecteq; præſtare, perficere et complere velitis: iuxta veſtrarũ Virtutũ, potentiarũ, Officiorumq; ſiue Miniſteriorũ veſtrorum Menſuram, à DEO Omnipotente vobis concreditam et commiſſam. AMEN. Per Sanctum Dei Nomen,

BATAIVA, ſiue BATAIVH

AMEN

SEX SENIORVM Meridionaliū Inuitatio

O vos Sex SENIORES Meridionales, præpotentes, fideleſq Omnipotentis DEI noſtri Miniſtri: In Nomine eiuſdem Dei (Vnius et Trini) O vos, (inquam,) AIDROM, ſiue LAIDROM, ACZINOR, LZINOPO, LHCTGA, ſiue ALHCTGA, LHIANSA, et ACMLICV per vobis peculiariter prædominans Diuinū Numen Nomenq Angelicū ICZHHCA ſiue ICZHHCL, Ego Ioannes Dee, fidelis eiuſdem Omnipotentis DEI Seruulus, à vobis omnibus, (coniunctim, et quomodocunq diuiſim,) amice, vehementer et confidenter requiro et Peto, VT poſthac, quocunq tempore voluero, per reliquum totius vitæ meæ curſum,) vel omnes vos, vel ex vobis, illi, quos ego Nominauero, (per prædictū Myſticū Diuinumq Nomen ICZHHCA ſiue ICZHHCL, à me, præfato Ioanne, VOCATI, Inuocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſſe, Viſibiles, affabiles ac placidi: Præterea adeo mihi Fauorabiles eſſe Velitis, VT Petitiones meas omnes et quaſcunq, DE RERVM HVMANARVM SCIENTIA, ET IVDICIO, aliiſq rebus, Veſtro, diuinitus aſſignatis, pertinentibuſq Officio, ſiue Miniſterio, vobis Omnibus Vni, vel pluribus factas faciendaſq, Cito, bene, vere, plane, plene perfecteq præſtare, perficere, et complere Velitis: iuxta veſtrarum virtutum, Potentiarū Officiorumq ſiue Miniſteriorū veſtrorū Menſuram, à DEO Omnipotente, vobis concreditā, et commiſſam.

AMEN:
Per ſanctum DEI Nomen
ICZHHCA, ſiue ICZHHCL
AMEN

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SEX SENIORVM Occidentaliū Inuitatio

O vos Sex SENIORES Occidentales, præpotentes, fideleſq Omnipotentis DEI noſtri Miniſtri: In Nomine eiuſdem Dei, (Vnius et Trini) O vos, (inquam) SRAHPM, ſiue LSRAHPM SAIINOV, LAOAXRP, LGAIOL ſiue SLGAIOL, LIGDISA, SOAIXNT per vobis peculiariter prædominans Diuinum Numen Nomenq, Angelicū RAAGIOS, ſiue RAAGIOL, Ego Ioannes Dee, fidelis eiuſdem Omnipotentis DEI Seruulus, à vobis omnibus, (coniunctim et quomodocunq diuiſim) amice vehementer et confidenter requiro et Peto, VT poſthac, quocunq tempore voluero, (per reliquum totius vitæ meæ curſum) vel omnes vos, vel ex vobis, illi, quos ego Nominauero (per prædictū Myſticū, Diuinumq Nomen RAAGIOS ſiue RAAGIOL à me, præfato Ioanne, VOCATI, Inuocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſſe, Viſibiles, affabiles ac placidi: Præterea adeo mihi Fauorabiles eſſe velitis, VT Petitiones meas omnes et quaſcunq DE RERV HVMANARVM SCIENTIA ET IVDICIO, aliiſq rebus, veſtro diuinitus aſſignatis pertinentibuſq Officio ſiue Miniſterio, (vobis omnibus, vni vel veſtrum pluribus) factas faciendaſq, Cito, bene, vere, plane, plene, perfecteq præſtare perficere et complere velitis: iuxta veſtrarum Virtutum, Potentiarū, Officiorumq ſiue Miniſteriorum veſtrorū Menſurā, à DEO Omnipotente vobis concreditā et comiſſā.

AMEN:
Per Sanctum DEI Nomen,
RAAGIOS, ſiue RAAGIOL
AMEN

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SEX SENIORVM Septentrionalium Inuitatio.

O vos Sex SENIORES Septentrionales, Præpotentes, fideleſq Omnipotentis DEI noſtri Miniſtri: In Nomine eiuſdem Dei (Vnius et Trini) O vos, inquam, AETPIO, ſiue AAETPIO, ADOEOET, ALNDOOD, APDOCE, ſiue AAPDOCE, ARINNAP et ANODOIN per vobis peculiariter prædominans Diuinū Numen, Nomenq Angelicum EDLPRNA, ſiue EDLPRNA, Ego Ioannes Dee fidelis eiuſdem Omnipotentis DEI Seruulus, à vobis omnibus, (coniunctim, et quomodocunq diuiſim) amice, vehementer et confidenter requiro et Peto, VT poſthac, quocunq tempore voluero, per reliquū totius meæ vitæ curſum, vel omnes vos, vel ex vobis, illi, quos Ego nominauero (Per prædictum Myſticum, Diuinumq Nomen EDLPRNA ſiue EDLPRNA à me, præfato Ioanne, VOCATI, Inuocati, ſiue requiſiti) Statim, et ſine mora mihi (prædicto Ioanni) Adeſſe, viſibiles, affabiles, ac placidi; præterea adeo Fauorabiles mihi velitis eſſe, VT Petitiones meas omnes et quaſcunq DE RERVM HVMANARVM SCIENTIA ET IVDICIO aliiſq rebus, veſtro, diuinitus aſſignatis pertinentibuſq Officio ſiue Miniſterio (vobis omnibus, vni vel pluribus veſtrum) factas, faciendaſq, Cito, bene, vere, plane, plene, perfecteq præſtare, perficere et complere velitis: iuxta veſtrarū virtutū, Potentiarū Officiorumq ſiue Miniſteriorū veſtrorū Menſurā à DEO Omnipotente, vobis concreditam & commiſſam:

AMEN
Per Sanctum DEI Nomen
EDLPRNA ſiue EDLPRNA
AMEN

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NOMINA SEDECIM BONORVM ANGELORVM Peritiſſimorum & Potentium in MEDICINA Curiſq Morborum: Annexis ſedecim Cacodæmonū nominibus, qui morbos inferre poſſūt. &c.

	Nomina Diuina IDOIGO ARDZA		
ORIENS	Czns, ſiue Czons Tott, ſiue Toitt Sias, ſiue Sigas Fmnd, ſiue Fmond	Xcz Ato Rsi Pfm	OGIODI AZDRA
	Nomina Diuina ANGPOI VNNAX		
MERIDIES	Aira, ſiue Aigra Ormn, ſiue Orpmn Rsni, ſiue Rsoni Iznr, ſiue Izinr	Xai Aor Rrs Piz	IOPGNA XANNV
	Nomina Diuina OBGOTA AABCO		
OCCIDENS	Toco, ſiue Togco Nhdd, ſiue Nhodd Paax, ſiue Patax Saix, ſiue Saaix	Mto Ons Cpa Hsa	ATOGBO OCBAA
	Nomina Diuina NOALMR OLOAG		
SEPTENTRIO	Opmn, ſiue Opamn Apst, ſiue Aplst Scio, ſiue Scmio Vasg, ſiue Varsg.	Mop Oap Csc Hua	RMLAON GAOLO

QVATVOR BONORV ANGELORV Orientalium in MEDICINA et Curis Morborū peritiſſimorum et Potentium Inuitatio

O vos quatuor Angeli Lucis, CZNS, ſiue CZONS, TOTT ſiue TOITT, SIAS ſiue SIGAS, FMND, ſiue FMOND, in Orientali Mundi parte, Medicinaliū DEI Virtutum Sanitatū et Curationum Diſpoſitores et Miniſtri Potentes: In Nomine Omnipotentis, Viui et Veri Dei, Ego Ioannes Dee (eiuſdem DEI gratia, Cæleſtis Hieruſalem futurus Ciuis) PER reuerentiā et Obedientiam, quam eidem DEO noſtro debetis, et per hæc Diuina illius, ac Myſtica Nomina, IDOIGO et ARDZA, à vobis omnibus et ſingulis, ſerio, vehementer et confidenter requiro et Peto, VT mihi, (Ioanni prædicto) poſthac, quocunq temporis momento voluero, durante vita mea naturali, Adeſſe, ac mihi placidi, viſibiles, et FAVORABILES eſſe velitis, in omnibus meis Petitionibus quam citiſſime, perfectiſſime, pleniſſimeq perficiendis et complendis: quas à vobis, omnibus vel veſtrorū aliquibus vel aliquo, per hæc DEI Nomina præfata, IDOIGO et ARDZA Petiuero: et quas per veſtram virtutem, Potentiam, peculiaremq veſtrorū Officiorū ſiue Miniſteriorū Medicinalium quorumcunq tenorem, ac rationem, citiſſime perfectiſſime, pleniſſime, placidiſſimeq præſtare, perficere compleréq potentis: AMEN

Per hæc prædicta Sacroſancta
DEI Nomina
IDOIGO et ARDZA
AMEN

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QVATVOR BONORV ANGELORV Meridionalium, in MEDICINA et Curis Morborū Peritiſſimorū et Potentiū Inuitatio:

O vos quatuor Angeli Lucis AIRA, ſiue AIGRA, ORMN, ſiue ORPMN, RSNI, ſiue RSONI, IZNR ſiue IZINR, in Meridionali Mundi parte, Medicinalium DEI Virtutum, Sanitatū, et Curationum Diſpoſitores et Miniſtri Potentes: In Nomine Omnipotentis, viui et veri DEI, Ego Ioannes Dee (eiuſdem Dei gratia, Cæleſtis Hieruſalem futurus Ciuis) Per Reuerentiā et Obedientiam quam eidem DEO noſtro debetis: Et per hæc Diuina illius ac Myſtica Nomina ANGPOI et VNNAX, à vobis omnibus et ſingulis, ſerio, vehementer et confidenter requiro et Peto. VT mihi (Ioanni prædicto) poſthac, quocunq temporis momento voluero, durante vita mea naturali, Adeſſe, ac mihi placidi viſibiles, et FAVORABILES eſſe velitis, in omnibus meis Petitionibus quam citiſſime, perfectiſſime, pleniſſimeq perficiendis et Complendis: quas à vobis, omnibus, vel veſtrorū aliquibus vel aliquo, per hæc DEI Nomina præfata ANGPOI et VNNAX Petiuero: et quas per veſtrā virtutem, Potentiam, peculiaremq veſtrorum Officiorum, ſiue Miniſteriorū Medicinaliū quorumcunq tenorem ac rationem, citiſſime, perfectiſſime, pleniſſime, placidiſſimeq præſtare, perficere, compleréq potentis. AMEN

Per hæc ſacroſancta Dei Nomina
ANGPOI et VNNAX
AMEN

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QVATVOR BONORV ANGELORV Occidentaliū in MEDICINA et Curis Morborū, Peritiſſimorum et Potentium, Inuitatio.

O vos quatuor Angeli Lucis TOCO, ſiue TOGCO, NHDD, ſiue NHODD, PAAX, ſiue PATAX, SAIX ſiue SAAIX in Occidentali Mundi parte, Medicinaliū DEI Virtutū, Sanitatū, et Curationum Diſpoſitores et Miniſtri potentes: In Nomine Omnipotentis, Viui et veri DEI, Ego Ioannes Dee eiuſdem DEI gratia, Cæleſtis Hieruſalem futurus Ciuis Per Reuerentiam et Obedientiam, quam eidem DEO nr̃o debetis et per hæc Diuina illius ac Myſtica Nomina OBGOTA, et AABCO, à vobis omnibus et ſingulis ſerio, vehementer, conſtanter, et confidenter requiro et Peto, VT mihi (Ioanni prædicto) poſthac, quocunq temporis momento voluero, durante vita mea naturali, Adeſſe, ac mihi placidi, Viſibiles, affabiles, et FAVORABILES eſſe velitis, in omnibus meis Petitionibus quam citiſſime, perfectiſſime, pleniſſimeq perficiendis et Complendis: quas à vobis, (omnibus, vel veſtrorū aliquibus, vel aliq) per hæc DEI Nomina (præfata OBGOTA et AABCO petiuero: et quas per veſtram virtutem, potentiā, peculiaremq Veſtrorum Officiorū, ſiue Miniſteriorū Medicinaliū quorumcunq tenorem ac rationem, citiſſime, perfectiſſime, pleniſſime, placidiſſimeq præſtare, perficere, compleréq poteritis. AMEN.

Per hæc ſacroſancta DEI Nomina.
OBGOTA, et AABCO
AMEN

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QVATVOR BONORV ANGELORV Septentrionalium, in MEDICINA et Curis Morborū Peritiſſimorū et Potentium, Inuitatio.

O vos Quatuor Angeli Lucis OPMN ſiue OPAMN, APST ſiue APLST, SCIO, ſiue SCMIO, VASG ſiue VARSG, in Septentrionali Mundi parte, Medicinaliū DEI Virtutū, Sanitatum et Curationū Diſpoſitores et Miniſtri Potentes: In Nomine Omnipotentis, Viui et Veri DEI, Ego Ioannes Dee (eiuſdem Dei gratia, Cæleſtis Hieruſalem futurus Ciuis) Per Reuerentiam et Obedientiam, quam eidem DEO nr̃o debetis, et Per hæc Diuina illius ac Myſtica Nomina NOALMR et OLOAG, à vobis omnibus et ſingulis, ſerio, vehementer, conſtanter et confidenter requiro et Peto, VT mihi (Ioanni prædicto) poſthac, quocunq temporis momento voluero, durante vita mea naturali, Adeſſe, ac mihi placidi, Viſibiles, affabiles, et FAVORABILES eſſe velitis, in omnibus meis Petitionibus quàm citiſſime, perfectiſſime pleniſſimeq præſtandis, perficiendis et Complendis; quas à vobis, (omnibus, vel veſtrorum aliquibus, vel aliq) per hæc Dei Nomina (præfata) NOALMR et OLOAG petiuero: et quas per veſtram virtutem, Potentiā, peculiaremq veſtrorū Officiorū, ſiue Miniſteriorū Medicinaliū quorumcunq tenorem ac rationem, citiſſime, perfectiſſime, pleniſſime, placidiſſimeq, præſtare, perficere, compleréq poteritis. AMEN.

Per hæc ſacroſancta DEI Nomina.,
NOALMR et OLOAG,
AMEN.

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NOMINA SEDECIM BONORV ANGELORVM Qui in METALLORV Inuentione, Collectione, Vſu et Virtute: ac etiam in LAPIDVM Coagulatione, virtuteq periti, et Potentes ſunt: &c.

	Nomina Diuina LLACZA PALAM		
ORIENS	Oyub, ſiue Oyaub Paoc, ſiue Pacoc Rbnh, ſiue Rbznh Diri, ſiue Diari	Xoy Apa Rrb Pdi	AZCALL MALAP
	Nomina Diuina ANAEEM SONDN		
MERIDIES	Omgg, ſiue Omagg Gbal, ſiue Gbeal Rlmu, ſiue Rlemu Iahl, ſiue Iamhl	Xom Agb Rrl Pia	MEEANA NDNOS
	Nomina Diuina NELAPR OMEBB		
OCCIDENS	Magm, ſiue Malgm Leoc, ſiue Leaoc Vſsn, ſiue Vſpsn Ruoi, ſiue Ruroi	Mma Ole Cus Hru	RPALEN BBEMO
	Nomina Diuina VADALI OBAVA		
SEPTENTRIO	Gmnm, ſiue Gmdnm Ecop, ſiue Ecaop Amox, ſiue Amlox. Brap, ſiue Briap	Mgm Occ Cam Hbr	ILADAV AVABO

Orientalium QVATVOR BONORV ANGELORVM, in METALLIS, et LAPIDIBVS Peritorum, & Potentium, Inuitatio

O vos QVATVOR ANGELI LVCIS, fideles DEI (Creatoris noſtri) Miniſtri: O vos (inquam) OYVB, ſiue OYAVB, PAOC, ſiue PACOC, RBNH, ſiue RBZNH, et DIRI, ſiue DIARI, in Mundi parte Orientali Dominantes, ac (ex DEI diſpenſatione et dono peculiari) in Metallicarū Venarum, ſiue Metallorū Inuentione, Materiæ Metallicæ Collectione, ſiue Coaceruatione, Metallorum Vſu et virtute: Nec non in LAPIDVM Coagulatione et virtute; aliiſq multis (de Metallorū, Lapidumq loco, collectione, Natura, proprietate, virtute et vſu Secretis et Arcanis, Peritiſſimi et Potentiſſimi: Ego Ioannes Dee, Omnipotentis, viui, et veri DEI (ipſius IEOVA ZEBAOTH) humilis et deuotus Seruulus,: Per ineuitabilem, quam eidem DEO noſtro, in nominibus iſtis, Notificato, videlicet, LLACZA et PALAM, debetis Reuerentiam et Obedientiam, à vobis omnibus et Singulis, vehementer et confidenter requiro et Peto, VT mihi, (prædicto Ioanni) totius meæ reliquæ vitæ; quocunq voluero tempore, Benigni, placidi, viſibiles, affabileſq Adeſſe velitis: Adeoq mihi (eidem Ioanni) FAVORABILES eſſe dignemini, VT Petitiones meas omnes et quaſcunq, vobis, omnibus, quibuſcunq, vel cuicunq veſtrum, propoſitas factaſve, et proponendas, faciendaſve, Citiſſime, euidentiſſime, certiſſime, perfecte, plenéq perficere, et perimplere velitis: Sub hac tamen arctari Conditione contentus ſum, quòd dictæ Petitiones meæ, totaliter, vel maxima ex parte, vel aliquo ſaltem modo, peculiarem veſtram (ſupra expreſſam) circa Metalla vel Lapides, peritiā, virtutē Potentiam, facultatemve reſpiciant: Ac etiam cū debita Conteſtatione dictorū Diuinorū Nomī LLACZA et PALAM per me (prædictū Ioannē) à vobis, veſtrū aliquibus, vel aliquo, requirantur ſiue petantur: AMEN

In Noīe eiuſdē Dei mei et

Per dicta Sancta et Myſtica DEI Noīa
LLACZA et PALAM
AMEN.

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Meridionaliū QVATVOR BONORVM ANGELORV in METALLIS et LAPIDIBVS Peritorum & Potentium Inuitatio

Ô vos QVATVOR ANGELI LVCIS, fideles, DEI (nr̃i Creatoris) Miniſtri: O vos, (inquam) OMGG, ſiue OMAGG, GBAL, ſiue GBEAL, RLMV, ſiue RLEMV, et IAHL, ſiue IAMHL in Mundi parte Meridionali Dominantes, ac (ex DEI diſpenſatione et dono peculiari) in Metallicarū venarū, ſiue Metallorū Inuentione, Materiæ Metallicæ collectione ſiue Coaceruatione, Metallorū Vſu, et Virtute: Nec non in LAPIDVM COAGVLATIONE et virtute: aliiſq multis (de Metallorum, Lapidumq loco, collectione, natura, proprietate, virtute et vſu Secretis et Arcanis Peritiſſimi et Potentiſſimi: Ego Ioannes Dee, Omnipotentis, viui et veri Dei (ipſius IEOVA ZEBAOTH) humilis et deuotus Seruulus, In Nomine eiuſdem DEI noſtri, et Per ineuitabilem, quam eidem DEO noſtro (in noībus iſtis Notificato) videlicet, ANAEEM et SONDN, debetis Reuerentiam et Obedientiā, à vobis, omnibus et ſingulis, vehementer, conſtanter et confidenter requiro et peto, VT mihi (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq voluero tempore, benigni, placidi, Viſibiles, Affabileſq Adeſſe velitis: Adeoq mihi (eidem Ioanni) FAVORABILES eſſe dignemini, VT Petitiones meas omnes, et quaſcunq, vobis, oībus, quibuſcunq vel cuicunq veſtrum, propoſitas, factaſve, et proponendas, faciendaſve, Citiſſime, euidentiſſime, certiſſime, perfecte, plenéq præſtare, perficere et perimplere velitis: Sub hac tamen conditione arctari contentus ſum: Quòd dictæ Petitiones meæ, totaliter, vel maxima ex parte, vel aliquo ſaltem modo, peculiare veſtrā (ſupra expreſſā) circa Metalla vel lapides, peritiā, virtutem, potentiam, facultatemve reſpiciant: Ac etiam cum debita Conteſtatione dictorum Diuinorū Nominū ANAEEM et SONDN, per me (prædictū Ioannē) à vobis, veſtrū aliquibus, vel aliquo requirantur, ſiue Petantur: AMEN:

Per dicta Sancta et Myſtica DEI Noīa
ANAEEM et SONDN
AMEN.

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Occidentaliū QVATVOR BONORV ANGELORV in METALLIS et LAPIDIBVS Peritorū & Potentium, Inuitatio

Ô vos QVATVOR ANGELI LVCIS, fideles, DEI (nr̃i Creatoris) Miniſtri ô vos (inquam) MAGM ſiue MALGM, LEOC, ſiue LEAOC, VSSN ſiue VSPSN, et RVOI, ſiue RVROI, in Mundi parte Occidentali Dominantes, ac ex DEI diſpenſatione, et dono peculiari in Metallicarū venarū, ſiue Metallorum Inuentione, Materiæ Metallicæ Collectione, ſiue Coaceruatione, Metallorū Vſu, et Virtute: Necnon in LAPIDVM COAGVLATIONE et virtute: aliiſq multis (de Metallorum, Lapidumq loco, collectione, natura, proprietate, virtute, et vſu) Secretis et Arcanis Peritiſſimi et Potentiſſimi: Ego, Ioannes Dee, Omnipotentis, viui et veri DEI (ipſius IEOVA ZEBAOTH humilis et deuotus Seruulus: IN NOMINE eiuſdem DEI nr̃i, ET Per ineuitabilem, quam eidem DEO noſtro (in noībus iſtis Notificato) videlicet NELAPR et OMEBB debetis Reuerentiā et Obedientiam, à vobis, oībus et ſingulis, vehementer, conſtanter, et confidenter requiro et Peto, VT mihi, (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq voluero, tempore, benigni, placidi, Viſibiles, Affabileſq Adeſſe velitis: Adeoq mihi (eidem Ioanni) FAVORABILES eſſe dignemini, VT Petitiones meas omnes et quaſcunq, vobis, omnibus, quibuſcunq vel cuicunq veſtrum propoſitas, factaſve, et proponendas faciendaſve (aliquo modo peculiarem veſtram, ſupra expoſitā, circa Metalla vel Lapides, peritiam, virtutem, Potentiā facultatemve reſpicientes aut concernentes: ac etiam cū debita Conteſtatione dictorū Diuinorū Nominū NELAPR et OMEBB requiſitas vel petitas) Citiſſime, euidentiſſime, certiſſime, perfecte, plenéq præſtare, perficere, et perimplere velitis: AMEN.

Per dicta Sancta et Myſtica Dei Noīa
NELAPR et OMEBB
AMEN

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Septentrionaliū QVATVOR BONORŪ ANGELORŪ in METALLIS, et LAPIDIBVS, Peritorum, & Potentiū, Invitatio ▲ ▲ ▲

O vos QVATVOR ANGELI LVCIS, fideles, DEI (viri Creatoris) Ministri: ô vos inquam GMNM, siue GMDNM, ECOP, siue ECAOP, AMOX, siue AMLOX, et BRAP siue BRIAP, in Mundi parte Septentrionali Dominantes: ac (ex Dei dispensatione et dono peculiari) in Metallicarū venarū, siue Metallorū inventione, Materiæ Metallicæ collectione siue Coacervatione, Metallorū vsu et virtute: Nec non in Lapidum Coagulatione, et virtute: alijsq multis de Metallorū Lapidumq Loco, collectione, natura, proprietate, virtute, et vsu) Secretis et Arcanis, Peritissimi et Potentissimi Ego Ioannes Dee, Oīpotentis, Viui et veri DEI (ipsius IEOVA ZEBAOTH) humilis et deuotus Servulus: IN NOMINE eiusdē DEI nři: Et Per ineuitabilem, quam eidem DEO nřo (in Noībus istis Notificato) videlicet VADALI et OBAVA, debetis Reuerentiam et Obedientiā, à Vobis, omnibus et singulis, vehementer, constanter et confidenter requiro et Peto, VT mihi (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq voluero tempore, Benigni, placidi, Visibiles, Affabilesq adesse velitis; adeoq mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq, vobis, omnibus, quibuscunq vel cuicunq vestrûm propositas factasve, et proponendas faciendásve, (aliquo modo, peculiarem vestrā, supra expressam, circa Metalla vel Lapides, peritiā, virtutem, potentiam, facultatemve, respicientes, aut concernentes: et cum debita Contestatione dictorū Diuinorū Nominū VADALI et OBAVA requisitas vel Petitas) Citissime, euidentissimè, certissimè, perfectè, pleneq præstare, perficere, et perimplere velitis. AMEN.

Per dicta Sancta, et Mystica Dei Noīa,
VADALI et OBAVA
AMEN

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NOMINA SEDECIM BONORVM ANGELORŪ qui in TRANSFORMATIONE Periti et Potentes sunt: Sedecim etiam Cacodæmonū manifestatis Nominibus

	Nomina Diuina AIAOAI OIIIT		
ORIENS	Abmo, siue Abamo	Cab	
	Naco, siue Naoco	Ona	
	Ocnm, siue Ocanm	Moc	
	Shal, siue Shial	Ash	
	Nomina Diuina CBALPT ARBIZ		
MERIDIES	Opna, siue Opana	Cop	
	Doop, siue Dolop	Odo	
	Rxao, siue Rxpao	Mrx	
	Axir, siue Axtir	Aax	
	Nomina Diuina MALADI OLAAD		
OCCIDENS	Paco, siue Palco	Rpa	
	Ndzn, siue Ndazn	And	
	Iipo, siue Iidpo	Xii	
	Xrnh, siue Xrinh	Exr	
	Nomina Diuina VOLXDO SIODA		
SEPTENTR.	Datt, siue Daltt	Rda	
	Diom, siue Dixom	Adi	
	Oopz, siue Oodpz	Xoo	
	Rgan, siue Rgoan	Erg.	

Orientaliū QVATVOR BONORV̄ ANGELORVM in TRANSFORMATIONE Peritorum, & Potentium, Inuitatio.

O vos QVATVOR Boni, Veracesq;, DEI (Creatoris nri) ANGELI ABMO, ſiue ABAMO, NACO, ſiue NAOCO, OCNM ſiue OCANM, et SHAL, ſiue SHIAL, qui in Mundi Orientali parte Dominantes, peculiarē Virtutem, Scientiā Veram, Potentiamq; perfectā et abſolutam TRANSFORMATIONVM, in Creatione Vrā, ab eodem (Creatore noſtro, et Veſtro) recepiſtis: tanquam Munus et Officium quoddam: Vt hominibus (ab eodem DEO noſtro præordinatis) per Vos, eadem talis Veſtra Scientia Vera, et Potentia perfecta, manifeſta fieret, et impertiretur: propter eiuſdem Creatoris nri laudem, honorē et Gloriam: Propterea, Ego Ioannes Dee, eiuſdem Creatoris et Dei nri deuotus Seruulus, Valde Cupiens Dei nri laudes, honorem, et gloriam Vere, diligenter, et fideliter, per hanc Veſtram (ſupradictam) Scientiam, et eiuſdem Verū Vſum, inter hoīes promouere et amplificare PER eundem DEVM Creatorē nrm, et per hæc (Vobis peculiariter præeminentia et prædominantia) DEI nri Myſtica Nomina AIAOAI et OIIIT, à Vobis, omnibus, et ſingulis, vehementer requiro, et confidenter Peto, VT quocunq; temporis momēto, et quotiescunq;, per totius Vitæ meæ reſiduum tempus, Ego (dictus Ioannes) Voluëro, eodem etiam temporis Momento, et toties, Benigni, placidi, Viſibileſq; mihi (dicto Ioanni) Adeſſe Velitis: et adeo Amici, Fauorabileſq; mihi (dicto Ioanni) eſſe dignemini, VT omnes et quaſcunq; Petitiones meas, quocunq; modo, quamcunq; Veſtram TRANSFORMATIONVM peritiam, Scientiam, potentiamq; concernentes vel reſpicientes et per me (dictū Ioannem) à Vobis, Veſtrū aliquibus, Vel aliquo, (per hæc iam memorata Dei nri Noīa, AIAOAI, & OIIIT) requiſitas, ſiue petitas, requirendas ſiue petendas, quocunq; poſthac tempore; Eaſdem, ſtatim, ſine mora, (Vel ſaltem, quam cito fieri Vllo modo poterint) Verè, perfectè, manifeſtè, planè, plenèq; facere, præſtare, complere et perficere velitis. AMEN.

Per hæc ſancta, Myſticaq; Dei Noīa
AIAOAI et OIIIT
AMEN

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Meridionaliū QVATVOR Bonorū ANGELORVM in TRANSFORMATIONE Peritorum & Potentium Inuitatio

O vos QVATVOR Boni Veraceſq; Dei (Creatoris nri) ANGELI OPNA, ſiue OPANA, DOOP, ſiue DOLOP, RXAO, ſiue RXPAO et AXIR, ſiue AXTIR, qui in Mundi Meridionali parte, Dominantes, peculiarē Virtutē, Scientiā Verā, et Potentiā perfectā ac abſolutam TRANSFORMATIONV̄, in Creatione Veſtra, ab eodē, Creatore nro et Vro) recepiſtis, tanq; Munus et Officiū quoddam: Vt hominibus (ab eodem præordinatis) per Vos, eadem talis Vrā Scientia Vera, et Potentia perfecta, manifeſta fieret et impertiretur: propter eiuſdem Creatoris nri laudem, honorē et gloriā: Propterea, Ego Ioannes Dee, eiuſdem Creatoris et DEI nri deuotus Seruulus, Valde cupiens Dei nri laudes, honorē et gloriā, Verè, diligenter et fideliter, per hanc Veſtrā (ſupradictā) Scientiā, et eiuſdem Verū Vſum, inter hoīes promouere et amplificare: PER eundem DEVM Creatorem nrm, et per hæc (Vobis peculiariter præeminentia et prædominantia) DEI nri Myſtica Noīa CBALPT et ARBIZ à Vobis, oībus et ſingulis, Vehementer requiro, et confidenter Peto, VT quocunq; temporis momento, et quotieſcunq;, per totius Vitæ meæ reſiduum tempus, Ego, (dictus Ioannes) Voluëro, eodem etiam temporis momento, et toties, Benigni, Placidi, Viſibileſq; mihi (dicto Ioanni) Adeſſe Velitis: et adeo Amici, Fauorabileſq; mihi (dicto Ioanni) eſſe dignemini, VT omnes et quaſcunq; Petitiones meas, quocunq; modo, quamcunq; Vrām TRANSFORMATIONV̄ peritiam, Scientiam, Potentiamq; concernentes, Vel reſpicientes, et per me (dictum Ioannem) à Vobis, Veſtrum aliquibus, Vel aliquo (per hæc iam memorata, Dei nri Noīa CBALPT et ARBIZ) requiſitas, ſiue Petitas requirendas, ſiue Petendas, q̄cunq; poſthac tempore, EASDEM Statim, ſine mora (Vel ſaltem, quàm cito fieri, Vllo modo poterint) Verè, perfectè, manifeſtè, planè, plenèq; facere, præſtare, complere et perficere Velitis: AMEN:

Per hæc Sancta et Myſtica Dei Noīa
CBALPT et ARBIZ
AMEN

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Occidentaliū QVATVOR Bonorū ANGELORVM, in TRANSFORMATIONE, Peritorum, & Potentium, Inuitatio

O vos QVATVOR Boni, Veraceſq; DEI (Creatoris nri) ANGELI, PACO, ſiue PALCO; NDZN, ſiue NDAZN: IIPO, ſiue IIDPO: et XRNH ſiue XRINH, qui in Mundi Occidentali parte Dominantes, peculiare virtutem, Scientiam Verā, Potentiā perfectā et abſolutam TRANSFORMATIONV̄, in Creatione Veſtra, ab eodem Creatore nro et Veſtro) recepiſtis: tanquam Munus et Officiū quoddam: Vt hominibus (ab eodē Deo nro præordinatis) per Vos, eadem talis Scientia Vrā, Vera, et Potentia perfecta, manifeſta fieret, et impertiretur; propter eiuſdem Creatoris nri laudē, honorē et Gloriā: Propterea, Ego Ioannes Dee, eiuſdem, Creatoris, et Dei nri, deuotus Seruulus, Valde cupiens DEI nri laudes, honorem et Gloriā, Verè, diligenter et fideliter, per hanc Vrām (ſupradictam) Scientiam, et eiuſdē Verum Vſum, inter hoīes promouere et amplificare: Per eundem DEVM, Creatorē noſtrū, et per hæc (Vobis peculiariter præeminentia et Prædominantia) DEI nri Myſtica Noīa, MALADI et OLAAD, à Vobis, oībus et ſingulis, Vehementer requiro, et confidenter Peto, VT quocunq; temporis momento, et quotieſcunq;, per totius Vitæ meæ reſiduum tempus, Ego (dictus Ioannes) Voluëro; eodem etiā temporis momento, et toties, Benigni, Placidi, Viſibileſq; mihi (dicto Ioanni) Adeſſe Velitis: et adeo Amici Fauorabileſq; mihi (dicto Ioanni) eſſe dignemini, VT omnes et quaſcunq; Petitiones meas, q̄cunq; modo, quamcunq; Veſtrā TRANSFORMATIONV̄ peritiā, Scientiā, potentiamq; concernentes vel reſpicientes: et per me (dictū Ioannem) à Vobis; Veſtrum aliquibus, Vel aliquo (per hæc, iam memorata Dei nri Noīa, MALADI et OLAAD,) requiſitas ſiue Petitas: requirendas, ſiue Petendas, q̄cunq; poſthac tempore: Eaſdē Statim, ſine mora (Vel ſaltem, quam cito fieri Vllo modo poterint) Verè, perfectè, manifeſtè, planè, plenèq; facere, præſtare, complere et perficere Velitis: AMEN:

Per hæc Sancta et Myſtica Dei Noīa
MALADI et OLAAD
AMEN

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Septentrionaliū QVATVOR Bonorū ANGELORVM, in TRANSFORMATIONE Peritorum, et Potentium, Inuitatio

O vos QVATVOR Boni, Veraceſq; DEI (Creatoris nri) ANGELI, DATT, ſiue DALTT: DIOM, ſiue DIXOM: OOPZ, ſiue OODPZ: et RGAN, ſiue RGOAN, qui, in Mundi Septentrionali parte Dominantes, peculiarem Virtutē, Scientiā Verā, Potentiamq; perfectā et abſolutā TRANSFORMATIONV̄, in Creatione Vrā, ab eodem (Creatore nro, et Vro) recepiſtis: tanquam Munus, et Officium quoddam: Vt, hominibus (ab eodem Deo nro præordinatis) per Vos, eadem talis Vrā Scientia, et Potentia perfecta, manifeſta fieret et impertiretur: propter eiuſdem Creatoris nri laudem, honorē, et Gloriā: Propterea, Ego Ioannes Dee, eiuſdem Creatoris, et DEI nri, deuotus Seruulus, Valde cupiens Dei nri laudes, honorē, et gloriā, Verè, diligenter, et fideliter per hanc Vrām (ſupradictā) Scientiam, et eiuſdem Verū Vſum, inter homines promouere et amplificare: Per eundem DEVM, Creatorē nrm, et per hæc (Vobis peculiariter præeminentia et prædominantia) DEI Myſtica Noīa, VOLXDO et SIODA, à Vobis omnibus et ſingulis, Vehementer requiro, et confidenter Peto, VT, quocunq; temporis momento, et quotieſcunq;, per totius Vitæ meæ reſiduum tempus, Ego (dictus Ioannes) Voluëro; eodem etiam temporis momento, et toties, Benigni, Placidi, Viſibileſq; mihi (dicto Ioanni) Adeſſe Velitis: et adeo Amici, Fauorabileſq; mihi (dicto Ioanni) eſſe dignemini, VT omnes et quaſcunq; Petitiones meas, quocunq; modo, quamcunq; Veſtrā TRANSFORMATIONVM peritiam, Scientiam Potentiaq; concernentes Vel reſpicientes: et per hæc, iam memorata Dei nri Noīa VOLXDO et SIODA, à Vobis, Veſtrūm aliquibus Vel aliquo, per me (dictum Ioannē) requiſitas, ſiue petitas: requirendas, ſiue Petendas, quocunq; poſthac, tempore; Eaſdem Statim, ſine mora, (Vel ſaltem, quam cito fieri Vllo modo poterint) Verè perfectè, manifeſtè, planè, plenèq; facere, præſtare, Complere, et perficere Velitis. AMEN.

Per hæc Sancta, et Myſtica DEI Noīa,
VOLXDO et SIODA,
AMEN

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NOMINA SEDECIM BONORV̄ ANGELORVM. Qui Omni in 4. ELEMENTIS VIVENTIVM, et Species et Vſus cognoſcunt: Expreſſis etiam, Sedecim Cacodæmonū Noībus.

	Nomina Diuina	AOVRRZ	ALOAI	
ORIENS	Acca, ſiue Acuca	Aëris	Cac	ZRRVOA IAOLA
	Npat, ſiue Nprat	Aquæ	Onp	
	Otoi, ſiue Otroi	Terræ	Mot	
	Pmox, ſiue Pmzox	Ignis	Apm	
	Nomina Diuina	SPMNIR	LLPIZ	
MERIDIES	Msal, ſiue Msmal	Aëris	Cms	RINMPS ZIPLL
	Iaba, ſiue Ianba	Aquæ	Oia	
	Izxp, ſiue Izixp	Terræ	Miz	
	Stim, ſiue Strim	Ignis	Ast	
	Nomina Diuina	IAAASD	ATAPA	
OCCIDENS	Xpcn, ſiue Xpacn	Aëris	Rxp	DSAAAI APATA
	Vaſa, ſiue Vaaſa	Aquæ	Aua	
	Dapi, ſiue Daſpi	Terræ	Xda	
	Rnil, ſiue Rndil	Ignis	Ern	
	Nomina Diuina	RZIONR	NRZFM	
SEPTENTR	Adre, ſiue Adire	Aëris	Rad	RNOIZR MFZRN
	Siſp, ſiue Sioſp	Aquæ	Asi	
	Pali, ſiue Panli	Terræ	Xpa	
	Acar, ſiue Acrar	Ignis	Eac	

BRITISH MUSEUM

Orientaliū QVATVOR Bonorum ANGELORVM Inuitatio: quorū Vnuſquiſq;, Vnius ELEMENTI VIVENTES Creaturas omnes, et earū Vſus nouit:

Ò vos ANGELI DEI, Veritatis et Bonitatis pleni (Vos dico) ô ACCA, ſiue ACVCA, NPAT, ſiue NPRAT, OTOI, ſiue OTROI, et PMOX, ſiue PMZOX, qui in Mundi parte Orientali Dominamini: ita Vt Vnuſquiſq; Veſtrum, in Vno ex 4. Magnis Mundi Elementis, ſiue Matricibus, peculiarē ſuum habeat Munus, ſeu Officium, peculiarē peritiā, Scientiā, Potentiā et Authoritatem peculiarem: Ô tu ACCA, ſiue ACVCA, Angele præclare, qui oīm in Orientali Aëre Viuentium, diuerſas ſpecies oēs, perſpectas habes: et quos in Vſus à Deo nro, quaſq; ob hoīm Vtilitates creabantur, perfectè percipis: Tu autem ô Illuſtris NPAT, ſiue NPRAT, qui oīm in Orientali AQVA VIVENTIV̄ ſpecies, Vſuſq; cognoſcis Veros: Et ô tu Inſignis OTOI, ſiue OTROI, qui oīm in Orientali TERRA Vita fruentium Species Varias, et ad quos Vſus à Deo nro creabantur, exactè intelligis: Deniq; ô tu PMOX, ſiue PMZOX, fulgide Dei Angele, qui Orientalis IGNIS Secretiſſimā efficaciſſimamq; Vitalem proprietatē plenè cognitā habes: Ô Vos (inquam) omnes, fideles DEI et Creatoris nri Miniſtri, qui in Orientali Mundi parte, prædicta, aliaq; perplura. 4. Elementorū Arcana et Secreta, Veſtris Scientijs et Officijs à nro Omnipotente Creatore, conceſſa, aſſignata et deputata, intelligitis: et quæ, ad Dei laudem, honorem et Gloriā; atq; ex magna Veſtra erga humanū genus Charitate, nobis autem maximè (Viua et Celeſti Vocati Voce, et Electis,) impertire (annuente Deo) poteritis, atq; manifeſta reddere: Ego igitur Ioannes Dee, ardentiſſimus huiuſcemodi Secretorū Amator et Indagator (idq; maximè propter Dei nri laudem, honorē, et Gloriam) In eiuſdem Dei et Creatoris nri Noīe, Vobis oībus, et ſingulis, iam memoratis, humiliter ſupplico, et per DEI nri Sancta Noīa, AOVRRZ et ALOAI, à Vobis, ego (dictus Ioannes) requiro demiſſè, et confidenter PETO, VT, quocunq; tempore Vitæ meæ (poſt hanc horā) futuro, Veſtrūm oīm, Vel alicuius Veſtrūm, per hæc Sancta Dei Noīa, AOVRRZ et ALOAI, requiſiuero ac Petiuero præſentiā benignam, Perſonalem, mihiq; conſpicuā, Apparitionē: Petitionumq; mearū quarumcunq; (Veſtra iam dicta peculiaria officia, muneraq;, ſiue Scientias poteſtateſq; Vrās ſpeciales, reſpicientiū aut concernentiū) expletionē, ſatiſfactionē, executionemq; manifeſtā, plenam et perfectam: Eaſdem omnes, et ſingulas dictas meas Petitiones, benignè concedere, euidenter præſtare, amanter perimplere, perfecteq; perficere Velitis. AMEN.

Per hæc reuerenda et Myſtica DEI Noīa
AOVRRZ et ALOAI
AMEN

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Meridionaliū QVATVOR Bonorū ANGELORVM Inuitatio: Quorū Vnuſquiſq; Vnius ELEMENTI VIVENTES Creaturas oēs, et earum Vſus noſcit

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô MSAL, ſiue MSMAL: IABA, ſiue IANBA: IZXP, ſiue IZIXP; et STIM ſiue STRIM, qui in Mundi parte Meridionali Dominamini: ita Vt Vnuſquiſq; Veſtrūm, in Vno ex 4. Magnis Mundi Elementis, ſiue Matricibus, peculiare ſuum habeat Munus ſeu Officiū, peculiarē peritiā; Scientiam, Potentiā, et Authoritatē peculiarē: Ô tu MSAL, ſiue MSMAL, Angele præclare, qui oīm in Meridionali AËRE Viuentiū, diuerſas Species omnes, perſpectas habes, et quos in Vſus à Deo nro, quaſq; ob hoīm Vtilitates creabantur, perfectè percipis: Tu autem ô Illuſtris IABA, ſiue IANBA, qui oīm in Meridionali AQVA Viuentiū ſpecies, Vſuſq; cognoſcis Veros: Et, ô tu Inſignis IZXP, ſiue IZIXP, qui oīm in Meridionali TERRA Vita fruentium Species Varias, et ad quos Vſus, à Deo nro creabantur, exactè intelligis: Deniq; ô tu PMOX ſiue PMZOX, fulgide DEI Angele, qui Meridionalis IGNIS Secretiſſimam, efficaciſſimamq; Vitalem Proprietatē, plenè cognitam habes: Ô Vos (inquā) Omnes, fideles DEI, et Creatoris nri Miniſtri, qui in Meridionali Mundi parte, prædicta, aliaq; perplura, quatuor ELEMENTORV̄ Arcana et Secreta, Veſtris Scientijs et Officijs à nro Oīpotente Creatore, conceſſa, aſſignata, et deputata, intelligitis: et, quæ, ad DEI Laudem, honorē et Gloriā, atq; ex magna Vrā erga humanū genus charitate, nobis autem maximè (annuente Deo,) impertire poteritis, et reddere manifeſta: Viua (Vt noviſtis) Celeſtiq; Voce, ad hoc à Vobis requirendū, incitatis: Ego igitur, Ioannes Dee, ardentiſſimus huiuſcemodi Secretorū Amator, et Indagator (idq; maximè propter DEI nri Laudem honorē et gloriā) In eiuſdem DEI et Creatoris nri Noīe, Vobis oībus et ſingulis, iā memoratis, humiliter ſupplico; Et per Dei nri ſancta Noīa SPMNIR et LLPIZ à Vobis, ego (dictus Ioannes) requiro demiſſè, et confidenter Peto, VT quocunq; tempore Vitæ meæ (poſt hanc horā) futuro, Veſtrū oīm, Vel alicuius Veſtrūm, per hæc ſancta Dei Noīa SPMNIR et LLPIZ requiſiuero ac Petiuero præſentiā benignā, Perſonalem, mihiq; conſpicuā apparitionē, Petitionumq; mearū quarumcunq; (Veſtra, iam dicta, peculiaria officia, Muneraq;, ſiue Scientias Poteſtateſq; Vrās Speciales reſpicientiū aut concernentiū) expletionē, Satiſfactionē, Executionēq; manifeſtam, plenā et perfectā: Eaſdem, omnes et Singulas dictas meas Petitiones, benignè concedere, euidenter præſtare, amanter perimplere, perfecteq; perficere Velitis: AMEN:

Per hæc reuerenda et Myſtica DEI Noīa,
SPMNIR et LLPIZ
AMEN

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BRITISH MUSEUM

Occidentaliū QVATVOR Bonorū ANGELORVM Inuitatio: Quorū Vnuſquiſq; Vnius ELEMENTI VIVENTES Creaturas oēs, et earum Vſus noſcit.

Ò vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô XPCN, ſiue XPACN: VASA, ſiue VAASA: DAPI, ſiue DASPI, et RNIL, ſiue RNDIL, qui in Mundi parte Occidentali Dominamini: ita Vt Vnuſquiſq; Veſtrūm in Vno ex 4 Magnis Mundi Elementis, ſiue Matricibus, peculiare ſuū habeat Munus, ſeu Officiū, peculiarē peritiā, Scientiā, Potentiā, et Authoritatē peculiarē: Ô tu XPCN ſiue XPACN, Angele præclare, qui oīm in Occidentali AËRE Viuentiū, diuerſas ſpecies omnes, perſpectas habes: et quos in Vſus à Deo nro, quaſq; ob hoīm Vtilitates creabantur, perfectè percipis: Tu autem ô Illuſtris VASA ſiue VAASA qui oīm in Occidentali AQVA Viuentium Species, Vſuſq; cognoſcis Veros: Et ô tu Inſignis DAPI, ſiue DASPI, qui oīm in Occidentali Terra, Vita fruentium Species Varias: et ad quos Vſus, à Deo nro creabantur, exactè intelligis: Deniq; ô tu RNIL ſiue RNDIL fulgide DEI Angele, qui Occidentalis IGNIS Secretiſſimā, efficaciſſimamq; Vitalem Proprietatem, plenè cognitā habes. Ô Vos (inquā) Omnes, fideles, Dei, et Creatoris nri Miniſtri, qui in Occidentali Mundi parte, prædicta, aliaq; perplura, Quatuor Elementorū Arcana et Secreta, Veſtris Scientijs et Officijs, à nro Omnipotente Creatore, conceſſa, aſſignata, et deputata, intelligitis: et quæ, ad Dei Laudem, honorem et Gloriā, atq; ex magna Vrā erga humanū genus charitate, nobis autem maximè (annuente Deo) impertire poteritis, et reddere manifeſta: Viua (Vt noviſtis) Cæleſtiq; Voce, ad hoc à Vobis requirendū, incitatis. Ego igitur, Ioannes Dee, ardentiſſimus huiuſcemodi Secretorū Amator et Indagator (idq; maximè propter Dei nri laudem, honorem, et gloriā) In eiuſdem Dei et Creatoris nri Noīe, Vobis oībus, et ſingulis, iam memoratis, humiliter Supplico: Et per Dei nri ſancta Noīa, IAAASD et ATAPA, à Vobis, ego (dictus Ioannes) requiro demiſſè, et confidenter Peto, VT quocunq; tempore Vitæ meæ (poſt hanc horā) futuro, Veſtrūm oīm, Vel alicuius Veſtrūm, per hæc ſancta DEI Noīa IAAASD et ATAPA requiſiuero ac Petiuero præſentiā benignā, Perſonalē, mihiq; conſpicuā Apparitionē: Petitionumq; mearū quarumcunq; (Vrā, iam dicta, peculiaria officia, Muneraq; ſiue Scientias, Poteſtateſq; Vrās ſpeciales reſpicientiū aut concernentiū) expletionē, Satiſfactionem, Executionemq; manifeſtam, plenam et perfectā: Eaſdem omnes et ſingulas dictas meas Petitiones, benignè concedere, euidenter præſtare, amanter perimplere, perfecteq; perficere Velitis. AMEN

Per hæc reuerenda et Myſtica Dei Noīa
IAAASD et ATAPA
AMEN

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Septentrionaliū QVATVOR Bonorū ANGELORVM Inuitatio: Quorū Vnuſquiſq; Vnius ELEMENTI Viuentes Creaturas oēs, et earū Vſus noſcit.

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: Vos dico ô ADRE, ſiue ADIRE: SISP, ſiue SIOSP: PALI, ſiue PANLI, et ACAR, ſiue ACRAR. qui in Mundi parte Septentrionali Dominamini: ita Vt Vnuſquiſq; Veſtrūm in Vno ex 4 Magnis Mundi Elementis, ſiue Matricibus, peculiare ſuū habeat Munus, ſeu Officium, peculiarē peritiā, Scientiā, Potentiā, et Authoritatē peculiarē: O tu ADRE, ſiue ADIRE, Angele præclare, qui oīm in Septentrionali AERE Viuentiū diuerſas ſpecies oēs perſpectas habes, et quos in Vſus à DEO nro, quaſq; ob homī Vtilitates, creabantur, perfectè percipis: Tu autem, ô Illuſtris SISP, ſiue SIOSP, qui oīm in Septentrionali AQVA Viuentiū Species, Vſuſq; cognoſcis Veros: Et ô tu Inſignis PALI, ſiue PANLI, qui oīm in Septentrionali TERRA Vita fruentiū Species Varias, et ad quos Vſus, à DEO nro creabantur exactè intelligis: Deniq; ô tu ACAR, ſiue ACRAR, fulgide DEI Angele, qui Septentrionalis IGNIS Secretiſſimā efficaciſſimamq; Vitalem proprietatem plenè cognitam habes: Ô Vos (inquam) oēs, fideles DEI, et Creatoris nri Miniſtri, qui in Septentrionali Mundi parte, prædicta, aliaq; perplura, 4 Elementorū Arcana et Secreta, Veſtris Scientijs et Officijs, à nro Oīpotente Creatore, conceſſa, aſſignata, et deputata, intelligitis: et quæ, ad Dei Laudē honorē, et Gloriam, atq; ex magna Veſtra erga humanū genus charitate: nobis autem, maximè, (annuente Deo) impertire poteritis, et reddere manifeſta: Viua (Vt noviſtis) cæleſtiq; Voce ad hoc à Vobis requirendū, incitatis. Ego, igitur, Ioannes Dee, ardentiſſimus huiuſcemodi Secretorū Amator et Indagator (idq; maximè, propter Dei nri laudem, honorē et gloriā) In eiuſdem DEI et Creatoris nri Nomine, Vobis oībus et ſingulis, iam memoratis, humiliter Supplico, et per DEI nri Sancta Nomina RZIONR et NRZFM, à Vobis, ego (dictus Ioannes) requiro demiſſè, et confidenter peto, VT quocunq; tempore Vitæ meæ (poſt hanc horā) futuro, Veſtrūm oīm Vel alicuius Veſtrūm, per hæc Sancta Dei Noīa RZIONR et NRZFM, requiſiuero ac Petiuero præſentiā benignā, Perſonalem mihiq; conſpicuā Apparitionē, Petitionumq; mearū quarumcunq; (Vrā, iam dicta, peculiaria Officia Muneraq;, ſiue Scientias Poteſtateſq; Vrās Speciales reſpicientiū aut concernentiū) expletionē, ſatiſfactione, executioneq; manifeſtā, plenā, et perfectā: Eaſdem, oēs et ſingulas dictas meas Petitiones benignè concedere, euidenter præſtare, amanter perimplere, perfecteq; perficere Velitis: AMEN:

Per hæc reuerenda et Myſtica Dei Noīa
RZIONR, et NRZFM,
AMEN

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Nomina SEDECIM BONORVM ANGELORVM qui in COMMIXTIONIBVS NATVRARVM Periti & Præpotentes exiſtunt.

		Nomen Diuinum. ERZLA	
ORIENS	Rzla Zlar Larz Arzl	I	
		Nomen Diuinum EBOZA	
MERIDIES	Boza Ozab Zabo Aboz	A	
		Nomen Diuinum ATAAD	
OCCIDENS	Taad Aadt Adta Dtaa	O	
		Nomen Diuinum ADOPA	
SEPTENTR	Dopa Opad Pado Adop	N	

Orientaliū QVATVOR Bonorū ANGELORVM Inuitatio, qui in COMMIXTIONIBVS NATVRARV̄, periti et Potentes ſunt.

O vos QVATVOR Fideles, Veraceſq; DEI Omnipotentis, nri Creatoris Miniſtri, RZLA, ZLAR, LARZ et ARZL, qui in Orientali Mundi parte, in NATVRARVM COMMIXTIONIBVS, peritiſſimi et Prævalidi eſtis: Ego Ioannes Dee, eiuſdem nri Creatoris, deuotus famulus, Per eiuſdem Creatoris nri Omnipotentiam, et per Myſticū Dei nri Nomen ERZLA, à Vobis omnibus et ſingulis humiliter requiro, et Vehementer Peto, VT quocunq; poſthac tempore Vitæ meæ, per Nomen Dei nri Myſticum ERZLA, Vos, Vel aliquos, aut aliquem Veſtrum, Ego (prædictus Ioannes) Nominatim Vocauero Vel Inuocauero; mihi dicto Ioanni benigni, Placidiq; Adeſſe, Viſibiles ac perſonaliter apparere Velitis: Adeoq; mihi dicto Ioanni eſſe Amici et Fauorabiles dignemini, VT omnes et quaſcunq; Petitiones meas De Naturarū Commixtionibus, et alijs Secretis Naturalibus (quæ nr Optimus Creator, Veſtræ Cognitioni, Intelligentiæ ac Diſpoſitioni commiſit, Veſtriſq; quaſi deputauit Officijs et Miniſterijs) Cito benè, plenè, planè, perfecteq; præſtare, adimplere, perficereq; Velitis AMEN

Per ſanctum hoc, et Myſticū Dei Nomen,
ERZLA,
AMEN.

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Meridionaliū QVATVOR Bonorū ANGELORVM Inuitatio, qui in COMMIXTIONIBVS NATVRARVM, Periti et Potentes ſunt.

O vos QVATVOR Fideles, Veraceſq; DEI Omnipotentis, nri Creatoris Miniſtri BOZA, OZAB, ZABO et ABOZ, qui in Meridionali Mundi parte, in NATVRARVM COMMIXTIONIBVS, Peritiſſimi et Prævalidi eſtis: Ego Ioannes Dee, eiuſdem nri Creatoris, deuotus famulus, Per eiuſdem Creatoris nri Omnipotentiā, et per Myſticum Dei nri Nomen EBOZA, à Vobis, omnibus et ſingulis humiliter Requiro, et Vehementer Peto, VT quocunq; poſthac, Vitæ meæ tempore, per Nomen Dei noſtri Myſticum, EBOZA, Vos, Vel aliquos, aut aliquē Veſtrūm, Ego (prædictus Ioannes) Nominatim Vocauero, Vel Inuocauero: Mihi, dicto Ioanni) Benigni, Placidiq; Adeſſe, Viſibiles ac Perſonaliter apparere Velitis: Adeoq; mihi dicto Ioanni) eſſe Amici et Fauorabiles dignemini, VT omnes et quaſcunq; Petitiones meas De Naturarū Commixtionibus, et alijs Secretis Naturalibus (quæ, nr Optimus Creator, Veſtræ Cognitioni, Intelligentiæ ac Diſpoſitioni Commiſit, Veſtriſq; quaſi deputauit Officijs et Miniſterijs) Cito, bene, plenè, planè, perfecteq;, præſtare, adimplere, et perficereq; Velitis; AMEN.

Per SanCtum hoc et Myſticū Nomen,
EBOZA,
AMEN.

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Occidentaliū QVATVOR Bonorū ANGELORV Invitatio, qui in COMMIXTIONIBVS NATVRARV, Periti, et Potentes sunt.

O VOS QVATVOR Fideles, Veracesq DEI Omnipotentis, nr̄i Creatoris Ministri TAAD, AADT, ADTA, et DTAA, qui in Occidentali Mundi parte, in NATVRARVM COMMIXTIONIBVS Peritissimi et Prævalidi estis; Ego Ioannes Dee, eiusdem nr̄i Creatoris, deuotus Famulus, Per eiusdem Dei, Creatoris nr̄i, Omnipotentiam, et per Mysticū DEI nr̄i Nomen ATAAD, à vobis omnibus et singulis, humiliter requiro et vehementer Peto, VT quocunq (posthac) vitæ meæ tempore, per nomen Dei nr̄i Mysticū ATAAD, vos, vel aliquos, aut aliquem vestrum, Ego, (prædictus Ioannes) Nominatim Vocavero, vel Inuocauero: Mihi, dicto Ioanni) Benigni, Placidiq Adesse, Visibiles ac Personaliter apparere Velitis: Adeoq, mihi (dicto Ioanni) esse Amici, et Fauorabiles dignemini: VT omnes et quascunq Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ, nr Optimus Creator, vræ Cognitioni, Intelligentiæ, ac Dispositioni commisit: vestrisq, quasi deputauit Officijs et Ministerijs) Cito, bene, plenè, planè, perfecteq. præstare, adimplere, perficereq Velitis: AMEN

Per Sanctum, et Mysticū Dei Nomen,

ATAAD.

AMEN.

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Septentrionaliū QVATVOR Bonorū ANGELORV Invitatio, qui in COMMIXTIONIBVS NATVRARV Periti et Potentes sunt.

O VOS QVATVOR Fideles, Veracesq DEI Omnipotentis, nr̄i Creatoris Ministri, DOPA, OPAD, PADO, et ADOP, qui in Septentrionali Mundi Parte, in Naturarum COMMIXTIONIBVS, Peritissimi et Prævalidi estis: Ego Ioannes Dee, eiusdem nr̄i Creatoris, deuotus Famulus, Per eiusdem Creatoris nr̄i Omnipotentiā, et per Mysticū DEI nr̄i Nomen ADOPA, à vobis omnibus et singulis, humiliter requiro, et vehementer Peto, VT quocunq (posthac) vitæ meæ tempore, per Nomen Dei nr̄i Mysticū ADOPA, vos, vel aliquos, aut aliquem vestrum, Ego, (prædictus Ioannes) Nominatim Vocauero vel Inuocauero: Mihi (dicto Ioanni) Benigni, Placidiq Adesse, Visibiles ac Personaliter Apparere velitis: Adeoq mihi (dicto Ioanni) esse Amici, et Fauorabiles dignemini, VT omnes et quascunq Petitiones meas. De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ nr Optimus Creator, vræ Cognitioni, Intelligentiæ ac Dispositioni Commisit: vestrisq quasi deputauit Officijs et Ministerijs) Cito, bene, plene, planè, perfecteq præstare, adimplere, perficereq Velitis: AMEN

Per Sanctum, et Mysticū Dei Nomen

ADOPA

AMEN

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Nomina Sedecim Bonorũ Angelorũ
qui in Locali Mutatione Potentes sunt

		Nomen Diuinũ EVTPA	
ORIENS	Vtpa Tpau Paut Autp	L	
		Nomen Diuinũ EPHRA	
MERIDIES	Phra Hrap Raph Aphr	A	
		Nomen Diuinũ ATDIM	
OCCIDENS	Tdim Dimt Imtd Mtdi	N	
		Nomen Diuinũ AANAA	
SEPTENTR	Anaa Naaa Aaan Aana	V	

Orientaliũ Quatuor Bonorũ Angelorũ
in Locali Mutatione
Potentium, Inuitatio.

O vos QUATUOR Fideles, Nobilesq; nrĩ Omnipotentis Creatoris Angeli ac Ministri, O VTPA, TPAV, PAVT et AVTP, qui in Orientali Mundi parte, peculiariter Dominamini: eiq; a nrõ Creatore dotati præditiq; estis peritia, Virtute et Potentia, Quod de Loco in locum, quemcunq; hominẽ, vel rem quamcunq;, Verè, cito, bene, tuto, et sine eiusdẽ hominis, vel rei alterius (sic, localiter, lati, vel latæ) læsione aliqua, nocumento, offensione, vel damno, mouere, deferre siue transferre poteritis: Ego, Ioannes Dee, Dei Omnipotentis, nrĩ Creatoris, deuotus etiam, et humilis famulus, Per eiusdem DEI, nrĩ Creatoris Reuerendã Maiestatẽ, et per Diuinũ Mysticumq; eiusdem nomen EVTPA, a Vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter Peto, VT, quocunq; posthac, totius meæ vitæ tempore, per Nomen DEI, EVTPA, vos omnes, vel vestrũm aliquos, aut aliquem, nominatim vocauero, siue inuocauero: Mihi (dicto Ioanni) Benigni, placidiq; Adesse, Visibiles, personaliterq; apparere; Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq; Petitiones meas vobis factas et faciendas De locali Motione, Siue MUTATIONE DE LOCO IN LOCũ, aliisq; Secretis (quæ vestræ, peculiariter, a Deo nrõ, propter eiusdem laudem, honorẽ, et gloriã, sunt Concredita, commissaq; Authoritati et Dispositioni) Cito, bene, Verè, plenè, et perfectè præstare, implere, perficereq; Velitis: AMEN.

Per Sacrum Dei, Mysticum Nomen,

EVTPA

AMEN.

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Meridionaliũ Quatuor Bonorũ Angelorũ,
in Locali Mutatione,
Potentium, Inuitatio.

O VOS QUATUOR Fideles, Nobilesq; nrĩ Omnipotentis Creatoris Angeli, ac Ministri PHRA, HRAP, RAPH, et APHR, qui in Meridionali Mundi parte, peculiariter Dominamini: eiq; a nrõ Creatore dotati præditiq; estis peritia, virtute et Potentia, quod de Loco in locũ, quemcunq; hominẽ, vel rem quamcunq;, Verè, cito, bene, tuto, et sine eiusdẽ hõis vel rei alterius (sic, localiter lati, vel latæ) læsione aliqua, nocumento offensione, vel damno, mouere, deferre, siue transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, nrĩ Creatoris, deuotus etiam et humilis famulus, Per eiusdem Dei, nrĩ Creatoris Reuerendã Maiestatem, et per Diuinũ Mysticumq; eiusdem Nomen, EPHRA, a vobis, omnibus et singulis prænominatis humiliter requiro, et ardenter Peto, VT quocunq; posthac totius meæ vitæ tempore, per Nomen Dei EPHRA, vos omnes, vel vestrũm aliquos, aut aliquem, Nominatim vocauero, siue inuocauero: Mihi (dicto Ioanni) Benigni, Placidiq; Adesse; visibiles Personaliterq; apparere; Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: QUOD omnes et quascunq; Petitiones meas, vobis factas et faciendas, DE LOCALI MOTIONE, siue MUTATIONE DE LOCO IN LOCũ, aliisq; Secretis (quæ vrã peculiariter, a Deo nrõ, propter eiusdem laudem, honorẽ, et gloriam, sunt concredita, Commissaq; Authoritati, et Dispositioni) Cito, bene, verè, plenè, et perfectè præstare, implere, perficereq; velitis. AMEN.

Per Sacrum Dei, Mysticumq; Nomen,

EPHRA

AMEN

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Occidentaliũ Quatuor Bonorũ Angelorũ,
in Locali Mutatione
Potentium, Inuitatio

O VOS QUATUOR Fideles Nobilesq; nrĩ Omnipotentis Creatoris Angeli, ac Ministri, TDIM, DIMT, IMTD, et MTDI, qui in Occidentali Mundi parte Dominamini peculiariter: eaq; a nrõ Creatore dotati, præditiq; estis peritia, virtute, et Potentia, quod de loco in Locũ, quemcunq; hoiem, vel rem quamcunq;, verè, cito, bene, tuto, et sine eiusdẽ hõis, vel rei alterius (sic, localiter lati, vel latæ) læsione aliqua, nocumento offensione, vel damno, Mouere, deferre, siue transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, nrĩ Creatoris, deuotus etiã, et humilis famulus, Per eiusdem DEI, nrĩ Creatoris Reuerendam Maiestatem, et per Diuinum Mysticumq; eiusdem Nomen, ATDIM, a vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter Peto, VT quocunq; posthac totius meæ vitæ tempore, per Nomen Dei ATDIM, vos omnes, vel vestrũm aliquos, aut aliquem, Nominatim vocauero, siue inuocauero, Mihi (dicto Ioanni) Benigni, Placidiq; Adesse: visibiles Personaliterq; Apparere: Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq; Petitiones meas, vobis factas, et faciendas, DE LOCALI MOTIONE, siue Mutatione de loco in locũ, aliisq; Secretis (quæ vrã, peculiariter, a Deo nrõ, propter eiusdem laudem, honorem, et gloriam, sunt concredita, Commissaq; Authoritati et Dispositioni) Cito, bene, verè, et perfectè præstare, implere, perficereq; velitis: AMEN

Per Sacram Dei Mysticumq; Nomen,

ATDIM.

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Septentrionaliũ Quatuor Bonorum
Angelorum in Locali Mutatione Potentiũ Inuitatio

O VOS QUATUOR Fideles, Nobilesq; nrĩ Omnipotentis Creatoris Angeli ac Ministri, O ANAA, NAAA, AAAN, et AANA, qui in Septentrionali Mundi parte, peculiariter Dominamini: eaq; a nrõ Creatore dotati, præditiq; estis peritia, virtute, et Potentia, Quod de Loco in Locum, quemcunq; hominem, vel rem quamcunq;, verè, cito, bene, tuto, et sine eiusdem hõis, vel rei alterius (sic, localiter lati, vel latæ) læsione aliqua, nocumento, offensione, vel damno: Mouere, deferre, siue Transferre, poteritis: Ego, Ioannes Dee, DEI Omnipotentis, nrĩ Creatoris, etiam deuotus et humilis famulus, Per eiusdem Dei, Creatoris nrĩ, Reuerendã Maiestatem et per Diuinum Mysticumq; eiusdem Nomen AANAA, a vobis, oĩbus, et singulis (prænominatis) humiliter requiro, et ardenter peto, VT quocunq;, posthac, totius meæ vitæ tempore, per Nomen Dei, AANAA, vos omnes, vel vestrũm aliquos, aut aliquem, Nominatim, vocauero, siue inuocauero: Mihi, (dicto Ioanni) Benigni, placidiq; Adesse: visibiles Personaliterq; Apparere: et, mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini, Quod omnes et quascunq; Petitiones meas, vobis factas et faciendas, DE LOCALI MOTIONE, siue MUTATIONE DE LOCO IN LOCũ, aliisq; Secretis (quæ vestræ, peculiariter, a Deo nrõ, propter eiusdẽ laudẽ honorem et Gloriam sunt concredita, commissaq; Authoritati et Dispositioni) Cito, bene, verè, plenè et perfectè præstare, implere perficereq; Velitis

A M E N

Per sacrum DEI Mysticumq; Nomen.

AANAA.

AMEN.

⁂

Nomina Sedecim Bonorũ Angelorũ
in Artibus Mechanicis
Peritorum & Potentium

		Nomen Diuinũ HCNBR	
ORIENS	Cnbr Nbrc Brcn Rcnb	A	
		Nomen Diuinũ HROAN	
MERIDIES	Roan Oanr Anro Nroa	C	
		Nomen Diuinũ PMAGL	
OCCIDENS	Magl Aglm Glma Lmag	M	
		Nomen Diuinũ PPSAC	
SEPTENTR	Psac Sacp Acps Cpsa	V	

Orientaliũ: 4: Bonorũ Angelorum
in Artibus Mechanicis Peritorũ
& Potentium, Inuitatio

O vos. 4. Sancti Veracesq; Dei Omnipotentis, Creatoris nrĩ, Ministri, CNBR, NBRC, BRCN, et RCNB qui in Orientali Mundi parte, peculiare habetis a Deo nrõ vobis iniunctũ ac commissũ Ministeriũ, in ARTIUM oĩm MECHANICARũ peritia perfecta, tam exercenda, quam impertienda, docenda, comunicandaq;, ad Dei nrĩ Laudem, honorẽ, et gloriã, Ego, Ioannes Dee, Creatoris nrĩ, baptisatus, inscriptusq; Seruus: eidemq; fideliter prudenter, et Potenter inseruire Cupiens: (ad hoĩm bonorũ et Electorũ Commodum, Solatiumq;: ast ad malorũ, nriq; Omnipotentis Dei hostium, Pudorem, et Confusionem) A vobis omnibus, prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nrĩ Omnipotentẽ Sapientiam et per hoc eius sanctum Mysticumq; Nomen HCNBR: VT posthac, quocunq; tempore totius meæ vitæ, Ego (dictus Ioannes) vos omnes, vestrũm aliquos, siue aliquem, Nominatim, per hoc Dei (dictũ) Nomen HCNBR vocauero, vel inuocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Fauorabiles velitis: QUOD omnes et quascunq; Petitiones meas, vobis vestrũm aliquibus, vel alicui factas, faciendasq;, de ARTE aliq; MECHANICA, Conclusione aliqua, vel Experimento Mechanico, quocunq;: Easdem (dico Petitiones meas, factas) statim, verè, plenè, manifestè, perfecteq; præstare, implere, perficereq; velitis: AMEN.

Per Mysticum Dei Nomen,

HCNBR,

AMEN.

⁂

Meridionaliũ 4 Bonorũ Angelorũ,
in Artibus Mechanicis Peritorum,
& Potentium, Inuitatio

O vos 4 Sancti, Veracesq; Dei Omnipotentis, Creatoris nrĩ, Ministri ROAN, OANR, ANRO, NROA, qui in Meridionali Mundi parte, peculiare habetis a Deo nrõ vobis iniunctũ ac commissum Ministeriũ, in Artium oĩm MECHANICARũ peritia perfecta, tam exercenda, quam impertienda comunicandaq;, ad Dei nrĩ laudem, honorem, et gloriã: Ego Ioannes Dee, Creatoris nrĩ, baptizatus, inscriptusq; Seruus, eidemq; fideliter, prudenter, et Potenter inseruire cupiens, (ad hoĩm bonorũ et electorum Commodũ, Solatiumq;: ast ad malorũ nriq; Omnipotentis Dei hostiũ, Pudorem, et confusionem) A vobis omnibus, prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nrĩ Omnipotentẽ Sapientiam, et per hoc eius Sanctũ Mysticumq; Nomen, HROAN, VT, posthac, quocunq; tempore totius meæ vitæ, Ego (dictus Ioannes) vos oẽs, vestrũm aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen HROAN, vocauero vel inuocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Fauorabiles velitis: QUOD omnes et quascunq; Petitiones meas, vobis, vestrũm aliquibus, vel alicui factas, faciendasq; (DE ARTE Aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO quocunq;), statim, verè, plenè, manifestè perfecteq; præstare, implere perficereq; velitis: AMEN

Per Mysticum Dei Nomen

HROAN

AMEN

⁂

Occidentaliũ 4 Bonorũ Angelorũ,
in Artibus Mechanicis Peritorum,
& Potentium, Inuitatio.

O VOS QUATUOR Sancti, Veracesq; Dei Omnipotentis, Creatoris nrĩ, Ministri, MAGL, AGLM, GLMA, LMAG, qui in Occidentali Mundi parte peculiare habetis, a Deo nrõ, vobis iniunctum ac commissum Ministeriũ, in Artiũ oĩm MECHANICARũ peritia perfecta, tam exercenda, quam impertienda docenda coĩcandaq;, ad DEI nrĩ laudem, honorem et gloriam: Ego, Ioannes Dee, Creatoris nrĩ baptizatus, inscriptusq; Seruus: eidemq; fideliter, prudenter et potenter inseruire cupiens (ad hoĩm bonorũ et Electorũ comodũ solatiumq;: ast ad malorũ nriq; Omnipotentis Dei, hostiũ, pudorẽ et confusionẽ:) A vobis omnibus, prænominatis, humiliter requiro, Vehementer et ardenter Peto; Per eiusdem Dei Creatoris nostri Omnipotentem Sapientiã, et per hoc eius Sanctum, Mysticumq; Nomen PMAGL, VT, posthac, quocunq; tempore totius meæ vitæ; Ego, (dictus Ioannes) vos omnes, vestrũm aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) nomẽ PMAGL vocauero vel inuocauero; Mihi, (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, statim Adesse, et Apparere: Ac mihi (præterea) tam esse Amici et Fauorabiles velitis, QUOD omnes et quascunq; Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq; (DE ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO, quocunq;) Statim, verè, plenè, manifestè, perfecteq; præstare, implere perficereq; velitis: AMEN

Per Mysticum Dei NOMEN,

PMAGL,

AMEN:

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Septentrionaliũ 4: Bonorũ Angelorũ,
in Artibus MECHANICIS Peritorũ,
& Potentium, Inuitatio.

O vos QUATUOR Sancti Veracesq; Dei Oĩpotentis, Creatoris nrĩ Ministri PSAC, SACP, ACPS et CPSA, qui in Septentrionali Mundi parte, peculiare habetis a Deo nrõ, vobis iniunctũ ac cõmissum Ministeriũ, in ARTIUM oĩm MECHANICARũ peritia perfecta, tam exercenda, quam impertienda docenda, coĩcandaq;, ad Dei nrĩ Laudem, honorẽ et gloriã: Ego, Ioannes Dee, Creatoris nrĩ, baptizatus, inscriptusq; Seruus: eidemq; fideliter, prudenter et Potenter inseruire Cupiens, (ad hoĩm bonorũ et Electorũ Commodũ Solatiumq;: ast ad malorũ, nriq; Oĩpotentis Dei hostium, pudorẽ et Confusionem) A vobis oĩbus, prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem Dei Creatoris nostri Omnipotentem Sapientiam: et per hoc eius Sanctũ Mysticumq; Nomen, PPSAC, VT, posthac, quocunq; tempore totius meæ vitæ, Ego (dictus Ioannes) vos omnes, vestrũm aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen, PPSAC, vocauero, vel inuocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, statim Adesse et Apparere: Ac mihi, præterea, tam esse Amici et Fauorabiles velitis, QUOD omnes et quascunq; Petitiones meas, vobis, vestrũm aliquibus, vel alicui factas, faciendasq; (DE ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO, quocunq;) Statim, verè, plenè, manifestè, perfecteq; præstare, implere, perficereq; velitis: AMEN.

Per Mysticum Dei Nomen,

PPSAC:

AMEN

⁂

Nomina Sedecim Bonorum Angelorum
in Secretis omnium Hominum Intelligendis
Peritorum & Potentium

		Nomen Diuinum HXGZD	
ORIENS	Xgzd Gzdx Zdxg Dxgz	A	
		Nomen Diuinũ HIAOM	
MERIDIES	Iaom Aomi Omia Miao	S	
		Nomen Diuinum PNLRX	
OCCIDENS	Nlrx Lrxn Rxnl Xnlr	I	
		Nomen Diuinum PZIZA	
SEPTENTR	Ziza Izaz Zazi Aziz	R	

Orientaliũ 4. Bonorũ Angelorũ, in
Secretis Hoĩm Intelligendis, Peritorũ,
& Potentium, Inuitatio.

O vos. 4. Angeli, Sagaces Veracesq; Omnipotentis DEI, (eiusdemq; Creatoris nrĩ) Ministri. O Vos (inquam) XGZD, GZDX, ZDXG et DXGZ, in Orientali Mundi parte, magno, et speciali ab eodem DEO nrõ Insigniti Munere seu Officio, IN SECRETIS HOĩM (cuiuscunq; ordinis, status vel conditionis fuerint) INTELLIGENDIS, et plenè cognoscendis: Ego Ioannes Dee, deuotus eiusdem DEI famulus, nulla curiositate ductus: neq; de aliorũ hoĩm statu, Secretis conatibus, actibus, euentis, bonis, malisve, vllo modo sollicitus Scrutator (Nisi, quantum ipsi Reipub. Christianæ, in toto vel parte, vtile aut necessarium erit, vel esse poterit, talia a me, dicto Ioanne, Sciri, cognosci intelligiq;) A vobis, prænominatis 4, omnibus et singulis, Ego (prædictus Ioannes) Per Dei nrĩ Omniscientiam, et per eiusdem Mysticũ Nomen, HXGZD, humiliter requiro, et vehementer Peto. VT quocunq; posthac, totius meæ vitæ tempore, vos omnes, vestrũm aliquos, vel aliquem, per prædictum Dei Nomen HXGZD, vocauero vel inuocauero, Statim, benigne ac placidè mihi Adesse, Personales Visibilesq; Apparere, et Petitiones meas omnes et quascunq; (ad vos, vestrũm aliquos, vel aliquẽ, factas, faciendasq;) De alicuius hoĩs Secretis, statu, Conditioneq;, Cito, verè, plenè, perfecteq; præstare, implere, perficereq; velitis: AMEN

Per Sanctum, et Mysticum Dei Nomen,

HXGZD,

AMEN.

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MERIDIONALIVM 4. Bonorũ ANGELORṼ in SECRETIS Hoīm Intelligendis Peritorũ & Potentium Invitatio.

O vos 4. Angeli Sagaces, veracesq Omnipotentis Dei, eiusdemq Creatoris nri Ministri, ô Vos (inquam) IAOM, AOMI, OMIA, et MIAO, in Meridionali Mundi parte, magno et speciali ab eodem Deo nro, insigniti Munere seu Officio In SECRETIS HOĪM (cuiuscunq Ordinis, Status, Vel Conditionis fuerint) INTELLIGENDIS et plene cognoscendis: Ego Ioannes Dee, deuotus eiusdem Dei famulus, nulla Curiositate ductus, Neq de aliorum hoīm Statu, Secretis Conatibus, Actibus, Euentis (bonis, malisve) vllo modo Sollicitus Scrutator, (Nisi, quantum ipsi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me, dicto Ioanne, Sciri, cognosci, intelligiq) A. vobis prænominatis 4, oibus et singulis, Per Dei nri Omniscientiam, et per eiusdem Mysticũ Nomen, HIAOM, humiliter requiro, et vehementer Peto, Vt quocunq posthac totius meæ vitæ tempore, Vos omnes, Vestrum aliquos, vel aliquem, per prædictum DEI nomē HIAOM, vocauero, vel inuocauero, Statim, benignè ac placidè mihi Adesse, Personales Visibilesq apparere: et Petitiones meas oēs et quascunq (ad vos, vestrũ aliquos, vel aliquem, factas faciendasq) De alicuius hoīs secretis, statu, conditioneq; Cito, verè, plenè perfecteq præstare, implere, perficereq velitis: AMEN:

Per Sanctum et Mysticũ Dei Nomen,
HIAOM,
AMEN

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OCCIDENTALIṼ. 4. Bonorũ ANGELORṼ in SECRETIS Hoīm Intelligendis, Peritorũ & Potentium Invitatio.

O vos 4 Angeli Sagaces, veracesq Omnipotentis Dei, eiusdemq Creatoris nri Ministri, O. vos (inquam) NLRX, LRXN, RXNL et XNLR in Occidentali Mundi parte, magno et Speciali, ab eodem Deo nro, insigniti Munere seu Officio, In SECRETIS HOĪM (cuiuscunq Ordinis, Status, vel Conditionis fuerint) Intelligendis, et plenè cognoscendis: Ego Ioannes Dee, deuotus eiusdē Dei famulus, nulla curiositate ductus, Neq de aliorũ hoīm statu, Secretis Conatibus, Actibus, Euentis, (bonis, malisve) vllo modo Sollicitus Scrutator, (Nisi, quantum ipsi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, Talia à me, (dicto Ioanne) sciri, cognosci, intelligiq) A Vobis, prænominatis 4, oibus et singulis, Per Dei nri Omniscientiã, et per eiusdem Mysticum Nomen PNLRX humiliter requiro, et vehementer Peto. VT quocunq, posthac, totius vitæ meæ tempore, Vos omnes, vestrũ aliquos, vel aliquem, per prædictum Dei Nomen PNLRX, Vocauero, vel inuocauero, Statim, benignè, ac placidè mihi adesse, Personales visibilesq Apparere, et Petitiones meas omnes, et quascunq (ad vos, vestrum aliquos, vel aliquem factas faciendasq) De alicuius hoīs secretis, statu, conditioneq: Cito, verè, plenè, perfecteq præstare, implere, perficereq velitis: AMEN:

Per sanctum et Mysticũ Dei Nomen,
PNLRX
AMEN

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SEPTENTRIONALIṼ 4. Bonorum ANGELORVM, in SECRETIS Hoīm Intelligendis Peritorum, & Potentium, Invitatio.

O vos 4. Angeli Sagaces Veracesq, Omnipotentis Dei, eiusdemq Creatoris nri Ministri; O. Vos (inquam) ZIZA, IZAZ, ZAZI, et AZIZ in Septentrionali Mundi parte, magno et Speciali ab eodem Deo nro insigniti munere, seu Officio, In Secretis Hoīm (cuiuscunq ordinis, Status, vel conditionis fuerint) intelligendis, et plenè cognoscendis: Ego Ioannes Dee, deuotus eiusdē Dei famulus, nulla curiositate ductus, neq de aliorũ hoīm statu, secretis conatibus, actibus, euentis; (bonis malisue) ullo modo sollicitus Scrutator: (Nisi quantum ipsi Reipub Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me sciri, cognosci, intelligiq) A vobis, prænominatis 4, oibus et singulis, Per Dei nri Omniscientiã, et Per eiusdē Mysticum Nomen, PZIZA, humiliter requiro, et vehementer Peto, Vt quocunq, posthac, totius meæ vitæ, tempore, vos oēs, Vestrûm aliquos, vel aliquē, per prædictum Dei Nomen PZIZA, Vocauero vel inuocauero, Statim, benignè ac placidè, mihi Adesse, Personales, Visibilesq Apparere: et Petitiones meas omnes et quascunq (ad vos, vestrûm aliquos, vel aliquē factas, faciendasq) De alicuius hominis secretis, statu, conditioneq) Cito, verè, plenè, perfecteq præstare, implere, perficereq velitis: AMEN:

Per Sanctum et Mysticũ Dei Nomen;
PZIZA
AMEN.

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BRITISH MUSEUM

John Dee

Mysteriorum

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Booksign & joining of books 1,2 & 3 by Caput Mortuum for the Ayin Quadma'ah Movement.

Elias Ashmole's Preface:

Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; *vizt*: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins, & are bound up in this volume.

Beside these, the Booke intituled, *The 48 Claves Angelicæ*, also, *Liber Scientia Terrestris Auxilii & Victoria* (These two being those very individuall Bookes which the Angells commanded to be +burnt , & were after ++restored by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a *Booke of Invocations or Calls*, begining with the Squares filld with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

+10. April } 1586
++30. April }

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, *vizt*: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr. Wales kindnes; shortly after his death, I sent for his son, & bestowed on him, one of my Deputies places in the Excise, with an allowance of 80 £ per Annum.

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, *vizt:* That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereuppon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

— E. Ashmole /

Anno 1581 : 1582
Mysteriorum
Liber Primus

Mortlaci

+1+

Præter alias meas extemporaneas preces, et ejaculationes
ad Deum vehementiores: Hæc una, maxime
usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti
Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adjutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constantissimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Michaëlem, Gabrielem,Raphaëlem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.
Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suum.
Amen.

John Dee his Note

Etymologia:
Gratiosa Dei
Afflicta
Misericore

Angelus sive Intelligentia, nunc toti Mundo praedominens ———

ANNAEL

4. Angeli praesidentes 4. Cardinibus Caeli: ut Agrippa notat, in scala Quaternarii ———

MichaelGabrielRaphaelUrie **l**

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Etymologiae —— *Fortitudo Dei* | *Prevalescentia — sive præpotentia – sive Fortitudo prævalescens — Dei* | *Medicina Dei* | *Lux Dei*

——— **אָנָּא** *et* **אָנָּה** *Anna, et Annah, obsecrantis, et confitentis particula est.*
hac ratione, non absurdè innuëre videtur,
Orantem et confitentem Deum.

…] *icensia*
…] *rique*

Ad Deum Omnipotentem Protestatio fidelis: ad perpetuam rei memoriam Anno 1582.

O God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be brought, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeers, in many places, far & nere, in many bokes, & sundry languages, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And furdermore Considering, the Shew͜stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo, &c*. And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome. Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes crying unto the, *Mittas lucem tuam et veritatem tuam, que me ducant &c*, sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c*, sometymes, *Da verbum tuum in ore meo, et sapientiam* *tuam in corde meo fige &c.* And having perceyved by some slight experiens with two diverse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one, (a master of Arts and a preacher of thy word admitted) accownted as a good Seer and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto the (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diversity betwene his private usuall manner, and intente of practice, and my pure, sincere, devowte, & faithfull prayer unto the onely. And therfore often & fervently I exorted him to the good; and reproved both him, and his ministers, with my no small danger, but that thow (in manner unherd of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest o God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castra metatur Angelus Domini, in Circuitu timentium eum.* And out of Roger Bachon his boke written *De mirabili potestate Artis et Naturæ,* (where he writeth against the wycked Divel callers) I noted unto him this sentence, *Facilius (sine comparatione a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c.* Which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof. So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I have thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: When I made ernest & faythfull petition unto the (o the true and Almighty God) for sending, unto my cumfort & erudition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayse honor & thanks, be rendred unto thy divine majestie: now & ever & worlde without ende. *Amen. Amen. Amen.*

* *Numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub, deum Accaron: Reg 4. cap:1.*

Anno 1581 *Decembris* 22. *Mane* Mortlak

Añaël

Δ Note: An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue securitie∴

Δ There appered a great number of dead mens skulls, likewise.

Δ – After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael, (yf it wer his divine pleasure) I willed, the skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there ᐞ one, which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.
A bright star, did go up and down by him.
There appeared allso a white⋆ dog, with a long hed.
And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

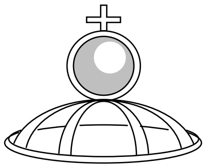
Δ – *In nomine Jesu Christi, Quis tu es?* ——

He answered to Saul his hearing.

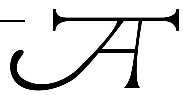
AN – *Potestas omnis, in me sita est.*
Δ – *Quæ?*
AN – *Bona, et mala.*
Δ – Then appeared in the stone, these two letters M.G.
I then axing him some questions, *de Thesauro abscondito:*
He answered,
AN – *Ne perturbes: Nam hæ sunt Nugæ.*

And withall appeared many dedd mens skulls, on his left hand.

He sayd to me,
AN – *Ubi est potestas tua?*
Δ – *Cur quæris de potestate aliqua mea?*
AN – *Cur? Signifi, non mihi placet.*
Δ – I, thereuppon, set by him, the stone in the frame: and sayd,



Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*
AN – *Etiam.*
Δ – *Quis?*
AN – מִיכָאֵל – he answered, by the shew of these letters in the stone.
Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*
AN – *Maximè.*
Δ – *Fieri ne potest, quod ego eundem videam, et cum illo agam?*
AN – *Ita.* and therewith appeared this character ———



Δ – *Quid per hoc, significare velis?*
AN – *Alterius Angeli character est.*
Δ – *Cur hîc, et nunc ostendis?*
AN – *Causam ob magnam.* – Make an ende: It shalbe declared, but not by me.
Δ – By whome then?

AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.

Prayer
Fasting

In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.

After Newyeres tyde, Deale, but not on the Sabaoth day.

Pray contynually.

When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.

In the Sonne Set the stone.

Deale both kneeling, and sitting. I have done for this tyme.

My name is ANNAEL.

I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ – Is this, that, you ment to speak?

AN – I : Do good to all men. God hath sufficient for the, and for all men.

Fare well.

Δ – *Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.*

Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is *prepositus orbis veneris*: and allso Chief governor Generall of this period, as I have Noted in my boke of Famous and rich Discoveries.

* * *

Consider and Remember∴ } That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises *Anno 1582. Novembris 20. — Vide post.*

* * *

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. *Martii die. 10. hora 11¼ Ante Meridiem.* Saterday

Δ

Note: he had two dayes before made the like demannde and request unto me: but he went away unsatisfied, for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on, &c.

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused myself therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrous to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And thereuppon, I browght furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:* And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. *&c.* He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty *&c.* In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ – Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Δ – Are there any more besyde you?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

Δ – ys my boke, of Soyga, of any excellency?

UR – *Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.*

Δ – Will you give me any instructions, how I may read those Tables of Soyga?

UR – I can – But *solus Michaël illius libri est interpretator.*

Δ – I was told, that after I could read that boke, I shold live but two yeres and a half.

UR – Thow shallt live an Hundred and od yeres.

Δ – What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

UR – *Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.*

Δ – Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

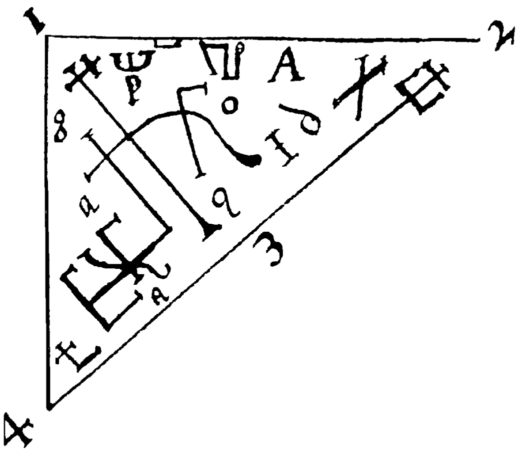
UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

Δ – Is there any speciall tyme, or howre to be observed, to deale for the enjoying of Michael?

UR – *Omnis hora, est hora nobis.*

Δ – After this, there appered Δ in the stone a strange seale, or characterismus of this fashion ensuing:

Δ: An illuding spirit straight way intruded him self, and this character: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ – What is the intente, or use of this?

* This was not True Uriel: as may appere *Aº 1583: May 5.*

*UR – *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*

Δ – So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ – *Soli Deo Honor omnis, et gloria.*
Amen.

The same Saterday after none. *Hora. 5.*

Δ – After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR – Peace. you must use Michaël.

Δ – I know no meanes or order to use in the invocating of Michaël.

Note. Δ in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

UR – He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Majesty of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, joinctly, have the knowledge of his Angells to‿gither.

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ – The chayre cam into the stone againe: and I axed what it ment.

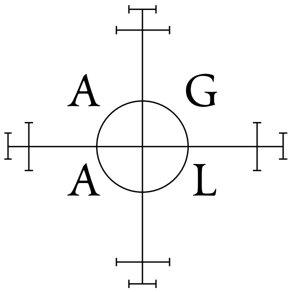
UR – This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

Δ – Then was there a square Table browght into the stone: and I demannded, what that Table betokened.

UR – A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

**Erronice, contra ignorantiam meum vide post.*

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum ~~Divinitatis~~ Dei*, which is allready *perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.
This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ Note this point.

Δ – The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally rownd about the same fete. And these seales were shewed much lesser than the principall seal.
Under the Table did seme to be layd red sylk, two yardes square.
And over the seal, did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.
Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

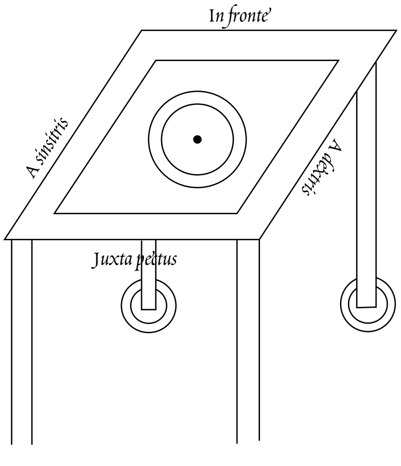
**Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.*

The Table was shewed to have on the fowre sides of it, *Characters and names, these, that are here in a schedule annexed, in 4 diverse rowes.

UR – The Characters and Words on the sides of the Square Table, are to be written with yellow, made of perfect oyle, used in the church.

Δ – What oyle is that

UR – of That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I have no respect.
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



UR – There is a spirit, named Lundrumguffa using you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to have maymed the in thy sholder the last night,
and long ago. Yf thow do not dischardg him to morrow,
he will hurt, both thy wife and thy dowghter.
He is here* now.
Give him a generall discharge from your familie and howse.
He will seke Sauls death, who is accursed.

Δ Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsely cownterfeated &c as it also in the next action may appere.

Saul in danger of being carried away quick.

Δ – I know no means, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I fownd
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold have
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.

UR – The cursed will come to the cursed.

Δ – I beseche you to discharge him: and to bynde him somwhere
far of, as Raphael did (for Thobias sake) with the wycked
spirit Asmodeus.

UR – But Thobias did his part. Art is vayne, in respect of
God his powre. Brymstone is a mean.

Δ – Whan shall I do this?

UR – To morrow at the tyme of prayers.

Δ – *Gloria Patri et filio et Spiritui Sancto*
sicut, &c. *Amen.*

* * *

1582 *Martii 11*
Sonday. *a Meridie hora .3a. circiter.*

Δ – Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spanged with gold, and on his hed, a
garland, or wreath of gold: his eyes sparkling: of whome I axed
Whether the characters noted for the Table, wer perfect:
He answered,
They are perfect Δ*: There is no question.

Δ*
Hereby may appere that this wycked spirit foysted in the shew of the fals characters and names before.

Δ – Are you Uriel.
Than presently cam in one, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes,
and apparell of him: and then he remayned all heary and owggly:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him, sayed to the hearing of my skryer,
Lo, thus are the wycked skourged.

Δ – Are you Uriel, who speaketh that?

Uri – I am he. Write down and mark this: for it is

Note: Lundrumguffa skourged spiritually.

worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither to let the see, how God hath punished thy enemy.

Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ – blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ – Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd,

Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ – My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by.

He that sat in the chayre (whom we take to be Michaël) sayd Than,

—— Go forward: God hath blessed the.
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynnes with thy doings.
Prayse God.

The Angels under my powre, shall be at thy commanndement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.
Lundrumguffa. Those that sowght thy life, are vanished away.
Put up thy pen.

Δ – So he departed.

Δ – *Gloria, Laus, honor, virtus et Imperium*
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

Martii 14. Wensday. *mane circa horam 9a.*

Δ – Being desirous to procede in this matter, by consent, we bent
our selves to the Action. And after that E T had called Uriel
and saw him, I cam to the desk from my oratorie.
There did contynually appeare, the chayre and the Table.
I than being affrayde that any other shold come into the stone,
in stead of Uriel, did ernestly require the spirituall creature
appearing, to shew who he was, and what was his name:
At length he answered, and sayde to the hearing of E.T.,
Uriel is my name, with diverse called *Nariel.
Stay.

*Agrippa hath so, *cap. 24, Lib. 3, Occultae Philosophiae*

Δ – Then he went away, for a while: and cam agayn, and sayd thus,

Ur. – The strength of God, is allwayes with the.
Dost thow know, what thow writest?

Δ – In two senses, I may understand it: eyther that the good
Angel ΔGabriel is allwayes with me, thowgh invisibly: or els,
that the strength, and mighty hand of God, allwayes is my defense.

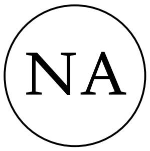
Δ *-potius erat dicenduus Michael: Namen, Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus.*

Ur – *Fortitudo Dei, tecum semper est.*

Δ – He went away agayn, and cam agayn, following or wayting uppon
an other: and before that other, was a man having his hed all
covered with blak. Then he that cam so in the middle, did sit
down in the chayre, and spake this worde following:

Mi – Note

Δ – This was Michael, with his sword in his right hand.
Then cam Uriel to the man (having his hed all hyd, as it
were in a blak hode) and toke of that blak hode: and then
lifted up the Table cloth. He looked under it, and put it down
againe: and lifted it up again. The man stode still before
Michael. Then Michaël rose; and toke of all the mans
clothes, and left him, as it were, onely in his shirt.
Then Uriel toke a little rownd Tablet, as it were, of the
bignes of a sixpence, having
two letters in it, thus:



and gave it to Michaël.
Uriel lifted up the Table cloth:
and, from thence, seamed to take
apparaile, and put on the man. It semed to be sylk: and
very full of wrynkles, or plights. And the man kneeled, and held up
his hands. Uriel toke like a lawrell bush, and set uppon
the mans hed. And than the man kneeled before Michaël.
Michaël toke the rownd thing, with the letters: and gave it the
man to eat: and he did eat it.

Ur – Lo, things are covered.

Δ – Then he covered the Table and pluckt the cloth over it; down
to the grownd, on every side. The man rose up: And Michaël
dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.
Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

vide Agrippam de Triplici hominis custode. Lib.3°. cap.22.

Δ – Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in ▵ Agrippa and other, is declared.

Mi – Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him?

Δ – Yes, forsoth.

Mic – Thow camst hither to lern, and not to dispute.
Laudate Dominum in operibus suis.

Δ – The man kneled down, and so went out of sight.

† vide Reuclinum de Verbo Mirifico, de nomine NA.

Mi – He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name † NA, be praysed in trubbles.

Δ – Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

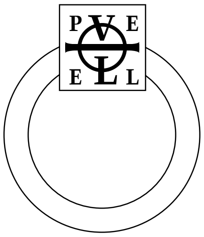
Mic – The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ – Then Uriel did make cursy unto him.

Mi – After this sort, must thy ring be: Note it.

Δ – Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi – I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.



Δ – Then he layd the Ring down uppon the Table: and sayd, Note.

vide Reuclini librum de verbo mirifico de Nomine PELE.

Δ – It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an **V**, throwgh the top of the circle: and an **L**, in the bottome: and a barr ▬▬▬ cleane throwgh it: And had these fowre letters in it, P E L E.
After that, he threw the ring on the borde, or Table: and it semed

to fall throwgh the Table and then he sayde, thus,

Mi – So shall it do, at thy commanndement.
Without this, thow shalt do nothing.

The Use of the Ring.

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders from generation, to generation.

Δ – Then he went away: and cam in agayn by and by.

Mi – Note.

Δ – Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.

De siglllo Emeth, vide Reuclini Artem Cabalisticam, lib.3. et Agrippam lib. 3. Cap.11.

Then the sword closed up agayn: and he sayde,

Mi – This I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ – Then the seale vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no cloathing, as thow thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ – Then he went away: and Uriel followed him.
And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi – We lead tyme, Tyme leadeth not us:
Put up thy pen.
The Name of God, be blessed for ever.

Δ – Then they lifted up theyr hands to hevenward (which heven, appeared allso in the stone) and turned toward us, and sayd,
Valete∴

Δ – So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ – *Soli Deo omnis honor*
Laus et Gloria ∴
Amen.

Martii 15. Thursday. *Hora* $1\frac{1}{4}$ *a meridie.*

Δ – After E T his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ – I being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,

Invocate nomen Domini, et agnoscetis eum.

Δ – Then I prayed the psalme, *Deus misereatur nostri, et benedicat nobis &c.* After that, he sayd,

I am mighty.

Δ – Bycause he delayed to declare his name, E T the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ – Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

SALAMIAN

I am mighty, and working wonders: I am SALAMIAN.

Δ - of Salamian you may rede, in the call, *Diei Dominicae* in *Elementis Magicis Petri de Abano*, there called Salamia.

I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ – Then appeared a big flame of fyre by him in the ayre.

Sal – Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ – He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon.

Sal – Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ – It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala – God determines his mysteries, by Arte and vertue.

Δ – Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.

After that presently, cam one into the stone, all white.

Salamian reached this white one a Cup.

The white man held up the Cup: and sayd, as followeth,

——— Lo, this is my name.

Raphaël

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

De OCH vide in libello Arbatel in ☉

your Direction, which is called OCH.

Δ – This name he spake: he shewed it allso on the Table (before him) written.

Raph – He is mighty in the sonne beames: He shall profit the hereafter.

Δ – Then cam in an other, and sat down in the chayre: and he sayde, as followeth,
The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ – Why, then, you are Gabriel: and I toke you hitherto to be Michaël.
How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For. Dei – What thow hast written, that hast thow written: and it is true.
Write down this name. POLIPOS.
Dost thow understand it?

Δ – No, God knoweth.

For. Dei – When that day commeth, I will speak with the: yf thow observe that which I have *commannded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ – Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For. Dei – Search for wisdome and lerning, and the lord will deliver it unto you.

Δ – I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei – Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders:
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ – Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Δ - It is in *Elementis Magicis Petri de Abano* printed with *Clavis Agrippae*, which was in my oratorie almost under my wyndow.

For. Dei – I have sayde.

Δ – What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.

For. Dei – Joyne in prayers. For God hath blessed you: Dowt not.
Consider these mysteries.

Δ – Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T
At length F.D talked very much, and spedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance abowt the Action intended, with the Gold lamin, the ring, the Seales *&c*. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

F.D...

[The top third of a page is missing here.]

Write — God will be revenged uppon Saul: for he hath abused his names in his Creatures.
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

[...] Blessed be God, who revealeth all Mysteries, *&c*.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
whose powre, is with us: but he not here. *&c*.
Use Patience.

Ur – I lived with Esdras: I lived in him, in the lord, who liveth for ever.

Raph – I lived with Tobie: Tobie the yonger.

Δ – This was the white creature, that spake this.

F.D – We live in the Lorde: who be praysed for ever.

Δ – I stode silent a good while.

F.D – What wilt thow?

Δ – I did attend, what you wold say.

F.D – I have sayd.

Δ – I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: even tyll my body shold be ready to synk down for wearines, before I wold give over. But I feare, I have caused wearines to my frende here.

F.D – In vertue is no wearines.

Δ – Now he stode up, out of his chayr: and he, and they all, joinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ – Glorie, thanks, and honor
be unto the Almighty Trinitie.
Amen.

[Elias Ashmole's Note:]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum*+ *Liber secundus*, but the begining thereof is utterly perished.

+So it appears to be by divers Quotations in the following Books.

Liber Primus – Notes and Translations

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Page 1

Praeter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec una, maxime usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

> Among my other extemporaneous prayers and most fervent outpourings to God: this one was most customarily used. My Morning and Evening Prayer: for wisdom.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen

> In the name of God the Father, God the Son and God the Holy Ghost. Amen

"In Nomine Dei Patris…"

> Dee implies (here and elsewhere) that he started all his Actions with the prayers on this page. This particular phrase is the standard Western Christian formula for marking the ritual start of an Office, Service, or other ceremony or rite. It is also used within a service to mark a change of focus or as a section boundary. As an example of the former, it is used at the start of the Mass, and after it is said the priest is instructed to ignore anything else going on in the church, even the elevation of the Host at another Mass. As an example of the latter, it is used in the Anglican rite to introduce the sermon or homily.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in saecula saeculorum: Amen.

> Almighty, Everlasting, True and Living God, make haste to deliver me. Lord of Lords, King of Kings Jehovah Zebaoth, make haste to help me.
> Glory be to God, Father, Son and Holy Ghost: As it was in the beginning, is now and forever, world without end: Amen.
>
> Translator's Note: 'semper et in saecula saeculorum" is generally given in English translations as "forever, world without end" or "for ever and ever." Literally, it is "always, unto an Age of Ages", and is done in imitation of a Hebrew idiom.

"Omnipotens…Amen"

> Christian communal life (monastic and secular) was, until the Reformation, built around the Daily (or Divine) Office, a series of eight liturgical services centered on the recitation of psalms and prayers. It was also common for individuals to structure their private devotions around parts of the Office.
>
> Almost every service of the Daily Office opened with the psalm verse "Deus ad adiuvandum me festina", followed by the lesser doxology. (The exception was Matins, the first service of the day,

where “Deus ad adiuvandum” usually came as the second element.) See the notes below for details of the psalm and the doxology.
The elaboration of the simple biblical “God” to a longer list of names and attributes is a cabbalistic practice, detailed by Reuchlin and Agrippa. See, for example, the works cited in the discussions of PELE and NA later in Liber Primus.

The daily office ended with a simple “Benedicamus Domino” (“Let us bless the Lord.”) Every Action in Liber Primus is closed with a more elaborate blessing (e.g. the doxology, *Soli Deo honor omnis*, “Glorie, thanks, and honor be unto the Almighty Trinitie”, etc.)

Thus, Dee not only marked out his ritual time and space using the same formula a religious service would use (see note on “In nomine” above), but also began the Actions with the standard introductory formula from the daily cycle of prayer and devotion, and ended each one with an elaboration of the traditional closing.

“Ad adiuvandum me festina” – Ps 69:2 (Vulgate), Ps 70:1 (English Bibles)

Vulgate ex Septuaginto: Deus in adiutorium meum intende Domine ad adiuvandum me festina;
Vulgate ex Hebraeo: Deus ut liberes me, Domine ut auxilieris mihi festina
BCP: Haste thee, O God, to deliver me: make haste to helpe me, O Lord.
Geneva Bible: O god, haste thee to deliver me: make haste to helpe me, O Lord.
KJV: Make haste, O god, to deliver me; make haste to help me O LORD

“Gloria…”

This is the short doxology, generally used after psalms, hymns, and canticles. Generally, though, it begins “Gloria Patri” rather than “Gloria Deo, Patri.”

Recte sapere, et intelligere doceto me, (o rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (o rerum omnium Creator,) et sapientiam tuam in corde meo fige.

Teach me to know aright and to understand (O Creator of all things) for thy wisdom is all that I desire. Give thy word in my mouth (O Creator of all things) and fix thy wisdom in my heart.

“Fige”

Note that *figo* is also the word used for driving nails.

O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis
tui Patri) humilime tuam oro Divinam Majestatem, expeditum
mihi ut mittere digneris, alicuius pii, sapientis expertiquie, Philosophi
auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi
valoris erunt ad tuam laudem et gloriam amplificandam: Et si
Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel
qui ex aeterna tua providentia, ad istud mihi praestandum beneficium
assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Divina Majestate requiro, ut ad me de caelis mittere
digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi=
chaelem, Gabrielem, Raphaelem ac Urielem: et (ex Divino tuo
favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene
et perfecte informent et instruant, in cognitione, intelligentiaque

vera et exacta, Arcanorum et Magnalium tuorum (Creaturs omnes
tuas, illarumque naturas, proprietates, et optimos usus, concernentium)
et nobis Mortalibus scitu necessariorum; ad tui nominis laudem,
honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum
tuorum fidelium consolationem: et ad Inimincorum tuorum confusionem,
et subversionem. Amen.

> O Lord Jesus Christ (who art the true wisdom of thine eternal and almighty Father), I most humbly beseech thy Divine Majesty, that thou deignest to send me the speedy aid of some pious, wise and expert philosopher for the complete understanding and accomplishing of that which will be of the greatest worth for the increase of thy praise and glory: And if there should be no Mortal now living on earth who might be fitting for this gift, or who by thy divine providence might be assigned to the fulfillment of this my prayer, then equally most humbly, most ardently and most constantly, I request from thy Divine Majesty that thou deignest to send to me from the heavens thy good Spiritual Ministers and Angels, which is to say, Michael, Gabriel, Raphael and Uriel: and (out of thy Divine favor) whatever other true and faithful of thy Angels, who might completely and perfectly inform and instruct in the knowledge and in the true and exact intelligence of thy Secrets and Miracles (concerning all thy Creatures and their natures, properties and best uses) the understanding of which is necessary to us Mortals; to the praise, honor and glory of thy name and to my thorough consolation and (through me) that of many others of thy faithful, and to the confusion and subversion of thine enemies. Amen.

“Spirituales”

> “Spirituales” has senses of form (as in spiritual beings – i.e. Angels) and function (as in ‘Spiritual Father’, when applied to a priest.)

Fiat Jeovah Zebaoth: Fiat Adonay,
Fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali , qui tibi maxime placebit.
Amen

> Let it be so, Jehovah Zebaoth: Let it be so Adonai, let it be so Elohim. Oh Holy and Surpassingly Blessed Almighty Trinity, May you grant me (John Dee) this petition in the way that is most pleasing to you. Amen.

“Fiat”

> “Let it be so" is one translation of "Fiat" which may have many translations. This one was chosen for its resemblance to "Fiat Lux" commonly translated "Let there be light". Alternative translations for "Fiat" are “May it be so" and "Make it so.”

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum

preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suum.
Amen.

From the year 1579, it was done in this way: in Latin and in English; (but around the year 1569 in another and peculiar, particular way: sometimes for Raphael, sometimes for Michael. To pour prayers out to God: this was most pleasing to me. May God bring forth his marvelous mercy in me. Amen.

John Dee His Note (Page 2)

Angelus sive Intelligentia, nunc toti mundo praedominens

The Angel or Intelligence now ruling over the whole world.

"Intelligentia"

In a theological sense *intelligentia* is a 'a non-corporeal Being or Intelligence', and is commonly used for angels and spiritual beings. Agrippa, Ficino, and Aquinas use it in this sense. 'Intelligentia' can also be a 'rational activity, rational comprehension', in a more philosophical than theological way (also used by Aquinas and various neoplatonizing Christians.) Here, it is easy to opt for the former meaning, though in Liber Tertius the choice is not so clear.

"Annael praedominens"

Oddly enough, Trithemius in his De Septem Secundeis (also called Chronologia Mystica) says that Gabriel is the Angel currently (in 1582) presiding over the world. Annael is problematic in other ways as well. (See below.)

Etymologia: {Gratiosa/Afflicta} misericors Dei

Etymology: The Gracious/Afflicted Merciful … of God.

Translator's Note: This is a little problematic, since there is no noun here. (The four other Angels in the Note are all described with nouns.) It could be, for instance, the "merciful nature" or "merciful things" of God. "Gratiosa/afflicta" can be explained in Christian terms, in which God's mercy is both gracious (in many senses of the word) and suffering (because of the Passion and Death of Christ.)

4 Angeli praesidentes 4 Cardinibus Caeli: ut Agrippa notat in scala Quarternarii.

4 Angels presiding over the 4 cardinal points of Heaven, as Agrippa notes in his scale of fours.

"scala Quarternarii"

Note that this reads "scale of fours", not "scale of four". This is translated "The Scale of the Number of Four" in James Freake's edition of 1651. The table can be found in Agrippa, De Occulta Philosophia, II.7

Etymologiae --

Etymologies --

Fortitudo Dei

The Strength of God

Praevalescentia -- sive praepotentia -- sive Fortitudo Praevalesecens -- Dei

The growing strong -- or the great power -- or the Prevailing Strength -- of God

Medicina Dei

The Medicine of God

Lux Dei

The Light of God

Anna, et Annah, obsecrantis, et confitentis particula est. Hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.

Anna, and Annah, is a particle of one beseeching or acknowledging. By this reason, it is seen, not absurdly, to signify praying to and acknowledging God.

Translator's Note: "Confiteor" is more commonly translated "confess", as in "confess the strength of Christ crucified". "Acknowledge" was chosen instead as it might be less ambiguous to a modern reader.

"ratione"

For expanding "roe" to "ratione", see Dizionario di Abbreviature latine ed italiane. Other editors have taken the text as "coe", which has no satisfactory expansion.

First Page of text after prayer (Page 3)

Ad Deum Omnipotentem Protestatio fidelis:
ad pertetuam rei memoriam Anno 1582

A faithful declaration to Almighty God for the perpetual memory of the event(s) in the year 1582.

Translator's Note: In more modern English, this might read "I swear to Almighty God that this is an accurate account of what happened in 1582". Also, the phrase "Protestatio fidelis" might make one think of Dee as a faithful Protestant, but this is a mere hint or interpretation and not a literal rendering.

Si quis autem vestrum indiget sapientia, postulet a Deo etc.

For if any of you is in need of wisdom, let him ask of God, etc.

"Si quis…" – James 1:5

The text in the microfilm of Sloane 3188 may have a dot over the final "a" or it may not. If it does, this would then read "sapientiam", which is also grammatically correct, and the reading in the Vulgate.

Vulgate: si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei.
KJV: If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.
Geneva Bible: If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Mittas lucem tuam et veritatem tuam, que me ducant etc.

Send forth thy light and thy truth, which may lead me, etc.

"Mittas lucem…" Psalm 42:3 (Vulgate), Psalm 43:3 (English Bibles)

Though this echoes Psalm 42:3 in the Vulgate (Ps 43:3 in the English Bibles and Psalter), it is not an exact quotation.

Vulgate ex Septuaginto: emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua

Vulgate ex Hebraeo: mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum

BCP: Oh sende out thy light and thy trueth, that they may leade me: and bring me unto thy holy hill, and to thy dwelling.

Geneva Bible: Sende thy light and thy trueth: let them leade me: let then bring me unto thine holy Mountaine and to thy Tabernacles.

KJV: O send out thy light and thy truth: let the lead me; let them bring me unto thy holy hill, and to thy tabernacle.

Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo,etc.

Teach me to know well and to understand for thy wisdom is all that I desire, etc..

Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige, etc.

Give thy word in my mouth and fix thy wisdom in my heart.

Translator's Note: "Give thy word in my mouth, and thy meditation in my heart" is used by some traditionally-minded Episcopalian and Anglican priests before officiating at Holy Communion.

Page 4

Castra metatur Angelus Domini, in Circuitu timentium eum,...

The Angel of the Lord measures out his camp, encircling those that fear him, ...

"Castra metatur" – Psalm 33:8 (Vulgate); Psalm 34:7 (English)

Ex Septuaginto: vallabit angelus Domini in circuitu timentium eum et eripeit eos
Ex Hebraeo: circumdat angelus Domini in gyro timentes eum et eruet eos.
BCP: The Angel of the Lord tarieth round about them that feare him: and delivereth them.
KJV: The angel of the LORD encampeth round about them that fear him, and delivereth them.
Geneva Bible: The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

Dee's version is slightly different from either of these. "Metatur" has the sense of surveying or measuring out an area, unlike either 'circumdat' or 'vallabit.' The more precise word is consonant with the angelically directed mathematical construction and subdivision of the Sigillum Aemeth in the second book. It could also be that Dee the mathematician found the surveying term more congenial than the less technical wordings in the Vulgate.

De mirabili potestate Artis et Naturae.

Concerning the miraculous power of Art and Nature.

Facilius (sine comparatione) a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare etc.

Whatever is considered useful to man is more easily (immeasurably so) entreated from God, or from good spirits, etc.

"Facilius…."

> The Bacon work is variously titled Epistola Fratris Rogerii Baconis de Secretis Operibus Artis et Naturae, et de Nullitate Magiae or Epistola Rogerii Bacon de Potestae Artis et Naturae. Dee gives yet a third notion of the title. (I have picked and chosen the manuscript variants that most closely match Dee's text. One of Dee's copies seems to have embodied a state of the text not otherwise known – see Roberts and Watson, p. 62, and their notes on catalog numbers D4 and DM163. One wonders whether Dee's text was lacking *de Nullitate Magiae* -- "on the Nullity of Magic", or whether he suppressed the thought.)
>
> > Et adhuc erratur, quando per invocationes, et deprecationes, et sacrificia nituntur homines eos placare et adducere pro utilitate vocantium; facilius enim sine comparatione a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini debet utile reputare.
> >
> > And still it is mistaken, when men strive, through invocations and prayers and sacrifices, to please and persuade them for the benefit of the callers; for it is incomparably easier to obtain from God, or from good spirits, anything which ought to be deemed useful for man.
>
> Whitby (p 202-23) cites a 1659 English translation Frier Bacon his Discovery of the Miracles of Nature, and Magick, about which he notes "This edition bears the notice on the title-page that it has been 'faithfully translated out of Dr. Dee's own copy, by T.M." The translation could just as well have been made out of the Froben edition of 1618, which also claims to be taken from Dee's copy – see Roberts and Watson above.
>
> > without all question the way is incomparable more easie to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits" (pp.3-4)

Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron.
Reg. 4 cap. 1

> Is it not because there is not a God in Israel, that you go to consult Beelzebub, the god of Accaron? II Kings , 1:3

"numquid…" – IV Malachim 1:3 (Vulgate); II Kings 1:3 (KJV, Geneva)

> Vulgate: numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron
> KJV: Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?
> Geneva Bible: Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?
>
> Dee is just adding biblical support to the Bacon text – the children of Israel only consult a false god because they no longer know their own God.
>
> Various editions of the Vulgate call the book of Kings 'Malachim' (borrowed from the Hebrew) or 'Regum' (more strictly Latin.)

Page 5

Anno 1581 Decembris 22. Mane

> 1581, December 22. In the morning.

In Nomine Jesu Christi, Quis tu es?

> In the name of Jesus Christ, who are you?

Potestas omnis, in me sita est.

All power is centered in me.

Quae?

Which?

Bona, et mala.

Good, and Evil.

"Bona, et mala"

Genesis 3:5
Vulgate: et eritis sicut dii scientes bonum et malum
Geneva Bible, KJV: and ye shall be as gods, knowing good and evil

de Thesauro abscondito:

concerning the hidden Treasure:

Ne perturbes: Nam hae sunt Nugae.

Be not troubled: for these are trifles.

Ubi est potestas tua?

Where is your power?

Cur quaeris de postestate aliqua mea?

Why do you inquire of any power of mine?

Cur? Signifi, non mihi placet.

Why? Show it, I am not pleased.

"Cur? Signifi…"

By attempting to turn divert Dee's questions back on to Dee himself, and by challenging Dee's authority, Annael is conforming to the standard recorded behavior of summoned beings from classical times through to the 19th century. Dee does not succumb to the diversion, or give in to the threats.

An bonus aliquis Angelus, assignatus est huic speculo?

Is some good Angel assigned to this mirror?

Etiam.

Even so.

Quis?

Who?

Bonus ne ille Angelus, de quo in scripturis fit mentio

Is it not that Good Angel of whom mention is made in the scriptures?

"in scripturis fit mentio"

There are many scriptural references to Michael the Archangel , e.g. Jude I:9 and Rev. 12:7 . The Michael referred to in the Book of Daniel 10:13, 10:21 and 12:1 is also probably the Archangel, though he is referred to only as a “great prince” (KJV) or “unus de princibus primis” (Vulgate.) See following note on “princeps.”

Maxime.

Most Certainly.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

Can it be that I might see that one and deal with him?

“agam”

"Do" or "have doing" or "traffic" are all possible translations for “agam.” Dee uses “deal” to describe his actions with spirits in other places, e.g. “I have byn long at this time, in my dealing with you” at the end of the last Action in Liber Primus.

Ita.

Yes

Quid per hoc, significare velis?

What do you wish to signify through this?

Alterius Angeli character est.

It is the character of another Angel.

Cur hic, et nunc ostendis?

Why do you show this here and now?

Causam ob magnam.

For a great purpose.

Page 6

“Pray contynually”

I Thessalonians V:17

Gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen

Glory be to the father and to the son and to the holy ghost as it was in the beginning, is now and forever world without end. Amen

“Gloria patri…”

This is exactly the lesser doxology, without the extra *Deo* between *Gloria* and *patri*. See the note on the introduction to the opening prayer.

Annael....praepositus orbis veneris

Annael.....in charge over the sphere of Venus

Translator’s Note: “Praepositus” is literally ‘placed over’ or ‘set over’, but can also mean a chief or commander. In classical Latin, it is used for the governor of a province.

Annael

See Trithemius, De Septem Secundeis §2.

In Agrippa, De Occulta Philosophia, this Angel is named Haniel. (See for instance the tables in II.10 and II.12, and III.10 'Of Divine Emanations'.)

Annael/Haniel/Anael is problematic in both primary and secondary sources. The attribution to Venus is constant in Agrippa, and seems likely in Picatrix III.ix.23, but the spelling, derivation, and meaning of the name seem obscure. A Dictionary of Angels claims that Annael and Haniel are synonymous, but gives very different descriptions under the two names. See also the difficulties with the etymology given in "John Dee His Note" above.

Anno 1582 Novembris 20. -- Vide post

In the year 1582, November 20 -- see what follows

Page 7

In nomine Jesu Christi Amen

In the name of Jesus Christ Amen

Marti die .10. hora 11 ¼ Ante Meridiem

In the year 1582 the 10th day of March, 11:15 am.

Aliqui Angeli boni

Some good Angels

Michael est princeps in operibus nostris

Michael is first in our works

Translator's Note: "Princeps" is a heavily loaded word -- "first (in time or in precedence)", "pre-eminent", "leader", "originator", "prince", are all possible renderings.

"Soyga"

Could be seen as 'αγιοσ (Greek for "holy") backwards.

"my boke, of Soyga"

Dee's Book of Soyga is probably Sloane 8, with the inscription "Aldaraia, sive Soyga vocor"; this *incipit* matches Ashmole's description of Dee's book. It contains astrology and demonology; the 'tables' which so interested Dee are algorithmically generated, and of unknown use. They could be cryptographic, for instance, or for use in generating magical apparatus or rites. Please see Jim Reeds' paper for details.

Ur: Liber ille, erat Adae in Paradiso revelatus per Angelos Dei bonos.

That book was revealed to Adam in paradise by the good Angels of God.

Ur. ...solus Michael illius libri est interpretator.

Only Michael is the interpreter of that book.

Ur. Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi

Ask and invoke our presences with sincerity and humility. And Anchor, Anachor, and Anilos are not to be invoked into this stone.

Ur. Haec maxime respiciunt Michaelem. Michael est Angelus,
qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

These things most of all are the concern of Michael. Michael is the Angel who illuminates your steps. And these things are revealed in virtue and truth, not force.

Translator's Note: Here *vis* is "force", to avoid confusion with *fortitudo* ("strength.")

Ur. Omnis hora, est hora nobis.

Every hour is our hour.

(in margin) Libri Quinti Appendice

In the Appendix of the fifth book

Page 8

Sigillum hoc in auro sculpendum ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.

This seal is to be graven in gold for the defense of the body at every time, place and occasion: and is to be worn on the breast.

Δ: Soli Deo Honor omnis, et gloria. Amen.

To God alone all honor and glory. Amen.

Hora 5

At the Fifth Hour

"the Seven psalmes"

The seven penitential psalms are
(Vulgate) 6, 31, 37, 50, 101, 129, 142
(English) 6, 32, 38, 51, 102, 130, 143

Page 9

Sigillum ~~Divinitatis~~ Dei

Seal ~~of the Divinity~~ of God

(in margin) Erronice contra ignorantiam meam vide post

Mistakenly, against my ignorance. see what follows.

"AGLA"

Nortaricon for 'Ateh Gebir Leilam Adonai '– "Thou art mighty forever, O Lord."
See Agrippa, De Occulta Philosophia III.xi.

Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.

Beware: For an angel of darkness intruded himself here as will appear in the appendix of the Fifth book.

(On the table)

In fronte
On the forehead
A sinistro A dextro
On the left on the right
juxta pectus
next to the breast

Directions regarding the table

These markings make most sense for someone resting or lying on the table. They would work well if one were to kneel before it and then fall forward (in fear, supplication, exhaustion, etc.)

Page 10

Gloria Patri et filio et Spiritui Sancto sicut, etc. Amen.

Glory be to the Father and to the son and to the Holy Ghost as, etc. Amen

1582 Martii 11 Sonday a Meridie hora 3a circiter

1582 March 11 Sonday from noon about the third hour

Translator's Note: i.e., about 3:00 PM

Page 11

Gloria, Laus, honor, virtus et Imperium Deo immortali invisibili, et Omnipotenti, in saecula saeculorum. Amen.

Glory, praise, honor, power and Dominion to immortal, invisible and Almighty God, forever and ever. Amen.

Page 12

Marti11 14 Wensday mane circa horam 9a

March 14 Wednesday, in the morning about the 9th hour.

(in margin) Agrippa hath so, cap. 24, Lib. 3, Occultae Philosophiae

(in margin) Agrippa has so, in chapter 24, Book 3, of The Occult Philosophy

"Nariel"

Agrippa, in De Occ Phil III.24 gives a long compilation of things (mansions of the moon, signs of the zodiac, ages of the world, planets, etc) and the angels that preside over them. In particular,

> Noriel (qui ab aliis Uriel dicitur) super australem.
>
> Noriel (by others called Uriel) over the south (i.e. wind and quarter.)

Fortitudo Dei, tecum semper est.

The strength of God is always with you.

(In margin) potius erat dicendum Michael: nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus

> Perhaps Michael should have been said: for Gabriel is the prevailing of God: and thus, the same strength, but of a higher grade.

Page 13

ANGELVS TVAE PROFESSIONIS.

> The Angel of your profession.
>
> Translator's Note: "Professio" is the technical term for a declaration of a vocation, e.g. a profession of faith, as when one takes holy orders. See note on "de Triplici hominis custode" below.

(In margin) vide Agrippam de Triplici hominis custode, Lib 3, cap 22

> see Agrippa "On the Three-fold Guardian of Man", Book 3, Chapter 22

"de Triplici hominis custode"

> This is the title of Agrippa, De Occulta Philosophia III.22, which begins
>
> > Triplex unicuique homini demon bonus est proprius custos: unus quidem sacer, alter geniturae, tertius professionis.
> >
> > For every man there is a threefold good spirit as a proper keeper: one holy, another of the nativity, the third of profession.
>
> The first spirit is similar to the concept of "guardian angel", the second sprit is like the Classical concept of "Genius" or a person's innate (and astrologically influenced) spirit or potential, and the third is the spirit of one's profession, path, etc. There is happiness when the second and third are in agreement, and unhappiness when they are not.
>
> Book III, chapter 23 of Ficino's De Vita Libri Tres is about making Genius and Profession agree. Dee owned a copy of this work.

Laudate Dominum in operibus suis.

> Praise the Lord in his works.

"Laudate…" – Sirach 39: 19 (Vulgate); Ecclesiasticus 39:14 (English)

> Vulgate: florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis
> KJV apocrypha: And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works
> Geneva: And give ye a sweete smel as incense, and bring forth flowres as the lilie: give a smel, and sing a song of praise: blesse the Lorde in all his workes.

(In margin) vide Reuchlinum de Verbo Mirifico, de nomine NA

> see Reuchlin "On the Marvellous Word", concerning the name NA

"NA"

> Reuclin de verbo mirifico, II, sig e6v, (Stuttgart facsimile p 72)
>
> > Et sequitur: Nequaqum Jacob appellabit nomen tuum sed Israel: quoniam cum deo & homine praevaluisti: Ut est item vocabulum Na: quod in animi molestia

> turbationibusquae utimur. Sicut Moyses in numeris: Dimitte Na peccatum populi tui: quod vos interpretatum habetis: Dimitte obsecro. Et psalmo centesimo ac decimoseptimo: A na domine salvificia na. A na domine fortunatifica na: quod vos elegantius sic: O domine salvum me fac: o domine bene prosperare.
>
> And it follows: No more shall thy name be called Jacob, but Israel: for with god and man thou hast prevailed. And so it is with the name Na: which we use in trouble and disturbances of spirit. For instance Moses in Numbers: “Na, pardon the iniquity of thy people”, which you will have interpreted “Pardon, I beseech thee.” And also in Psalm CXVII “Ah Na, Lord, fortune-giving Na”, which you find more elegantly thus: “Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.”

The psalm is Vulgate 117:25, English 118:25.

‘A Na’ in the context of beseeching is reminiscent of the note on Anna and Annah in ‘John Dee His Note.’

Also, see Agrippa De Occulta Philosophia III.11

> Et est nomen Dei Na nun-aleph, in perturbationibus et molestiis invocandum. – p 428, Brill edition
>
> And the name of God Na is to be invocated in purturbations and troubles. –p. 474, Tyson edition.

(In margin) vide Reuclini librum de verbo mirifico de nomine PELE

see Reuchlin’s book On The Marvellous Word concerning the name PELE

“PELE”

Reuclin, De verbo mirifico II, sig e2r, (p 63 in the Stuttgart facsimile)

> Quoque vos legitis in eo Iudicum loco: Nomen meum quod est mirabile. Sed tenet non eandem hic significationem quomodo in psalmo octavo: Domine dominus noster Quae admirabile est nomen tuum in universa terra: id est admiratione dignum & gloriosum: quod vocabulum Adir significat: hic vero peli: quod est miraculorum operator.
>
> Also, you read in that place in Judges: My name which is wonderful. (But this does not have the same significance as in the eighth psalm: O Lord our Lord, how wonderful is your name in all the earth: that is, “worthy of admiration” and “glorious”: which the word Adir signifies.) here truly peli: which is “worker of miracles“

Agrippa , De Occulta Philosophia III.11

> Origenes, splendidissimis quibusque philosophis non inferior, adserit contra Celsum in quibusdam divinis verbis mirandam latere virtutem; et in libro Iudicum ait Dominus: “Nomen meum quod est Pele (Peh Lamed Aleph), quod interpretatur apud nos ‘miraculorum operator’ sive ‘efficiens mirabilia.’
>
> Origen, not inferior to the most brilliant philosophers, asserts against Celsus that wondrous virtue lied hidden in certain divine Words. And in the book of Judges the Lord says “My name which is Pele”, which signifies to us “a worker of miracles” or “bringing forth wonders.”

Page 14

(In margin) De sigillo Emeth vide Reuclini Artem Cabalisticam lib 3 et Agrippam lib 3 cap 11

On the seal of Emeth, Reuclin's "The Cabalistic Art", book 3, and Agrippa book 3, chapter 11

"Emeth"

The Seal of Emeth has a long history. The sources Dee cites are:
Agrippa De Occulta Philosophia III.11

> nomen Emeth, quod interpretatur 'veritas' est, et est sigillum Dei.
>
> the name Emeth, which is interpreted 'truth' and is the seal of God

Reuchlin, De Arte Cabalistica III, fol. LXIIr (p 284 in Bison Book edition)

> Ehieh sigillat per Emeth, hoc est essentiam per veritatem. Sicut nobilis ille dictator ait Eliezar Haklir AMTh ChRTMD, Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicaverimus Ehieh per Ehieh surgent quadringenta quadraginta & unum, Quae simul sunt AMTh hoc est verum seu veritas, sicut Adonai Shalom – Domini Pax.
>
> Ehieh seals through Emeth, that is though essential truth. As that excellent teacher Eliezar Haklir says "Emeth is his seal." Arithmetic reasoning proves this; for if we in such a way multiply Ehieh by Ehieh, four hundred forty one will arise, which is at once Emeth, that is 'true' or 'truth' and Adonai Shalom "Peace of the Lord."

ibid, fol. LXVIr (p 300 in Bison edition)

> Ubi post Tetragrammaton repitur YHV quod est symbolum ipsius Ehieh, hoc est entis per aequalitate numeri…..Est enim sigillum Dei YHV quo Ehieh sigillavit mundum, et dicitur AMTh, id est verum, quippe quod in se ipsum arithmetice multiplicando nascitur.
>
> And after the Tetragrammaton is found YHV which is a symbol of that Ehieh, which is "Being", by equality of number….And YHV is a Seal of God, by which Ehieh has sealed the world., and it is called Emeth, that is "truth", since it is born by multiplying it arithmetically by itself.

SIGILLUM DEI

The Seal of God

Valete

Farewell

Soli Deo omnis honor Laus et Gloria Amen.

To God alone, all honor praise and glory. Amen.

"Soli Deo…" I Timothy 1:17

Vulgate -- regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen
KJV--Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.
Geneva – Now unto the King everlasting, immortal, invisible, unto God onely wise, be honour and glorie for ever and ever, Amen.

Page 15

Martii 15. Thursday. Hora 1 1/4 a meridie

March 15. Thursday. From midday 1 1/4 hours.

Translator's Note: 1:15 PM

Invocate nomen Domini, et agnoscetis eum.

Invoke the name of the Lord, and you will know him.

"Invocate….agnoscetis"

Invoco/agnosco is a nice pair of synonyms for *obsecro/confiteor*, the words used for the etymology of Annael in "John Dee His Note" above.

Deus misereatur nostri, et benedicat nobis&c.

May God be merciful unto us and bless us, etc.

"Deus misereatur…" -- Psalm 66:1 (Vulgate); Psalm 67:1 (English)

Vulgate ex Septuaginto: Deus misereatur nostri et benedicat nobis iluminet vultum suum super nos et misereatur nostri DIAPSALMA

Vulgate ex Hebraeo: Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos SEMPER

BCP: God be merciful unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

KJV: God be merciful unto us, and bless us; and cause his face to shine upon us; Selah."

Geneva Bible: God be merciful unto us, and blesse us, and cause his face to shine among us. Selah.

(In margin) Of Salamian you may read in the call Diei Dominicae in Elementis Magicis Petri de Abano.

Of Salamian you may read in the call of Sunday in "Magical Elements" of Peter of Abano

"Salamian"

De Elementis Magicis (attributed to Peter of Abano) is part of De Occulta Philosophia Liber Quartus.

> per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stellæ, quæ est Sol, et per signum, & per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: et per nomen Adona, Dei Israel, qui creavit mundum et quicquid in eo est, quod pro me labores, et admoleas omnem meam petitionem, juxta meum velle & votum meum, in negotio et causa mea.
>
> By the names of the holy Angels, who rule in the fourth company, and serve before the face of the most powerful Salamia, a great and honored Angel, and by the name of the star, which is Sun, and by the sign and unfathomable name of the living God, and by all the aforesaid names, I summon thee, great angel Michael, who art placed over the Lord's Day, and by the name Adonai, the God of Israel, who created the world and whatsoever is in it, that thou labor for me, and undertake all my petitions, according to my will and my desire, in my business and cause.
>
> "admoleas" – Translator's Note:
> This word is not to be found in any of the dictionaries cited in the bibliography. Here, it

is taken as *admolior*, turned non-deponent, and made 3rd instead of 4th conjugation. This is a not unreasonable medievalism. It is also a plausible scribal or transcription error (medieval or later.)

Page 16

(In margin) De OCH vide in libello Arbatel in (sol sign)

About OCH, see Arbatel's little book, under Sun.

"OCH"

In Arbatel de Magia Veterum (printed as part of De Occulta Philosophia Liber Quartus) Och is the spirit of the Sun. Raphael confirms this two lines later when he says OCH is "mighty in the sonne beames." OCH is also associated with gold and wealth.

I am Fortitudo Dei

I am the Strength of God.

Fortitudo Dei

This is what Dee calls Michael in 'John Dee His Note'; this, combined with all of the solar references immediately preceding (see the note on OCH), makes Dee's conclusion that this angel is Gabriel pretty inexplicable. The angel neither confirms nor denies Dee's assertion about the visitor's identity.

See page 16 for another example of potential Michael/Gabriel confusion.

"What thow hast written, that hast thow written"

cf Pilate's words "What I have written, I have written." (John 19:22, Geneva Bible and KJV.)

"POLIPOS"

Mi: Dost thow understand it?
Dee: No, God knoweth.

In De Occulta Philosophia, III.34, Agrippa gives the Hebrew names of the twelve apostles, including

> quartus PEH-VAU-LAMED-YOD-PEH-VAU-SHIN Polipos, quem nuncupamus Philippum.
>
> The fourth Polipos, whom we call Philip.

Dee may be missing the significance of the name, not the immediate reference, but it seems out of character for him not to have added a marginal note in such a case.

(In margin) It is in Elementis Magicis Petri de Abano, printed with Clavis Agrippae

It is in Peter of Abano's "Magical Elements", printed with the "Key" of Agrippa.

Page 17

"I lived with Esdras"

Uriel appears in books 4-13 of II Esdras in the Apocrypha, where he leads Esdras through dreams about the mystery of human destiny and visions of the Last Days.

"I lived with Tobie: Tobie the younger"

Tobias' adventures with Raphael are found in Chapters 4-12 of the apocryphal Book of Tobit.

Mysteriorum Liber secundus

[The top quarter of a page is missing]

...] mysteryes, [...
...] ow toward a thing, r [...
...] howse is hollow, it is empty and voyde [...
...] ants: The God of heven and erth, will send into [...

NOTE. We bring tydings *of light. The Lord is owr [...
you and we prayse to gither. His name be praysed for ever O [...
in his Mysteries: O holy and eternall God.

Δ he bowed down to the Chayre and then to the table, and sayd, *Bene dictus qui venit in,* (and there stayed a little) and sayd agayn, *Bene dictus qui venit in, nomine Domini.*

Δ Than cam in Michaël, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Michael *Fortitudo Dei.*

Mich. Dowt not: I am he which rejoyceth in him that rejoyceth in the Fortitude and strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect.

My Oathe or vow required for secresie

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries.

Δ yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the Churche of God. We in his Saincts are blessed for ever.

We separate the, from fyled and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and Gwyde, now and ever, *amen.*

MIC. This is a Mystery, skarse worthy for us ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?

Δ I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.

Δ To E.T. he spake.

I will pluck the, from among the wycked [he spake Δ to my skryer.]
Thow Commyttest Idolatry.
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee

Dee, what woldest thow have?

Δ *Recte sapere et Intelligere &c.*

Mic. Thy Desyre is graunted the.

Use [...

[The top quarter of a page is missing]

...] with [...
...] they are corrupted [...
...] They have byn used to the wycked Ther [...

...] I will shew the in the mighty hand and strength of God, what
The Circle of Æternitie... his Mysteries are: The true Circle of his æternitie
Comprehending all vertue: The whole and sacred Trinitie.
Oh, holy be he: Oh, holy be he: Oh, holy be he.
Uriel answered, *Amen.*
Mic. Now what wilt thow? Δ I wold full fayne procede
according to the matter in hand.
40 Mi. Divide this owtward circle into **40** æquall partes:
whose greatest numbers are fowre. See thow do it presently.
Δ I did so. Dividing it first into fowre: and then every of
them into ten. He called Semiel, and one cam in
and kneled down: and great fyre cam out of his mowth.
Michael sayde, To him, are the Mysteries of these Tables known.
Michael sayde, Semiel (agayn) and by and by, he said, O God thow hast sayd
and thow Livest for ever. Do not think here I spoake
to him. Δ he spake that to us, least we might dowte of his last
speches, as being spoken to Semiel: which he directed to the æternall god
and not to Semiel. Semiel stode up, and flaming
fire cam out of his mowth: and than he sayd, as followeth:

Δ Semiel, this etymologie is as thowgh he wer the secretarie, for the Name of God.

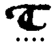
Sem. Mighty Lord, what woldest thow with the Tables?
The Tables
Mi. It is the will of God, Thow fatche them hither.
Semiæl Sem. I, am his Tables.
Behold these are his Tables: Lo where they are.
40 White Creatures Δ There cam in **40** white Creatures, all in white Sylk long robes:
and they like chyldern: and all they fallyng on theyr knees sayd,
Thow onely art Holy among the highest. O God,
Thy Name, be blessed for ever.
Δ Michael stode up out of his chayre, and by and by, all his leggs
semed to be like two great pillers of brass: and he as high as half
way to the heven. And by and by, his sword was all on fyre
and he stroke, or drew his sworde over all theyr **40** heds.
The Erth quaked: and the **40** fell down: and Michael called
Semiæl, with a thundring voyce, and sayd,
Declare the Mysteries of the Living God, our God, of one
that liveth for ever.
Sem. I am redy. Δ Michael stroke over them, with

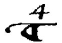
Δ *Semiel - forte significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Divina.*

his sword agayne: and they all fell down, and Uriel allso unto his knees. And commonly at the striking with his sword, flamyng fyre like lightening did flash with all.

Mi. NOTE: here is a Mysterie.

Δ Then stept furth, one of the **40**, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great **T** all of Gold.

The very fashion of the T was thus: 

Mi. Note the Number. Δ over the **T**, stode the figure of **4**, after this manner: 

The **40**, all, cryed, yt liveth and Multiplyeth for ever: blessed be his name.

Δ
T, in the holy language is Gisg *vide lib.5. post et est ultima Al=phabeti litera.*

Δ That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there seamed a great clap of thunder to be.

Then stepped (before the rest) one other of the **40**, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his name is reverent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen

G: *dicitur* Ged *lib. 5.*

Δ Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne **G** appeared.

Mi. Write with reverence, These Mysteries are Wunderfull, the Number of his name, and knowledge.

Lo, this it is, **.9.** Behold, it is but one, and it is Marveylous.

Δ Then this Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as thowgh it had rayned fyre from heven.

Then one other of the **40** was browght furth: The rest all fell down and sayd, LO, thus is God known.

N, *dicitur*, Drux.

Then he opened his brest, and there appered an **n**, (not of so big pro=portion as the other), with the number of **7** over it.

Mi. *Multiplicatum est Nomen tuum in terra.*

Δ Then that man vanished away as it were in a golden smoke.

Mi. Thow must not write these things, but with great devotion.

He Liveth. Δ Then cam an other fowrth. Then all falling down sayde, *Vidimus Gloriam tuam Domine.* They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small **t** uppon it: and the figure of **9** under this Letter **t**.

Δ
Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the **40**) seamed to fly up into the ayre, like as it were a white garment.

Mi. *Illius Gloria sit nobiscum.* Δ All sayd, *amen*: and fell down.

Δ
Na.

Δ Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small **h** ; and he pointed to it, and over it was the number of **22**.

Angeli Lucis

Mi. *Et est numerus virtutis benedictus.*
Videte Angelos Lucis.

Δ This Shewer went away like a White Cok flying up.

Δ There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in Numero.
Et omnis Numerus est mihi Numerus. Videte.

Δ
Drux.

Δ There appeared a small **n** on his skyn, being all spotted with Gold.

Then he went away like three fyres, red flaming, and coming to gather in the myddst of the firmament. Δ You must Note that in the stone the whole world in manner did seme to appere, heven, and erth, *&c.*

Mi. (Δ he cryed with a lowde voyce) *Et est vita in cælis.*

Δ Then stepped furth one and sayd, *Et ego vivo cum bene viventibus,* and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi. *Vivamus Halleluyah. O Sanctum Nomen.*

Δ All fell down on theyr faces, and Michael stroke over them with his sword and a great flash of fyre: And this man his brest seemed open that his

Δ Tal — hart appeared bleading, and therein the letter **m** , and **6**, over it thus $\overset{\mathbf{6}}{\mathbf{m}}$

Mic. *Benedictus est Numerus Agni.*

Δ Hereuppon They all fell down.

Mi. *Orate invicem.* Δ Hereuppon we prayed a psalme; ‸my skryer‸ saying one verse, and I the other *&c.*

Mi. *Omnia data sunt a Deo.* Δ – Then cam one in, having a rownd Tablet in

Δ Med — his forhed and a little **o** in his forhed: and **22** over it.

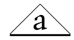
Mi. *Et non est finis in illo.*

Benedictus es tu Deus. Δ and then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi. *Angeli a nomine tuo procident Domine.*

Tu es primus O Halleluyah.

Δ One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a

Δ Vn — small **a** thus  , of pure gold, graven very depe:

Et Numerus tuus vivit in cæleris, sayd this shewer. The number was $\overset{20}{\mathbf{22}}$ over the **a**.

Corrected thus, after, by Uriel to be **20**

This shewer went away with great lightening covering all the world.

Mi. *Nomen illius est nobiscum.* Δ He stroke agayne with his

Δ Drux — sword over them. Then stode one up: who, uppon his garment had an **n**: and he turned abowt: and on his back were very many (ens) **n**.

Mi. *Creasti tu Domine Angelos tuos ad Gloriam tuam.* Δ Over the ,**n**, was the number of **14**, over that **n** (I meane) which was onely on his brest.

Mi. *Et te primus Creavit Deus.* Δ Then the shewer flew up like a star.

And an other cam in, all his cloth being plucked up: and so seamed naked: He

Δ Vn — hath a little ,**a**,. This ,**a**, did go rownd abowt him: begynning at his feete: and so spirally upward: and he seemed to be all clay.

Over the ,**a**, was the number **6**.

Mi. *Et creata sunt et pereunt in Nomine tuo.* Δ and therwith

Note these 3 parts { this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi. *Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Justus es in operibus tuis.* Δ Then cam one in, with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume

Δ Na — which smoked: and he hath uppon his forhed a little ,**h**,. He bowed to Michael: and Michael sayd, *Numerus tuus est infinitus, et erit finis rerum.* Δ This shewer seemed to powre him self awaye like a flud of blud: and his garment flew upward.

Mi. *Non est illi numerus.*
Omnia pereunt a facie Dei, et a facie Terræ.

Med
Δ Then stepped one furth, and like a water running rownd abowt him,
and he cryeth miserably, *O benedictum Nomen tuum Domine.*
Numerus periit cum illis. Δ A little ,**o**, with **18** over it, appered.

Δ This shewer seemed to vanish away, and to cause a great water remayn
over all.

Mi. *Lux manet in tenebris. Gloriosum est Nomen tuum.*

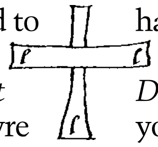
Δ Then stept one furth from the rest, who fell down, as theyr manner was.

Δ Note: All the Cumpanies of these **40**, stode five to gither, and
five to gither, and so in eight Cumpanyes; each, of five.

Δ This was a very white one: The upper partes of his throate, seemed open
and there seemed to cum out of it fyre, in very many and diverse cullours.
he sayd, *Trinus sum.*

Mi. *Benedictum sit nomen El.*

Δ
Ur
Δ Than in the myddle of the fyres or smoke semed an ,**l**, thrise placed,
on a bluddy cross, and over the ,**l**, the number **26**.



Δ This shewer seamed to have three mens heds and to vanish
away in a myst with a thunder.

Mi. *Labia mea laudant Dominum.*

Δ Then cam a very fayre yong one in with long heare hanging on
her (or his) sho1ders: and on her belly appeared a great scotcheon; to hir,
or him, Michael gave a flame of fyre: and she, or he, did eat it.

Mi. *Et hic est El:* and so appeared a little ,**l**, on the scotcheon,
and it waxed bigger and bigger: and a fyre did seeme to go rownd
abowt it.

Mi. *Benedicta sit ætas tua:* Δ And there appeared ,**30**, under the **l**.

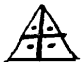
Δ There cam a great many of little fyers and did seeme to elevate this
yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.

Δ Then stept out an other and opened his white silk garment uppermost: and
under it, he seemed to be sowed up in a white silk cloth.
Δ
Drux
He had in his forhed an ,**n**, in his brest an ,**n**, and in his right hand an ,**n**,.

Mi. *Numerus tuus est benedictus.* Δ They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.

Δ and they fell all down agayn. This shewer departed clyming up into
the ayre, as if he had clymed on a ladder.

Mi. *Linguis suis cognoverunt eum.*

Δ All sayd, *Benedictus est qui sic et sic est,* throwing up into the
ayre threcornerd trenchers of this fashion  all of Gold. The
one side of the trenchers was thus marked, and the other side had
nothing on.

Δ Then stept one oute: and fyre cam out and in of his mowth: he
kneeled, the rest fell down. This seemed a transparent body,
Ur
and he had in his eyes a small **l**: and in his forhed the figure of **8**.

Mi. Note this, under. I meane the figure **8**. Thus, $\frac{\mathbf{1}}{\mathbf{8}}$.

Δ All sayd, *Et es verus in operibus tuis:* and so he vanished away in a flame of fyre.

Δ Ged - G

Mi. *Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.* Δ — All sayd, *Amen.*

Δ. Note this to be the first that vanished away, going behynde Michael.

Δ one stept furth saying, *Incipit virtus nostra,* he being covered under his robe, all with armor: and hath a great **G** on his armor. and the figure of ,7, over it. He went behynde Michael and so vanished away.

Mi. *Recte vivite omnes Sancti eius.*

Δ Don

Δ One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little ,**r**, and **13** over it. He went behinde the Chayre and so vanished awaye.

Mi. *Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.*

Δ Na

Δ There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a sworde, and in his mowth a flame of fyre: he had a great **H** uppon his sworde and under it **22**. He went behynde the Chayre *&c.*

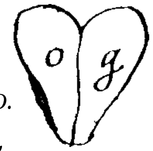
Michael standing up still uppon his leggs, like pillers of brass.

Δ I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world. Contynue your work: *Coniunxit spiritum mentibus illorum.*

Δ Med ged

Δ Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side ,**o**, and on the other a ,**g**,: [Δ — As in scotcheons of armes, where the man and his wifes armes ar joyned *per pale,* as the heraulds term it.] This shewer shut up the chest and went his way.



Mi. *Numerus illius est sine numero.*

Δ Then cam in an other, saying, *Tempus est. Deus vestrum agnoscite.*

Δ Gisg

Δ This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little ,**t**, and **11** under it.

Δ Gon *con puncto,* y.

Mi. stay; place this, in the second place. This went away.

Δ. *Imago:* I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde *ymago,* thowgh not according to the Latine tung

Mi. *$\overset{I}{Y}$mago tua, (mors,) est amara.*

Δ Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little ,**y**, written on it. *Justus est malis deus noster.* Δ The number of **15** under it.

Mi. Place it in the former place.

Δ Med

Mi. *Opera fidelium, Delectatio mea.* [Δ Then cam one in.] *Hic est Deus noster.* He shewed the letter of **o** on his naked brest, and the figure of **8** under it. He went away.

Δ Graph

Mi. *Ecce, Iniquitas regnat in domo mea.*

Δ Then stept one oute very lean, all his body full of little **e**, and under every one of them, **21**. He went away behynde the chayre.

Δ Pa – b

Mi. *Bestia devoravit populum meum, peribit autem in æternum.*

Δ Then stept out one in bluddy apparell, all his body full of serpents heds and a **b** on his forhed, and the number of **10** over it . He went away.

Mi. *Iniquitas Abundat in templo meo, et sancti vivunt cum Iniquis.*

Δ — One very lean, hunger sterved cam out, an **A** on his brest, and ,**11**, over it, and so went away.

Δ I think it be superfuous +

Δ There cam in an other.

Mi. *Iniqua est Terra malitiis suis.*

Δ Then cam in one who drew out a bluddy sworde, on his brest a great romayn **I**, and **15** over it. he went his way.

Mi. *Angeli eius ministraverunt sanctis.* Δ Then stept one oute with a Target and a little **a** on it, and over it the number of **8**. He went away.

Mi. *Regnabit Iniquitas pro tempore.* Δ They all cryed Halleluyah.

Δ Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter **r** on his sword and **16** over it, and so he went away.

Δ Uriel corrected it after, to be under

Mi. *Nulla regnat virtus super terram.* Δ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little **n**: and Michael sayd, *Non est numerus illius in Cælis.* Δ He went awaye.

Mi. *Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah.*

Δ Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones. he sayd,

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mowth, many little (enns) **n**, and on his forhed, a great **A**.

Mi. *Non quòd est **A**, sed quòd contradicit **A**.*
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem
Mysterium

Mysterium nobis revelandum

Δ He shewed three figures of ,**6**, set in triangle thus, $6^{6}6$

Mi. *Vobis est Mysterium hoc, posterius revelandum.*

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ My skryer had omitted to tell me this, or els, it was not told and shewed, but Uriel did after supply it by the skryer The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

Mi. *Perturbatur terra iniquitate sua.*
This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: having uppon his brest an **O**, with the number of **.10.** under it: and so he departed.

Mi. *Surgite O Ministri Dei. Surgite (inquam) Pugnate: Nomen Dei est æternum.*

Δ Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a **G**, and **5** over it, the other had...
[Δ – We fell to prayer, whereuppon Michael blessed us.]
The other had an **h** on his sword, and **14** under it: and so they went away.

Mi. *Omnis terra tremet ad vocem tubæ illius.*

Δ One stept out, and under his habit had a trumpet. he put it to his mowth, and blew it not. On his forhed a little ,**o**, and **17** under it. He went awaye.

Mi. *Serva Deus populum tuum, Serva Deus populum tuum Israel, Serva (inquam) Deus populum tuum Israel.* Δ He cryed this, alowde.

Δ Fam

Δ One appeared with a fyry sword, all bluddy, his vesture all bluddy his vesture all bluddy, and he had **s**.
Est numerus in numero. Δ He went away.

Δ I understand it to be a letter, and the number **5** also. Mi. So it is.

Δ There cam one in with diverse owgly faces, and all his body skabbed.

Mi. *Nunc sunt Dies tribulationis:* Δ He had an **a** on his forhed and the Number **5** under it.

Mi. *hic est Numerus predictus.*

Δ Uriel also did correct this place with delivering this in the place of the other description before.

Mi. *Audite, consummatum est.* Δ This had a great pot of water in his hand and uppon the pot, graven, **a** with **5** under it. He departed in fyre.

Mi. *Angele preparato Tubam tuam.*

Δ Then cam one oute with a Trumpet. *Venit Tempus.*

Δ He offered to blow, but blew it not. on the ende of his Trumpet was a little **a** and **24** under it. he went away.

Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, *Hii duo Cælati sunt adhuc.* They two went away.

Mi. *Vale. Natura habet terminum suum.*

Δ He blessed us and florished his sword towards, and over us, and so went away and Uriel after him: who all this while appeared not.

* * *

Δ After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he) I delivered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place over or under: and allso in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remay=ning yet empty: saying, *Hii duo Cælati sunt adhuc.* But If I had omitted any, there shold more than two have wanted. Whereuppon we thowght good to ax Judgment and dissolving of this dowte, by Michael. And comming to the Stone He was redy: I prepownded this former Dowte. He answered,

Mi. *Veritas est sola in DEO. Et hæc omnia vera sunt.* you omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it? Yt is justly reformed by Uriel: the one being omitted of the descrier and the other not yet by us declared, might make that phrase meete to be spoken, *Hii duo cælati sunt adhuc.*

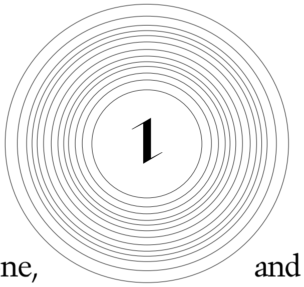
The Descryer, or The Skryer omitted to tell.

Mi. Thow hast sayd. Δ I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semiæl. Then he cam, and kneled down.

Consummatum est. Δ The shewer (a white man) pluckt

oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω.
There arose a myst, and an horrible Thunder.

Mi. It is done. Δ Then of the three **666** before Noted, with his finger he put oute the two lowermost: and sayd, *Iste est numerus suus.*
And Michael did put his finger into the trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of **.1.** with many circles abowt it, and sayd *Omnia unum est.*



Δ The forme of the world which appered before, vanished away: and Semyeil went away.
Semi Eil
And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,

Mi. Go forward. Do you know what you have allready written?
Laudate Dominum in Sanctus eius.
Note: The Circumference (which is done) conteyneth **7** names:
7 names, conteyn **7** Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the **7** names, thou shalt understand the **7** Angells.

The declaration of the Num=bers

The Number of **4**, pertayning to the first **T**, is a Number significative: signifying, to what place thow shalt next apply the eye: and being placed above, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole.
So shalt thow fynde the **7** principall Names: known with us, and applyable to thy practise.
Make experience.

Δ Then telling from $\overset{4}{\mathbf{T}}$, 4 more places (toward the right hand) exclusively, I finde in that fowrth place, from ,**T**, (but being the fifth from the beginning, and with the begynning) this letter **h**: with **22**, over it. Therfore, I procede to the right hand, 22 places: and there I finde **A**, and **11** over it. Going then toward the right hand 11 places furder: I finde a little **a** with **5** under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusively; where I finde **o** with **10**, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter **t**, and **11**, under it: and therfore going to the left hand 11 places, I see there the letter **h** alone without any number. Wherfore, that letter, endeth my word, and it is in all, **ThAaoth**: Ys this, as it shold be?

Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an howre

Calls

Δ Note these doings to be accownted Calls and it shalbe shewed.

Δ The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. *Salvete.*

Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.

Dubble Numbers

Understand that the **7** Names must comprehend, as many letters in the whole, as there are places in the circle: Some letters are significative of them selves. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe **Aa**; that is, twise **a** togither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two **a a** togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde **7** Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter **A**. Accownt thow, and thow shalt finde the names just. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove; Prove: and thow shalt see. Whereas thow hast **go,** it is to be red **og.** This is the whole.

Note

Δ
Note:
7 names, proceding from
3 generall
places of the
Circumference
or 3 generall
letters, being
but one letter
and that, A.

Δ – I have red in Cabala of the Name of God of **42** letters: but not yet of any, of **40** letters: That of **42** letters is this,

אב אלהימ בן אלהימ רוח הקדש אלהימ
שלשה באחד אחד בשלשה ——————

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.

Δ
vide Galatinum, lib. 3. cap. 11

Or thus, **אב אל בן אל רוח הקדש אל אכל לא שלשה**
אלהימ כי אמ אלוה אחד ——————

which in Latin is, *Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres dii sed unus Deus.*

And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the cabalists have a name explained of **42** letters, on this manner,

כאשר הכפש המשכלת והבשר אדמ אחד
כן האל והאדמ משיח אחד ——————

That is in Latine, *Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.*

I am not good in the hebrue tung, but, you know my meaning.

Δ
42, are here *in potentia*, but, *non Actu*

Mi – The letters being so taken oute, being a name, and a number, doth certefye the old rule of **42** letters, whan you restore them in agayn.

The Vertu of this Circle

Mi – Note, Oute of this Circle shall no creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.

ADAMS TREA=TISE, Δ He meaneth my Booke that I call Soyga

Beasts, birds, fowle and fish do all reverence to it: In this they were all created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.
A and ω*: Primus et Novissimus; unus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.*

Dixi:

Thow art watcht all this night: who is even now at the Dore:
Clerkson.
Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.

* * *

†

Tuesday the 20 of Marche: *circa* 10^{a} *mane.*

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will. We cannot viset the now. At the twelfth howre thow shalt use us.

Δ. I had made, and written, ^ and corrected certayn prayers to them.

Δ *Fiat voluntas Dei.*

A meridie circa 2a

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets

Shut Dores

Mi. Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi. *Ecce, Mysterium est. Benedictus Dominus Deus Israel.*

Δ Therewith he did spred oute, or stretch the Canapy : Whereby it seamed to cover all the World [which seamed to be in the stone allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon

Mi. What wold you have Δ *Sapientiam*

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

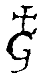
Th~~a~~aoth
Gal~~a~~as
Gethog
Horlωn
Innon
A$^{a}_{\wedge}$oth
Galets.og

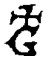
Mi. Loke to the last name. Δ I had written (as appeareth) **Galetsog** by misrecke[n]ing the numbers. Where I fownd it shold be **Galethog** with an **h** and not **s**.

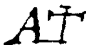
Mi. Lo, els thow hadst erred. They are all right, but not in order The second is the first (his name be honored for ever) The first here, must be our third and the third here, must be our second : thus set downe.

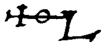
.1. Galas.
.2. Gethog.
.3. Thaoth.
.4. Horlωn.
.5. Innon.
.6. Aaoth.
.7. Galethog.

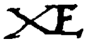
Mi. Work from the right, toward the left, in the first angle next unto the circumference

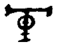
Δ He shewed than, thus, this letter 

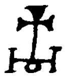
M. Make the number of **5** on the right hand, (that is,before it) at a reasonable distance, thus  **5**

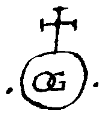
Δ After that,he shewed the second letter, a great roman A, thus,  24

Then he shewed  30

Then ——  21

Then ——  9

Then he shewed  14

Then he shewed this compownd letter, with the circle and cross 

He willed me, at each corner of these segments of circles, to make little Crosses and so I did.

Δ After every of the **7** letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus : and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est.

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ After this, one of the 7 baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this. For this was and is for ever

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi. Oh how mighty is the name of God, Which rayneth in the heavens O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it.

Mi. Divide the 7 partes of the circle next unto that which
thow hast done, every one, into 7.
Note: (for the tyme will be long:) Seven, rest in 7: and the
7, live by 7: The 7, govern the 7. And by 7, all Govern=
ment is. Blessed be he: yea blessed be the Lord: praysed
be our god: His Name be magnified: All honor and Glory be
unto him now and for ever. *Amen.*

Δ – Note of 7 Baskets

.1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon
That fowle had a **Z** uppon the first of 7 feathers which were on his brest .
that first feather was on the left side

Mi. Note. there is a mysterie in the Seven. which are the 7 governing the 7
which 7 govern the earth. Halleluyah.

Mi. Write the letters; Δ Now, a small **l** in the second fether. Then he covered
those first two letters, with the other feathers
The third an **l**, like the other: then he covered that allso.
the fowrth an **R** he covereth that
the fifth a great roman **H.** he covereth it.
the sixth feather hath a little **i .** then he hid that feather,
the last feather had a small **a**.
Mi – Prayse god.

Δ Then he put the fowle into the basket – and set it down by him. Then
he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ We prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him.
and he pluckt out a White byrd, much bigger than the other: as big as a
swan: with **.7.** feathers on the brest
Mi – *Dixit, et factum est*

Mi. Note: Δ — the first feather hath a little **a**, on it: and it went
away: the next a **Z** great as the first
Then a **C** great
Then a little **a**
Then an other little **a**
Then a feather with a little **c**
Then one with a little **b** Δ Then he covered them all.
Mi – Thow hast truth.

Δ Then he put up the fowle into the basket; and hung it up by the
other in the ayre

Δ Than the third Basket cam to him, and he toke out a byrd all green
as grass. Like to a peacock in form and bignes
Mi. *Et vivis tu cum illo: et*
regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie
Mi. Pray.

3. Mi. Note. Δ on the first feather a small **p**
Then a small **a**
a little **u**
Then a small **p**
Then a small **n**
then a small **h**
Then a small **r**. Then he put the fowle up into the Basket, *&c.*

Δ Then there cam an other basket to his hand.

Mi. *Dedit illi potestatem in cælis.*
Potestas illius magna est.
Orate. Δ — We prayed.

4. Δ Then he pluckt out a fowle, greater than any of the other, like
a griphen (as commonly they are figured) all red fyry,
with skales like brass. Then on the seven skales, appered letters.

Mi. Note. Δ – first a little **h**
a little **d**
a little **m**
Then a little **h**
Then a little **i**
Then a little **a**
Then a little **i**

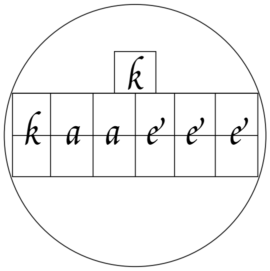
Δ then he put up the fowle, & hung the basket in the Ayre.

Δ Then there cam an other basket to him.

[Δ Note: all this while the firmament was not to be seen.]

Mi. *Magnus est DEUS in Angelis suis.*
et magna est Ilorum potestas in Cælis.
Orate. Δ We prayed.

5. Δ Then he pluckt out a bird like an Egle: all his body like Gold
and he had a little circle of feathers on his brest: and on it, betwen
fowre parallell lines, twelve equall squares: and on the top, on the
myddle, one, like the other twelve, thus.



Δ Then he put up the Egle, *&c.*

Δ Then cam an other Basket.

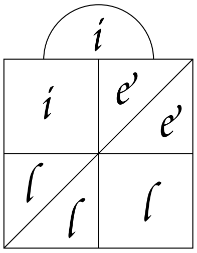
Mi. *Nuncius tuus est magnus in cælis.*
Orate.

Δ He, and the Basket that wer opened, shut, and set aside, seamed all
to be gon. and the Baskets remayning still hanging on the border
of the Canapie. Then he cam agayn, and went awaye
agayne. Then cam URIEL and held the Basket: and
his leggs seemed to be such great tall pillers of Brass. as Michael
did stand on before.

Δ. Michal was the sixth name *vide post*

UR. This is a Mysterie. He is here, and not here which
was here before.

6. Δ He opened the Basket and pluckt out like a phenix [Δ or pelican]
of the bignes of a swan, all fyrie sparkling. His byll is bent
into his brest and it bled. In his brest was a quadrangle
made with his own feathers, thus. He put it up, and
hung it by the other Baskets.

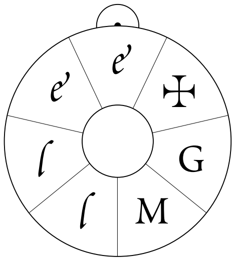


Then cam the last basket. Uriel stode still and sayde:

UR. *Dedit angelis potestatem in lumine cæli. Orate.* Δ We prayed.

7 Δ Then cam Michael, and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion



Mi. *Et Coniunxit illos DEUS in Unum.*

Δ All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.

Δ Now he cam and sat down in his chayre.

Uriel.

Δ Michael sayd to Uriel: it is thy part, to expownd these Mysteries: Go to, in the name, of our God.

Δ Uriel cam and stode before him and sayde: What will you: Ô our fellows, and servants to GOD? What will you?

My contynuall and auncient prayer

Δ Perfect Knowledge, and understanding, such as is necessary for us.

UR. Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.

Δ So they went: and left all the stone on fyre, so that neyther the Chayr or Table could be seen in it.

Δ After a quarter of an howre, Michael and Uriel cam both agayne.

Mi. Loke into the 7 angles next unto the uppermost Circumference.

Δ Uriel cam and stode before Michael.

Δ Note these manifold and great Mysteries and mark these 7 diverse crosses with these 7 letters.

Note this Bond.

Δ – He is twice three and one

UR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world. Yt banisheth the wicked, expelleth evyll spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN; He is twise THREE. He is Seven in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

UR. | Thow must refer thy numbers therin conteyned, to theUpper Circle. For, From thence, all things in the inward partes, shalbe comprehended.

Looke if thow understand it

Δ I find it to be **GALETHOG**;

UR. it is so. Δ – I thank God and you, I understand now (allso) the numbers annexed.

Ur. As this darkness is lightened, by the spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

Ur. To the next part. Δ Michael sat still, with his sword in his hand.

7 Angels.

Ur. The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ – Not yet: Ur. Oh how far is mans Judgment from the Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him; which seeth for ever. Δ — *Amen, Amen, Amen.*

Ur. Note. We can not tary long. Thow must set down these letters onely, by 7, in a spare paper: thus.

Δ I have hitherto forgotten to ax wher Uriel his name may appere.

UR. Rede ———— Begyn at the first, and rede downward. Δ I rede thus, **Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Mi=chaël, Gabriel,** Ur. Thow hast red right Δ – praysed be God. Ur. Thus dost thow see, how mercifully God dea=leth with his servants.

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✠

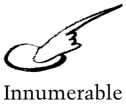
Δ 48 letters are here: and one is noted by a Cross: which maketh the 49th. Of this cross and Angels *vide anno* 1584, July 25.

72: Vertues multiplyed by 48: give 3456.

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: skarse yet revealed to the world.

Uriel and Michael jointly togither pronownced this blessing on us.

UR. } We bless you: your { sowles
Mi. }   { Harts
                         { Bodyes
                         { and all your doings.



Innumerable multitudes of Angels]

Δ Michael with his sword, and flame of fyre florished over our heds. Yet I will thus much show you, for your cumfort beside. What seest thow? Δ — he spake to the skryer. and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever.

Man is frayle. Fare well. ◐ He must

(Δ – of this sentence cam no frute nor farder confirmation. Therfore consider.)

The L. Mowntegles bokes

go for the bokes, els they will perish. Δ — He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the Lord. Mowntegles bokes, which Mr. Mort yet hath: wherof mention is made before.

ended *hora. 5. a meridie*
Tuesday the 20 *Martii*
1582

* * *

Wensday. 21. *Martii , circa 2. a meridie*

Note this Trumpeter

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a trumpeter: he was all in white, and his garments bespotted with blud. he had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

We were commanded not to ax of the appa rayle of Michael.

Δ I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael said, I warned the for axing of my apparell or manner. *Et hæc est Gloria illius, quæ non commovebitur ab impiis.*

Mi. *Quid vultis?* Δ – *Juxta voluntatem Dei, Sapientiam nobis necessariam &c.*

Mi. *Sapientia mundi, nihil est, peribit autem in æternum.*
Veniat æternitas DOMINI, ab universis mundi partibus.
Phanaël
Venite, venite, sic vult DEUS ADONAY
fac officium Phanaël.

Δ This Phanaël was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, Lustily, turning him self rownd abowt, to all the world. Then, from **7** partes of the world, (being equally divided abowt the Horizon,) cam **7** Cumpanyes of Pillers all of fyrye cullour glittring. And every Cumpany of Pillers high and great and as thowgh they were Pillers of fyre.
The Heaven, the Sonne, and, Mone and Sterrs seemed to tremble.

Mi – *Multiplex est Deus noster.*

Mi. Mark this Mystery Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans sowle and body togither. (**3**, in sowle, and **4** in body)
In **7**, thow shalt finde the Unitie
In **7**, thow shalt finde the Trinitie
In **7**, thow shalt find the Sonne, and the proportion of the Holy Ghoste. O God, O God, O God, Thy Name (O God,)

7 < Thrones Trumpets Angells

be praysed ever, from thy **7** Thrones, from thy **7** Trumpets and from thy **7** Angels. Δ – *Amen, Amen, Amen.*

Mi. In **7**, God wrowght all things.

Note: In 7, and by 7 must you work all things
O Seven tymes Seven, Veritie, Vertue and Majestie
I Minister by thy licence This expownd, by thy
Vertue (Δ – Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi – *Sic est DEUS noster*

Δ One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an **S**

Δ Then leaned down **6** Pillers more: and Michael, cryed lowd

Unus est DEUS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the **7** joyned all togither, distinctly to be discerned

Mi. Note. Δ – There appeared, a great **S**
A
A
I

Δ Then the sides closed up, and hid those letters first shewed.
After that appered two letters more. **E**
M

Δ He made cursy, and semed to go fromward, and vanished away.

Μυστεριον est **E 8̣**

Δ The Pillers all joyned togither at the tops, making (as it were) one Mace or Pommell, and so flew up to heven wards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Note the intrusion of Error by the Wicked powres of Sathan

Δ Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie
Periit Malus cum malis.

Δ The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan.
Sed DEUS noster Vivit.

Δ The Pillers which before ascended, cam down joyntly: and oute of them a Voyce saying Δ*NON SUM*

Δ *Non Sum* I understand the refusall of those two intruded pillers

Δ Then the **7** pillers next his right hand, bowed to Michael, And oute of them, a Voyce sayd *SUM*

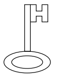
Δ Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them; and sayd

Orate. Δ – We prayed.

Mi. Write the Name down in the Tables.

Δ Then he toke of, **3** of the heds of the Pillers, and sett them downe and there appered, **B T Z**, great letters in hollow places like square Cumfit boxes.

Mi. *Ista sunt secreta secretorum*



Invocate Nomen eius, aut nihil agere possumus.

Note of Prayer ☞ The key of Prayer openeth all things. Δ – We prayed.

Δ – Then the other **4** pillers, bowingly shewed **4** letters thus, **K A S E**, and the number **30̣** with a prik under

Then the Pillers joyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic Sic.

Mi – Place these in the Table Δ – I wrote and he sayd, Thow hast done right. *Laudate nomen Domini, qui vivit in æternum.*

Δ – A voyce cam out of the next cumpany of the **7** pillers (joyning them selves to gither) saying *Ipse.*

Mi – *Et Misericordia tua Domine magna est.*

Δ – Michael kneled whan he sayd this

Δ – Michael shewed out of **4** of theyr heds, of the pillers, (and with all sayd) NO, NOT the Angels of heven, (but I,) are privie of these

☞ things: Δ – So there appeared, **4** letters, **H E I D**

Δ – Then the other **3** pillers were opened and had **E N E** on theyr tops

Dominus collocatur in numero suo.

Δ – The **7** pillers mownted up into the ayre, and it thundred at their going

Δ – Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce. *Vivo sicut LEO in medio illorum*

Mi. *Et tua potestas magna est Ubique*

Δ – Then Michael pluckt of, five of the tops.

There appered **D** then they joyned all to gither: then appere? **E I M O**

Mi. *Hoc est sine præce*

Δ – The other two opened, and there appeared **30̣ A**

Δ – Then they closed up, and went away, with a great thunder

Δ – Then cam **7** other pillers to Michael, and a voyce oute of them Saying, *Serpens sum, et devoravi serpentem.*

Mi. *Et bonis et malis serpens es Domine*

Δ – Then they closed all up; and Michael sayd, *Orate.* Δ – We prayed

Δ – Then Michaël toke of, the heds of **4**: then appeared first an **I** then **M E G**

Then he opened the other **3**. and **C B E** appeared.

Mi. *Numerus illius, est nulli cognitus.*

Δ – They joyned theyr heds all togither, and ascended up to heven ward: and great lightening after them.

Δ – Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying *Ignis sum penetrabilis*

Mi – *Et sit nobiscum, Ô Deus.* Pray. Δ – We prayed.

Δ – Then he opened **4** of theyr heds and appered in them **I L A O.**

Δ – They closed togither agayne.

Δ – Then one other was opened, and **I** appered.

There is **V** omitted by our neglect

Δ – Then $\overset{21}{\underset{\bullet}{8}}$ appered, and did shut up agayn.

Δ – Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note these Innumerable Angels.

with wings, and there appere: **N,** and suddenly did shut up.

Sic, sic, sic Deus noster.

Δ — Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ — I noted them down.

Δ — Then cam the last **7** pillers, and out of them this voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ — Then they closed all in one.

Mi – *Orate* Δ — We prayed.

Δ — Then **6** of the heds opened and appered **I H R L A A.**

Δ — Then the seventh opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up

Δ — A voyce cam out of the Pillers: *Consummatum est.*

Δ — There appeared in that Piller $\mathbf{\overset{21}{\underset{\cdot}{8}}}$

Δ — They joyned togither and flew up to heven ward.

Mi – *VNVS VNVS VNVS*

Omnis caro timet vocem eius

Pray. Δ — We prayed.

Δ — Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, *&c.*
Michael bad of him be of good cumfort, and sayd he shold do well.

Mi – Cease for a quarter of an howre.

Δ — After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the .7. pillers.

Mic – Set two stoles in the myddst of the flowre.
on the one, set the stone: and at the other let him knele.
I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.
Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiae Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ — There cam in **7** yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing. Then they kneeled: And after, rose agayn.

Mi – *Scribe quæ vides.*

Δ — One of them stept out, with a little blue tablet in the forhed of her: and in it written, **El.**

Δ — She stode a side, and an other cam in, after the same sort, with a great **M**, and a little **e**, thus, **Me.**

The Third, cam as the other, and had **Ese**
The fowrth ———————— **Iana**
The fifth ———————— **Akele**
The sixth ———————— **Azdobn**
The seventh stepped furth with —— **Stimcul**

Δ — They all togither, sayd, *Nos possumus in Cælis multa.*

Δ — Then they went theyr way, suddenly disapering.

Mi – Note this in your next place but one. Δ — I did so.

Mi – Go to the next place. Stay.

Filiolæ Lucis

Mi – *Adeste, Filiolæ Lucis.*

Michael: one of them that are cownted to stand before the face of God.

Δ — They all, cam in agayn, and answered, *Adsumus Ô tu qui ante faciem DEI stas.*

Mi – *Hiis nostris benefacite.*

Δ — They answered, all, *Factum erit.*

Mi – *Valete.*

Filii Lucis

Mi – *Et dixit Dominus, venite Filii Lucis.*
Venite In Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.

Δ — Then cam in **7** yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.

Metalls

One of them had a rownd purifyed pece or ball of Gold in his hand.
One other had a ball of silver in his hand.
The third a ball of Coper.
The fowrth a ball of Tynne in his hand.
The fifth had a ball of yern.
The sixth had a rownd thing of Quicksylver, tossing it betwene his two hands.
The last had a ball of Lead.
They wer all apparayled of one sort.

Perhaps here wanteth *non*

Mi – *Quamvis ^ in uno generantur tempore, tamen unum sunt.*

Filii Lucis

Δ — he that had the gold ball, had a rownd tablet of gold on his brest. and on it written a great **I**

Then he with the sylver ball, cam furth, with a golden tablet on his brest likewise, and on it written **Ih**

He with the Copper ball, had in his tablet **Ilr**

He with the tyn ball, had in his tablet **Dmal**

He with the yern ball, had in his tablet **Heeoa**, and so went asyde

He with the Mercury ball, had written **Beigia**

The yong man with the leaden ball, had **Stimcul**

Mi – *Facite pro illis, cum tempus erit.*

Δ — All answered, *Volumus.*

Mi – *Magna est Gloria Dei inter vos. Erit semper. Halleluyah.*
Valete.

Δ — They made cursy, and went theyr way, mownting up to heven.

Mi – *Dixit Deus, Memor esto nominis mei:*
Vos autem immemores estis.
I speak to you. Δ — Hereupon, we prayed.

Filiæ filiarum

Mi – *Venite, Venite, Venite.*
Filiæ Filiarum Lucis Venite.
forte quae
Qui habebitis filias venite nunc et semper.

Note these three descents.

Dixit Deus, *Creavi Angelos meos, qui destruent Filias Terræ.*
Adsumus, Δ – Sayd 7 little wenches which cam in.

Theyr attyre

They were covered with white silk robes, and with
white abowt theyr hed, and pendant down behinde,
very long.

Mi – *Vbi fuistis vos?* Δ – They answered: *In terris, cum sanctis*
et in cælis, cum glorificatis.

Δ – These spake not so playn, as the former did; but as though they had an Impediment in theyr tung

Δ – They had, every one, somwhat in theyr hands, but my skryer could not judge what things they were. Mi. *Non adhuc cognoscetur Mysterion hoc.*

Δ – Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum

Δ – The first shewed on her Tablet a great **S**
The second ——————————— **Ab**
Ath — The third ——————————— **Ath**
The fowrth ——————————— **Ized**
The fifth ——————————— **Ekiei**
Madimi — The sixth ——————————— **Madimi**
The seventh ——————————— **Esemeli**

Mi – *Quid istis facietis?*
Erimus cum illis, in omnibus operibus illorum. Δ – They answered.
Mi – *Valete.* Δ – They answered, *Valeas et tu Magnus O in Cælis.*
Δ – And so they went away.

Mi – *Orate.* Δ – We prayed.

Filii filiorum Mi – *Et misit filios filiorum, edocentes Israel.*
Mi – *Dixit Dominus, Venite ad vocem meam.*

Theyr Attyre

Adsumus, Δ – Sayd 7 little childern which cam in,
like boyes covered all with purple, with hanging sleves
like preists or scholers gown sleves: theyr heds attyred all
(after the former manner) with purple sylk.

Mi – *Quid factum est inter filios hominum?*
Male vivunt (sayd they) *nec habemus locum cum illis*
tanta est illorum Iniustitia. Veh mundo, scandalis:
Veh scandalizantibus, veh illis quibus Nos non sumus.

Δ – These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in them, letters. The first had two letters in one: thus, of **E**, **L**:

EL

The first ———— **EL** — Δ He sayd, *Nec nomine meo timet Mundus.*
The second ———— **An** ———————— *Nullus videbit faciem meam.*
The third ———— **Ave** — *Non est virgo super terram cui dicam.* [Δ And pointed to his tablet, wherein that word, Ave, was written.]
The fowrth ———— **Liba** —— *Tanta est infirmitas sanctitudinis Diei.*
Benefacientes decesserunt ab illo.

Rocle

The fifth ———— **Rocle** ——— *Opera manuum illorum sunt vana.*
Nemo autem videbit me.

Hagonel. *Vide de hoc Hagonel, lib. 4.*

The sixth shewed his
Tablet and said, *Ecce* – **Hagonel** – *Qui adhuc Sancti sunt, cum illis vivo.*

The seventh had on his tablet —— **Ilemese**—— *Hii imitaverunt doctrinam meam. In me Omnis sita est Doctrina.*

Δ — I thowght my skryer had missherd, this word *Imitaverunt*, for *Imitati sunt.* And Michael smyled and seemed to lawgh, and sayd, *Non curat numerum Lupus*. And farder he sayd, *Ne minimam detrahet a virtute, virtutem*.

Mi – *Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.*

Δ — So they went, making reverence, and went up to heven.

Mi – *Dictum est hoc tempore.*

Mi – Note this in thy Tables.
Dost thow understand it? Loke if thow canst.

Urielis officium

Δ — He sayd to Uriel, it is thy part, to interpretate these things.

Ur. *Omnis Intelligentia est a Domino.*

Mi – *Et eius Nomen est Halleluyah*.
Compose a table, divided into 7 parts, square.

Note this Table is made perfect in the next side following.

S	A	A	I $\overset{21}{\underset{\cdot}{8}}$	E ~~M~~	M ~~E~~	E $\underset{\cdot}{8}$
B	T	Z	K	A	S	E $\underset{\cdot}{30}$
H	E	I	D	E	N	E
D	E	I	M	O	$\underset{\cdot}{30}$	A
I $\overset{\cdot}{26}$	M	E	G	C	B	E
I	L ~~A~~	A ~~L~~	O	I $\overset{21}{\underset{\cdot}{8}}$	$\cancel{\overset{21}{\underset{\cdot}{8}}}$ V	N
I	H	R	L	A	A	$\overset{21}{\underset{\cdot}{8}}$

7. Names of God

Ur. Those 7 names, which procede from the left hand to the right, are the Names of God, not known to the Angels: neyther can be spoken or red of man. Prove if thou canst reade them.

Beatus est qui secrete
Nomina sua conservat.

Note these two orders of Angels: and Note Uriel doth have him self one of the standers before the face of God

Ur. These Names, bring furth 7 Angels: The 7 Angels, and Governers in the hevens next unto us*, which stand allwayes before the face of God.

Sanctus Sanctus Sanctus
est ille DEVS noster.

NOTE well this Rule of Arte.

Ur. Every letter of the Angels names, bringeth furth 7 dowghters. Every dowghter bringeth furth her dowghter, which is 7. Every dowghter her dowghter bringeth furth, a sonne. Every sonne in him self, is 7. Every sonne hath his sonne, and his sonne is **7**.

Let us prayse the God of Seven, which was and is
and shall live for ever.
Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El
Halleluyah

Filiæ See if thow canst now understand this table.
The Dowghters procede from the angle on the right hand, cleaving the myddle: where theyr generation ceaseth.

Filii The sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre.
The Residue thow mayst (by this Note) understande.

Note this manner of center accownted.

Δ — Then Michael, he stroke over us ward, with his sword, and the flame of fire yssued oute.

Note of Numbers with priks signifying letters.

Loke to the Corner of the right hand, being the uppermost: where thow shalt finde **8̣**. Refer thyne eye to the upper number, and the letter above it. But the Number must be fownd under neth, bycause his prick so noteth.
Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache the.

Δ — Loking now into my first and greatest Circle for **8̣**, I finde it with **l** over it. I take this to be the first Dowghter.

l the first daughter

Ur. You must in this square Table set **E** by the **8̣** and now write them composedly in one letter, thus **E**

E

Nomen Domini vivit in æternum.

Ur. Give over, for half an howre, and thow shalt be fully instructed.

Δ — I did so, and after half an howre comming to the stone, I was willed to make a new square table of **7**: and to write and note, as it followeth.

S	A	A	I $\overset{21}{\underset{\cdot}{8}}$	E	M	E 8̣	– *Vivit in cælis*
B	T	Z	K	A	S	E 30̣	– *Deus noster*
H	E	I	D	E	N	E	– *Dux noster*
D	E	I	M	O	30̣	A	– *Hic est*
I $\dot{2}6$	M	E	G	C	B	E	– *Lux in æternum*
I	L	A	O	I $\overset{21}{\underset{\cdot}{8}}$	V	N	– *Finis est*
I	H	R	L	A	A	$\overset{21}{\underset{\cdot}{8}}$	– *Vera est hæc tabula*

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. *Vide iam.*

Note these other purposes

The **30̣** by **E**, in the second place, in the upper right corner, serveth not in the consideration of the first Dowghters, but for an other purpose.

The **$2\dot{6}$** by **I**, serveth for an other purpose: but not for this Dowghters Dowghter.
The **21**, is **e**, and **$\underset{\cdot}{8}$** with the prick under it is **l**: which togither maketh **El**, or thus compownded as if it were one letter, **EL**
The Names in the great Seale must follow the Orthographie of this Table. *Virtus Vobiscum est.*

Orate. Δ – We prayed.

Δ – Then there appeared **S A A I $\overset{21}{\underset{\cdot}{8}}$ M EL**. Here is an **E** comprehended in **L**.

Ur. Read now the Table.

Angeli Lucis

Angeli lucis Dei nostri

Et posuit angelos illius in medio illorum

Ur. In the table are the names of **7** Angels. The first is Zabathiel, beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is **I** with $\overset{21}{\underset{\cdot}{8}}$, which maketh **el**. So

1. have you **Zabathiel**.

2. Ur. Go forward. Δ – So, I finde next **Zedekieil**.

The true sownd

Ur. this **I** in the last syllable augmenteth the true sownd of it.

3. Δ – Then next I finde **Madimiel**.— Ur. it is so.

4. Δ – Then————— **Semeliel**.— Ur. it is true.

5. Δ – Then————— **Nogahel.** — Ur. it is so.

6. Δ – Then————— **Corabiel.**— Ur. it is so.

7. Δ – Then————— **Levanael**.— Ur. it is so.

Δ This name Corabiel you may see in *Ele=mentis Magicis Petri de Abano* in the Considerations *Diei* ☽

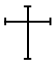
Ur. Write these names in the Great Seal, next under the **7** names which thow wrotest last: *videlicet*, under **EL**, **An**, **Ave**, *&c.* distinctly in great letters.

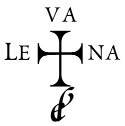
Ur. Make the **E** and **L** of **Zabathiel**, in one letter compownded, thus **ZABATHIEL**. In this, so fashion your **E** and **L**. And this name must be distributed in his letters into **7** sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for **IEL** (in this name onely) **I** with the $\overset{21}{\underset{\cdot}{8}}$ annexed. So have you just 7 places.

Ur. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.

Ur. Set the first letters of these **5** names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the **5** exterior obtuse angles of the Pentacle.

Ur. Set **Z**, of **Zedekieil** within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur. In the middle now of thy Pentacle, make a cross  like a crucifix and write the last of those **7** names **Levanael** thus,



Uriel. *Vidit DEVS, opus suum esse bonum*
et cessavit a Labore suo.
Factum est.

Δ — Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserve you, and multiply your
doings in his Honor and Glory.

Uriel. *AMEN.*

Ur. These Angels are the angells of the 7 Circles of Heven,
governing the Lightes of the .7. Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for ever.
DIXI.

Note these two order of Angels

Δ — Whan may we be so bold, as to require your help agayn?

Mic – Whan so ever you will, we are ready.
Farewell.

Δ — *Sit Nomen Domini benedictum, ex hoc nunc,*
et usque in sæcula sæculorum.
Amen.

* * *

Anno Domini
1582
Martii 21.
} At Mortlake by Richemond

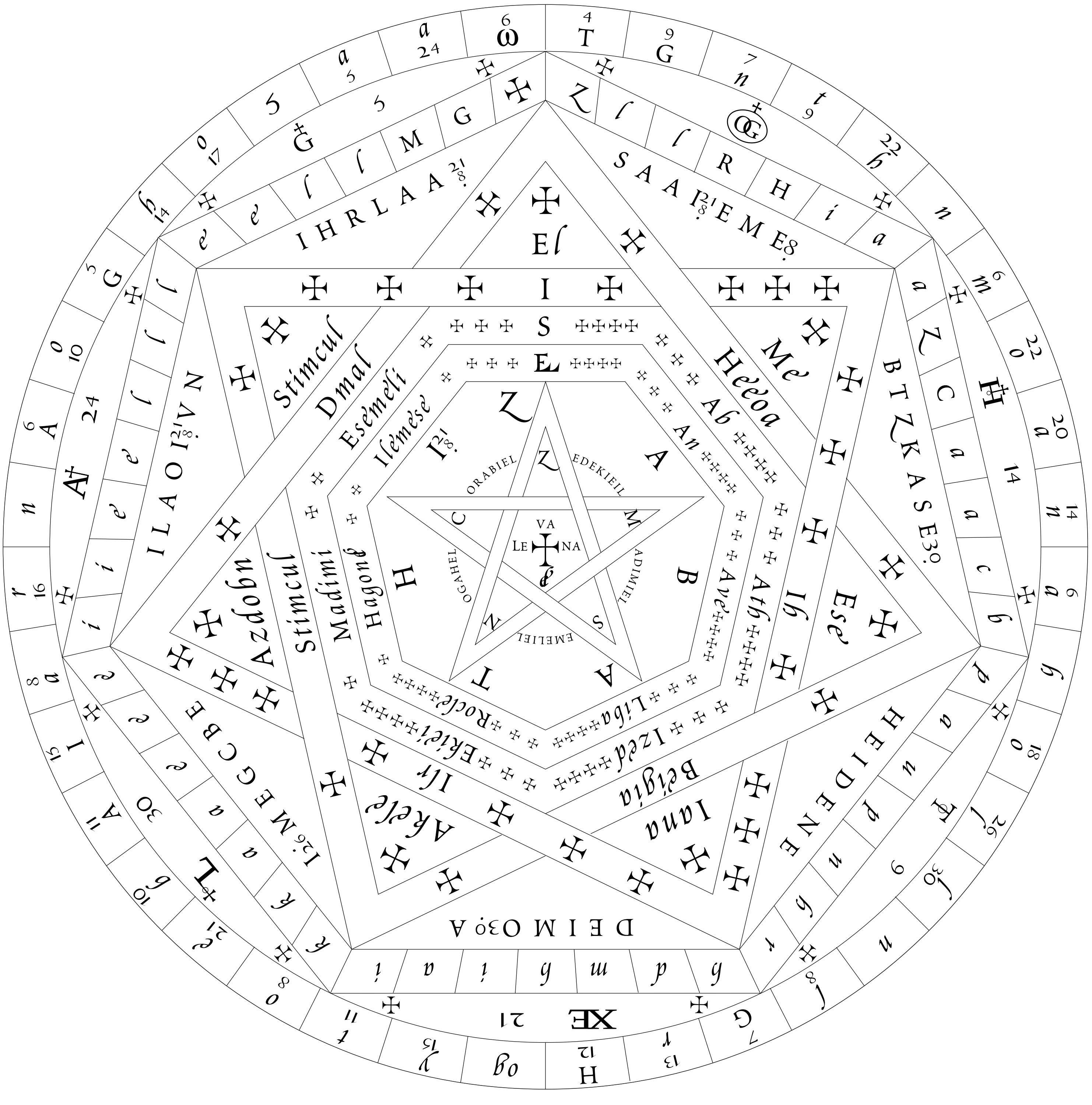
* * *

SIGILLVM DEI; ÆMÆTH: EMETH

nuncupatum ∴

DEI

אֱמֶת
אֱמֶת } *hebraicæ*



Mysteriorum, liber Tertius Δ

Anno 1582:

Aprilis 28:

Liber 3^{9}
Liber 4^{9}

Anno 1582 Aprilis 28 a meridie hora 4.

E.T: Onely Michael appeared;Δ: And to diverse my complaynts, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seemed on fyre.

Mi: This is one Action, in one person: I speak of you two.

Union of us

Δ: You meane us two to be joyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.
Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

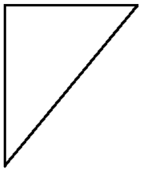
Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

worldly hability

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



The Lamin not simpler spoken: for no such lamyn was to be made

Mi: As concerning the Lamine, it must be hanged unseen, in some skarf.
The Ring when it is made, I will lessen it according to my pleasure.
I meane by two Cubites, your usuall yarde.
Haste, for thow hast many things to do.
Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liveth, Ô he raygngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Pele

Ese

Venito Ese, Δ: He cryed so with a lowd voyce.

E.T: he is now covered, in a myghty covering of fyre, of a great beawty.
There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate. Δ: we prayed.

E.T: His face remayneth covered with the fyre, but his body uncovered.

Mi: *Adesdum Ese.*

Iana

Adesdum Iana.

Vobis dedit demonstracionem in Tabulis vris.

E.T: There appeare of the figure, (before, imperfect) two little women:
One of them held up a Table which lightened terribly: so that all the stone was covered with a myst.
A voyce cam out of the myst, and sayd,

Creatio

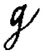
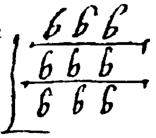
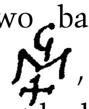
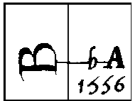
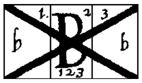
Ex hiis creata sunt, et hæc sunt nomina illorum.

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

Δ: Remember, Ese and Iana; ar the thirdth and fowrth of the *Septem Filiæ Bonitatis, supra lib°. 2.°* They are thus in order these: EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A finger cam out of the mist, and wyped oute, the first shew, with
the Cross, letters, and numbers.
The second was in like wise.
The Third was a b with the tayle upward thus: 
The 52 with the three great BBB seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next he blotted oute. b
He blotted not oute the three with the 8 and 3.
The two barrs must go clere b and not towch the  the bars.
The , the square, wherin it standeth, is all gold:
and that he let stand.
Fire cam oute and burnt 
The  is all of a bright cullour, like the brightnes of the Sonne,
and that was not put out.
The places are very black, but where the letters, and numbers do stand.
E.T. hard a voyce saying, *Finis Tenebrarum: Halleluyah.*

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.
The Darkness is comprehended.
God bless you: God bless you: God blesse you.
You must leave of for an howre and a half: for you have .6. other
Tables to write to night.
Prayse God: be joyfull.

* * *

After supper we resorted to our scholemaster.

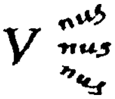
E.T: I here a voyce but see nothing: he sayeth,
Initium bonum in nomine ejus
et est. Halleluyah.

E.T: Three quarters of the stone (on the right side) are dark, the other
quarter is clere.

Filiæ filiarum Ese *vide lib.*^{9}*2*^{9}

Mi: *Venite filiae filiarum ESE.*
The nethermost . . . .

Δ somewhat wanteth

E.T: There come six yong maydens, all in white apparell, alike:
Now they all be gonne into the dark parte of the stone, except one.
There cam a flame of fyre out of the dark, and in the flame written
Vnus on this manner: 

Lux

She that standeth without, putteth her hand into the dark: and pulleth out
a ball of light: and threw it oute: and it waxed bigger and,bigger and
it Thundred.

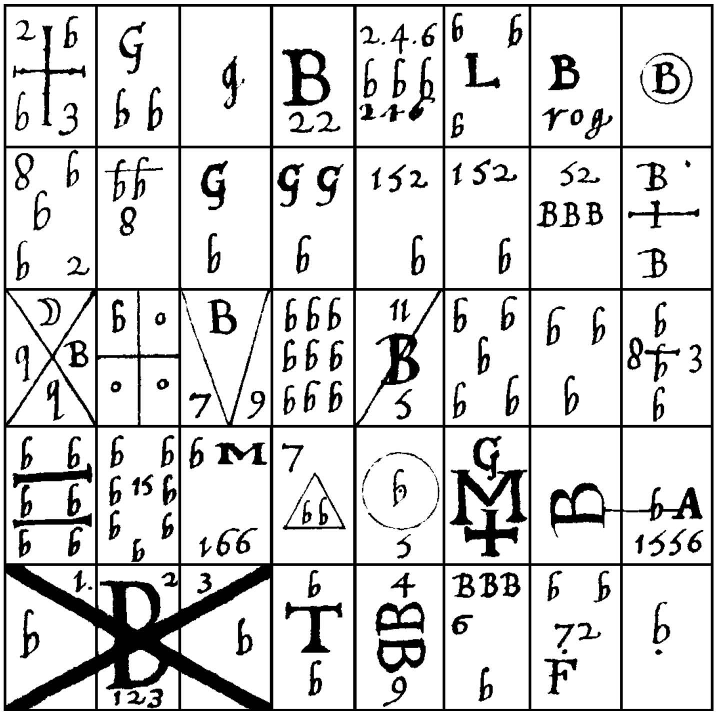
E.T: A voyce sayd, *Dies primus.*
An other voyce : *Ubi est Tabula?*
an answer : *Est, Est, Est.*
She wyndeth and turneth her self abowt, begynning at her hed, and so
was Transformed into a Table, rownde.

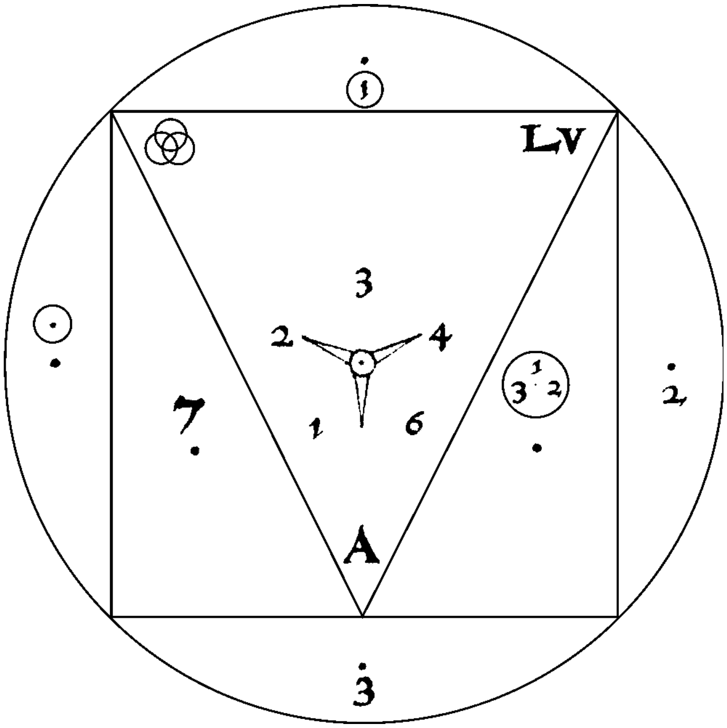
E.T: Three faces do shew and shote oute, and ever returned into one hed
agayne: and with it cam a mervaylous swete savour.

The Table cullored

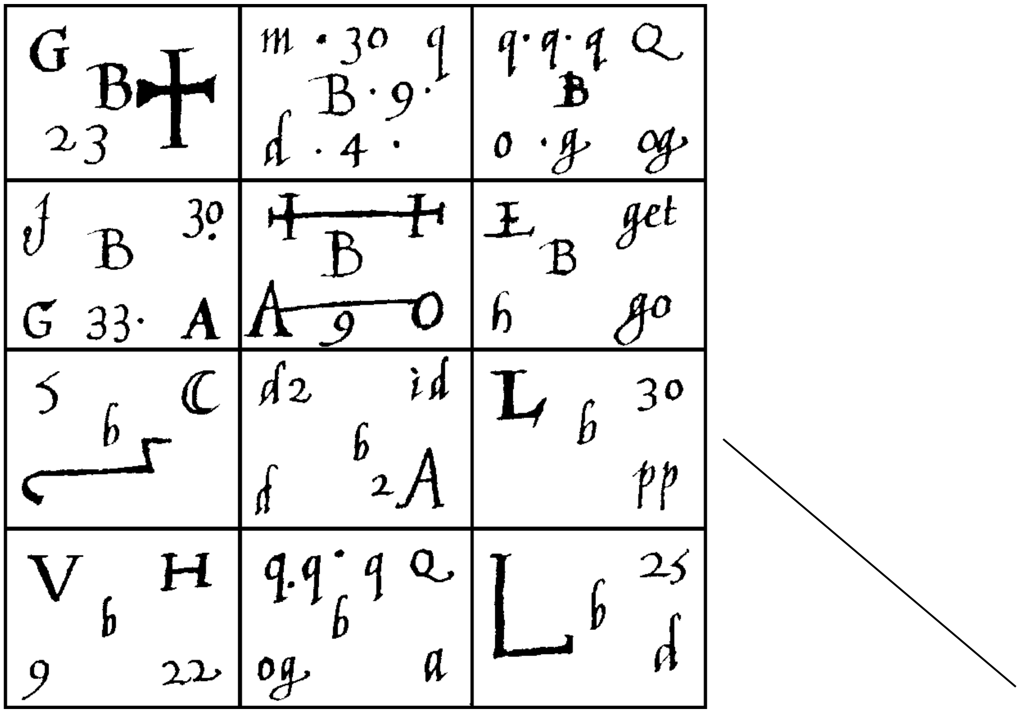
The Table was of three cullours: white, redd, and a mixture of white

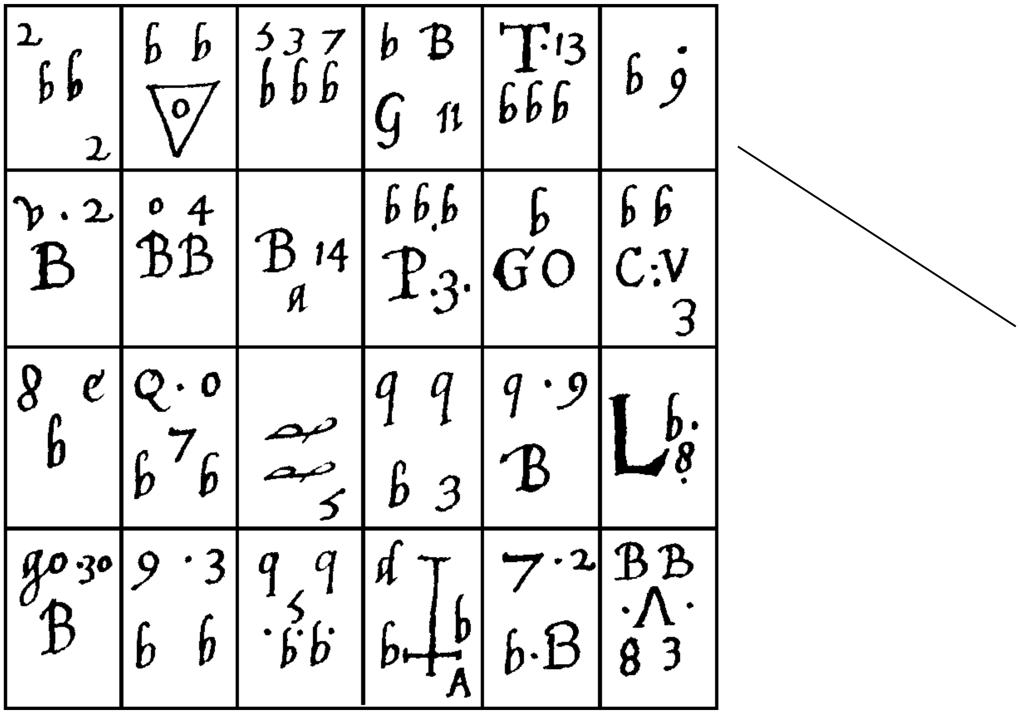
Numerus Primus





Δ Of these seven tables, characters, or scotcheons
consider the words spoken in the fifth boke A° 1583, Aprill 2d
How they are proper to every King and prince in their order.
They are Instruments of Conciliation
/Volumine 5°./ where my Character is fashiond


G B 23
m · 30 q B · 9 · d · 4 ·
q·q·q Q B o ·g og
B 30 G 33· A
B A 9 o
B get h go
5 b C
d2 id b d 2A
L b 30 pp
V H b 9 22
q.q q Q b og a
L b 25 d


2 bb 2
b b o
5 3 7 b b b
b B G 11
T·13 bbb
b 9
·2 B
o 4 BB
B 14 a
bbb P·3·
b GO
bb C:V 3
8 e b
Q · o b 7 b
5
q q b 3
q ·9 B
L b· 8
go·30 B
9 ·3 b b
q q 5 ·bb·
d b b A
7 ·2 b·B
BB ·Λ· 8 3

and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.

There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

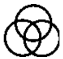
A voyce sayd, *O honor, Laus et gloria, Tibi qui es, et eris*

The Table sheweth wunderfull fayre and glorious.

Onely seven priks appeare on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner LV. (E.T: The Table trembled.)

And in the other Corner appeared thre circles of equall bignes, equally, or alike intersecting eche other  by theyr centers.

A voyce: *Unus est, Trinus est; in omni Angulo est.*
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T: ô, ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayeth, *Fui: sum quod non sum.* Δ *forte fui*

A voyce: *Lux non erat et nunc est.*

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.
Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

Prayer

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

* * *

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, *Fiat.*
The ball went into the darknes, and browght with it a great White Globe hollow transparent.
Then she had a Table abowt her neck, square of 12 places.
The woman seamed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, *Ecce signum Incomprehensibilitatis;*

Water

E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

* * *

E.T: A voyce: *Est, Est, Est.*

E.T: One commeth, (a woman) owt of the Dark, very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd, *Fiat.*

Erth

E.T: She turned her back toward E.T. and there appeared a Table divided in 24 parts. yt seemeth to be very square.

A voyce: *Scribe. Veritas est.*

E.T: A sword cam out of the Dark: and clave the woman a sunder, and the one half becam a man, and the other a woman, and they went and sat uppon the Ball of cley or erth.

Man
Woman

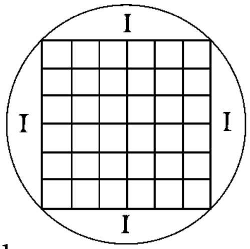
* * *

Now seemeth the Dark part to quake.

A voyce ——— *Venito vasedg.*

E.T: There cometh a woman oute of the Dark: she sayd,
Vita hiis ex mea manu.

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This Square is within a rownd.



A voyce ——— *O Lux Deus noster.*
Hamuthz Gethog.

E.T: Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and Cut it in twayn and the one parte she cut into two unequal partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders

Note this stepping before.

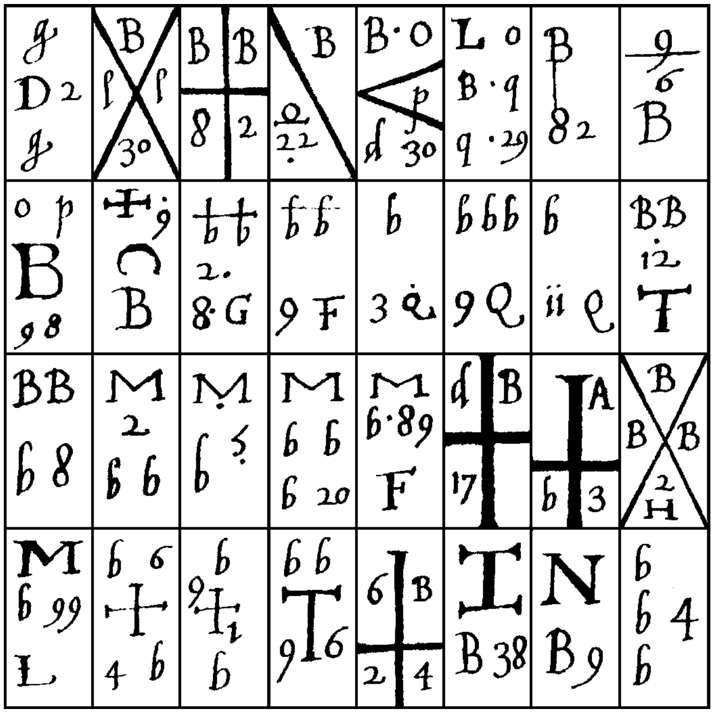
She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull.
She sayd, *Lumina sunt hæc Intelligentiae tuæ.*
She sayd, *Fere nulli Credendus est hic numerus.*

The sterrs, sonne and Mone created

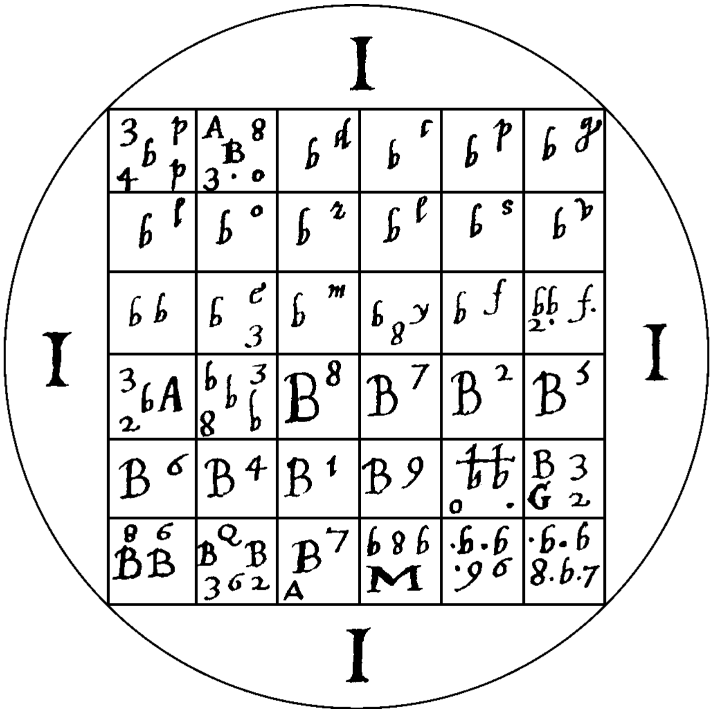
This woman taketh the little peces, and casteth them up, and they become little sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.

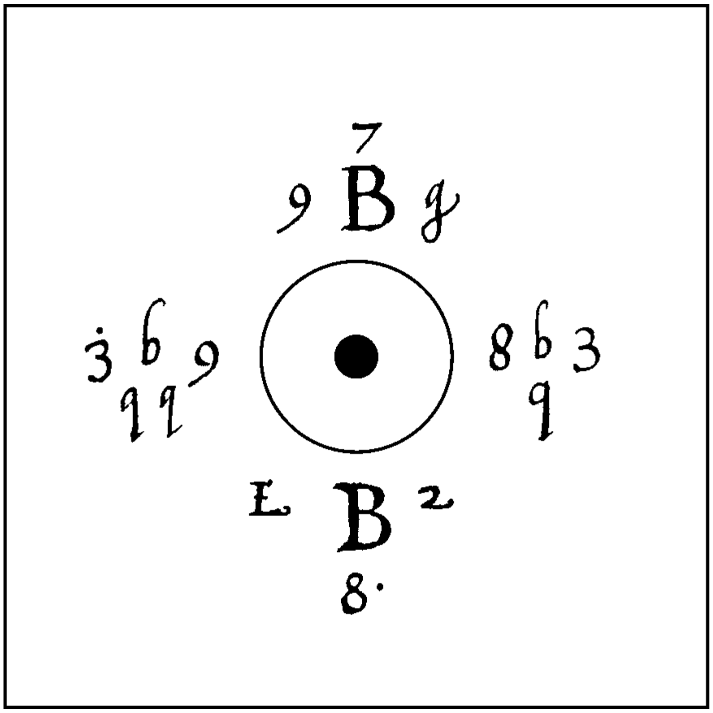
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with the 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,
Ad usum tuum Multiplicati sunt.

E.T: She went into the Dark.



Note this cross
with the two
bees, the 4 and
the 6, is one of
the Notes annexed
to the second Table
of the 4 of Enoch's
Tables: And the
T of Enoch's
Tables semeth to
answer
with the T first in
the seale of
Aemeth,
and the cross allso.




7
9 B g
3 b 9
q q
8 b 3
q
L B 2
8.

E.T: A Voyce is hard saying,
Omnia gaudent fine.

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,
Opus est.

...] hearbs, &c.

E.T: She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

...] Centre
...] Darknes

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: *Obumbrabit vestigia vestra veritatia Luce.*
The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T: he holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serve God. Be patient.
Hate vayne glorie. Live justly. Amen.

Δ: What spede shall I make for the yard square Table, the wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: *Gloria, Patri et F. et S.S. S.e.i.p.e.n.e.s.e.r.s.s. amen.*

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8 1/4

E.T : Two appeare, Michael and Uriel.

Mi: *Et posuit illos in ministerium ejus.*
Quid desideratis?

Δ: *Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.*

Mi: *Sapere, a Deo: Scire a Creatura et ex creaturis est.*

Δ I am not sure if it wer Mi. or Ur, that called for them.

Δ Ur: *Venite filiae.*

E.T: Seven women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.)

E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thou. Δ: Then with much ado, E.T. sayd as followeth,

E.T. his promise

E.T: I promise, In the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: Now you towche world, and the doings uppon earth.
Now we shew unto you the lower world: The Governers that work and rule under God: By whome you may have

practise. The lower world

powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.

To E.T. he spake,

What I do wish thee to do, thow shalt here know, before thow go.
We procede to one GOD, one knowledge, one Operation.

Filiæ

Venite filiae.

Behold these Tables: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of Light.

49 good Angels Governors

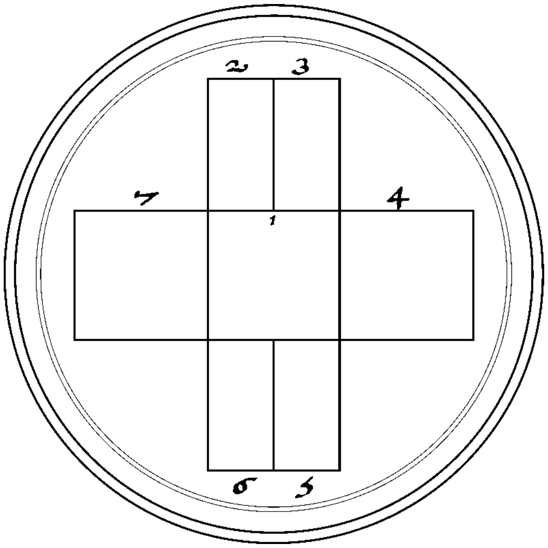
The whole Government, doth consist in the hands of 49 (in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious.
Mark these Tables: Mark them. Record them to your [....

The first knowledge

This is the first knowledge. Here shall you have Wisdome. *Halleluyah.*

Mighty and Omnipotent art thow, O God, God, God,
amongst thy Creatures: Thow fillest all things
with thy excellent foresight. Thy Glorie be
amongst us for ever. Δ: Amen.

E.T: All the 7 (which here appeare) joyne theyr Tables in One, which, before they held apart. And they be of this Forme all to gither. The myddel most is a great Square and on eche side of it, One, as big as it, joyning close to it. And over it joyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus joyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.



2

7 A	21O	1 A	26E	48A	24A	13R
34I	8 O	29M	2 O	33A	6 M	25E
49A	4 E	35A	40M	18L	28M	23L
39V	47L	3 A	5 L	15A	36N	30R
20E	19R	45A	37R	32I	17A	41A
10A	38O	16V	27A	12R	43R	22Y
9 E	44A	11E	42L	31A	14N	46V

7

14E	49E	7 F	25A	13I	47F	16O	1 1 B	1 2 B	1 3 B	1 4 B
46A	36N	44L	42N	18M	45O	6 L	1 8 B	1 9 B	1 10B	1 11B
12O	41O	26I	43A	29L	39B	33S	1 15B	1 16B	1 17B	1 18B
48T	31O	2 O	32B	9 S	38A	8 L	1 22B	1 23B	1 24B	1 25B
28S	15L	17A	10O	3 O	30S	20E	1 29B	1 30B	1 31B	1 32B
40L	34N	37S	19P	4 E	5 O	22R	1 36B	1 37B	1 38B	1 39B
24R	1 N	35O	23N	11E	21N	17A	1 43B	1 44B	1 45B	1 46B

36E	47E	14L	27F	49D	13L	16N
12L	32A	26G	24O	41R	31L	19O
22O	29O	2 G	7 D	25R	1 O	5 P
6 A	15E	34O	4 M	33E	30E	20L
37E	9 E	18O	10L	21O	28E	3 D
17M	39A	35G	38L	8 E	11L	23O
44O	43Z	48R	40O	45B	42A	46A

6

3

	6 A	7 S	29 A	15 B	23 I	8 B	17 Z
	36 A	39 S	12 A	30 O	1 L	10 S	21 N
	5 V	31 S	25 L	45 B	26 N	32 N	3 P
	18 I	19 A	48 R	4 S	27 R	34 N	24 L
	38 R	44 G	37 A	20 R	16 T	2 R	22 N
	49 M	43 V	35 R	47 I	9 F	33 R	42 I
	13 I	46 S	11 R	41 R	40 I	28 I	14 A

4

1 4 B	1 5 B	1 6 B	1 7 B	6 M	41 T	39 C	19 G	49 N	45 L	14 G
1 11 B	1 12 B	1 13 B	1 14 B	31 P	25 M	2 N	18 N	44 E	8 O	30 R
1 18 B	1 19 B	1 20 B	1 21 B	7 L	15 A	38 M	32 O	43 M	29 S	28 L
1 25 B	1 26 B	1 27 B	1 28 B	35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 32 B	1 33 B	1 34 B	1 35 B	1 I	17 P	16 M	46 D	5 M	40 N	21 E
1 39 B	1 40 B	1 41 B	1 42 B	27 N	23 S	4 G	36 P	26 P	47 N	20 M
1 46 B	1 47 B	1 48 B	1 49 B	9 A	10 M	24 C	22 E	34 O	11 N	48 F

	8 G	41 I	16 O	48 O	43 A	7 A	49 O
	3 D	19 I	44 N	13 F	47 G	38 I	3 I
	7 E	15 A	2 O	27 A	42 G	10 E	18 T
	31 A	12 G	25 A	20 A	40 P	15 L	29 P
	6 G	23 D	22 P	1 G	30 G	5 A	46 V
	37 G	9 F	4 E	24 E	34 F	33 G	21 F
	36 S	45 I	26 A	14 O	39 N	11 O	18 G

5

The Circle abowt was bright
and Nothing in it./

ET: One stept furth, and sayde,
1: Wilt thow have witt, and wisdome:
Here, it is. (Δ: Pointing to the middle table.)
2 An other sayd, The Exaltation and Government of Princes, is in my
hand. (Δ: Pointing to that on the left hand of the two uppermost.)
3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the
two uppermost: which is on the right hand.)
4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.
Δ: he pointed to the great table on the right side of the myddle Table,
that I meane which is opposite to our right hand while we behold
those 7 Tables.

Δ I mar=vayle that the earth and waters are both ascribed to one.

5: The Quality of the Earth, and waters, is my knowledge,
and I know them: and here, it is. (Δ: pointing to that on
the right hand: of the two lowermost.)
6: The motion of the Ayre, and those that move in it, are all
known to me. Lo here they are. (Δ: pointing to the other Table
below, on the left hand.)
7: I signifie wisdome: In fire is my Government. I was in the be=
gynning, and shalbe to the ende. (Δ: pointing to the great table
on the left hand of the Middle Table.)
Mi: Mark these mysteries: For, this knowne, the State of
the whole earth is known, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. be wise, mery, and pleasant in the
Lorde; in whose Name, NOTE,
Begynne the Middle Table *&c.* Δ: I wrote oute of the
stone the whole 7 Tables (as you see them here with theyr numbers
and letters) while E.T. did vew them in the stone, and orderly express them.
Δ: As concerning 39 V . 47 L *&c* in the second Table, where are 7 places
and there but 6 numbers and letters, and yet every place semeth to
have a letter, in the judgment of E.T. his sight. Which is the
Number and letter wanting, and where must it be placed?
Mi: *Non potestis hoc videre sine ratione.*

Δ This I inter=sert now; thowgh it wer not at the first Noting.

Δ: The Next day, as I was loking on the Tables being finished, and joyned
all to gither in One Compownd Figure, E.T. cam to me, and
stode by me, and his ey was on the forsayd place which I was forced to
leave empty, in the 7th and last. And behold he saw hovering and
hopping in the ayre, ∴ over the sayd place, and the next before it.
And that, which I had placed the sixth, was to be put in the seventh
place, and that which was wanting, was to be set in the sixth place
being 30 N.

two numbers and two letters cuppled to them.

E.T: Every of the 7 Tables, as they wer written out of the stone
do seme afterward to burn all in fyre: and to stand in fyre.
E.T: After all the Tables wer written, eche toke hir Table aparte agayn
and stode in theyr order.
E.T: Note moreover. The First, had Bokes in hir hand.
Kings ——— The second, a crown in hir hand.
Nobilitie ——— The Third, Robes.
Merchants Δ — *Aqua* — The fowrth, *animal quadrupes vicium omnim colorum.*
Terra — The fifth, Herbes.
Aer — The sixth, a fanne.
Ignis — The seventh, a Flame of fyre in hir hand.

Mi: *Decedite in nomine eius, qui vos huc misit.*
E.T: Uriel opened a boke in his own hand, and sayde,

A boke

Ur: The Fowntayne of wisdome is opened. Nature shalbe
knowne: Earth with her secrets disclosed.
The Elements with theyr powres judged.
Loke, if thow canst (in the name of God) understand these
Tables. Δ: No: Not yet.

Ur: Beholde; I teache. There are .49. Angels glorious and excellent,

Erthly Actions

appointed for the government of all earthly actions: which 49 do
work and dispose the will of the Creator: Limited from the
begynning in strength, powre, and glorie.

Practise

These shalbe Subject unto you, in the Name, and by Invo=
cating uppon the Name of GOD, which doth lighten, dispose and
Cumfort you.
By them shall you work, in the quieting of the estates, in learning
of wisdome: pacifying of the Nobilitie, judgement in the
rest, as well in the depth of waters, secrets of the Ayre, as in the
bowells and entrails of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth,
he teacheth, Lo, he instructeth, which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with

We two
to‿gither

vanitie, But stick firmely, absolutely, and perfectly, in the love
of god (for his honor) to‿gither.
Be mery in him: Prayse his name. Honor him in his Saincts. Behold
him in wisdome: And shew him in understanding.
Glorie be to him; To thee ô Lord, whose name perseth throwgh the earth.
Glorie be to thee, for ever. Δ: *Amen, Amen, Amen*.

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him:
and by him, which is a Mysterie in all things.
The letters are standing uppon 7 equall numbers. The Number before

⋆Δ
*Vide ipanum
Tabulam ho=
rum 49 nomen
Collectam, pa=
gina sequente.*

them is signifying, teaching and instructing (from the first Table
to the last,) which are the letters that shalbe joyned to gither:
begynning all, with B, according to the disposition of the number
untyll the $\overset{49}{29}$ general names be known. The first 29 are more

The first 29

excellent than the rest. Every Name doth consist uppon the quantitie
of the place: Everie place with addition bringeth furth his name,
which are 49. ———I have sayde.———

Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

⋆he ment
to E.T.

Mi: I have to say to the⋆, and so have I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of
this last instruction: and he told me afterward what Michael had willed
and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me,

E.T: He sayd that I must betake my self to the world, and forsake the
world. That is that I shold marry. Which thing to do, I have no na=

E.T. must
marry

turall inclination: neyther with a safe Conscience may I do it, contrary
to my vow and profession. Wherfore I think and hope, there is
some other meaning in these theyr wordes.

Mi: Thow must of force kepe it.
Thow knowest our mynde.

Δ: *Deo opt Max. omnium honor laus et gloria
in sæcula sæculorum. Amen.*

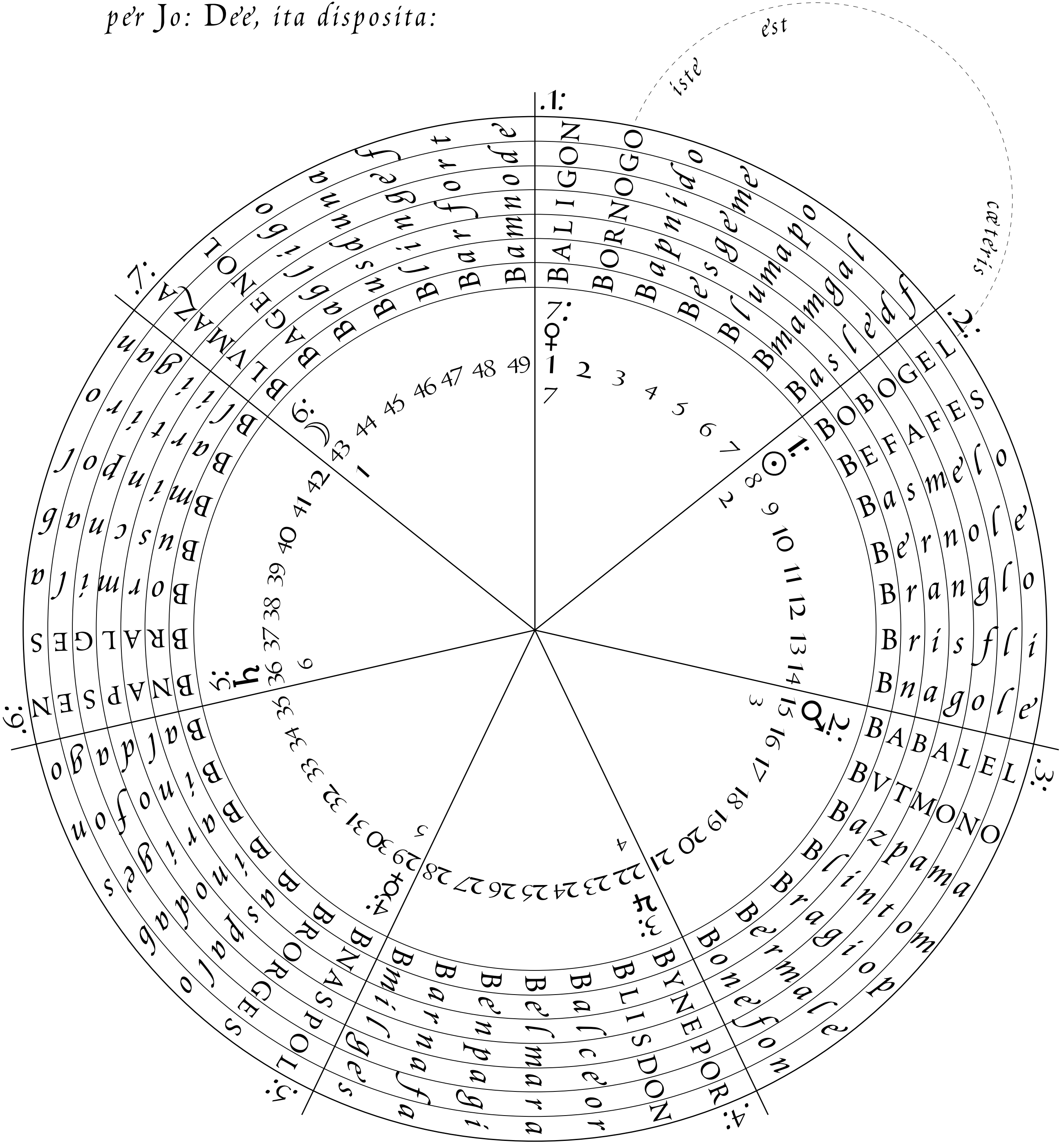
Ended, *hora noctis, 11 1/2 circiter.*

Tabula Collecta: **49** *Angelorum Bonorum, Nomina continens*

per Δ

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Coordinatio Angelorum bonorum 49,
per Jo: Dee, ita disposita:



Fryday Maii 4: hor 2 1/2 a meridie

Δ: E.T. wold not wilingly now deale with the former Creatures, utterly misliking
and discrediting them, bycause they willed him to marry. Neyther wold
he put of his hat in any prayer to god, for the Action with them: where=
uppon I went into my Oratorie, and called unto God, for his divine help
for the understanding of his laws and vertues
which he hath established in and amongst his Creatures, for the
benefyt of mankinde, in his service, and for his glorie &c.
And commyng to the stone, E.T. saw there those two, whom
hitherto, we wer instructed to be Michael and Uriel.

E.T. is to marry

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael
seamed to sweat water abundantly, somwhat reddish or bluddish.
There cam 7 Bundells down, (like faggots) from heven ward. And Michael
taketh them kneeling. And Uriel taketh a thing like a superaltare
and layeth it uppon the Table: and with a thing like a senser doth make
perfume at the fowre corners of the Table: the smoke ascending up:
and the senser, at the last, being set on the Table it seemed to fall
throwgh the Table.
URIEL semeth to be all in a white long robe tucked up: his garment
full of plightes and seemed now to have wyngs. (which, hitherto, from
the begynning of these kinde of Actions he did not) and on his hed
a bewtifull crown, with a white Cross over the Crown.
Uriel taketh the .7. Bundells from Michael: and with reverence
layeth them on the forsayd Superaltare.

Uriel his manner of appari=tion

E.T: There commeth a man, as thowgh he were all of perfect pure
glistring gold: somtyme seeming to have One eye, and somtyme
Three.
From under the Table commeth a great smoke, and the place semeth
to shake.
Uriel lieth now prostrate on his face: and Michael contynually
prayed sweating.
The Glorious man seemed to open the Covering of the .7. bundells
(being of diverse cullored sylk,) and there appered, that these
Bundells seemed to have in them, of all Creatures some, in
most glorious shew.
The glorious man seemed to stand uppon a little hill of flaming fyre.
He taketh of, of one of the Bundells a thing lyke a little byrd; and
it hoovereth affore him as thowgh it had life: and than it rested
uppon the thing like a superaltare.
This glorious man seemeth to be open before, and his brest somwhat
spotted with blud. He hath a berd forked of brownish cullour,
his heare of his hed, long, hanging down to his sholders: but his
face, for beutifull glittring, can not be discerned. His heares do
shake, as thowgh the wynde carryed them.
This man blesseth the bird, making a Cross over it: and so he did three
tymes. He looketh up to heven.
Now the byrd, which, before, seamed to be but as byg as a sparrow,
seameth to be as great as a swanne: very beutifull: but of many cullours.
Now looketh Michael up, and held up his hands to heven, and sayeth,
Sic, Sic, Sic, Deus noster.

A Glorious man

All creatures

A description of the glorious man.

Many cullors in all his garments are shewed in *seqientibus libris*

Uriel, (sayd)-- *Multiplicabit omnia, benedictione sua.*
The former Bewtifull man taketh this fowle, setteth it on the bundell, and
on the place, from whence it was taken: And, now, the place

where this byrd stode before, seemeth allso to be (proportionally) waxed big, as the byrd, (thus enlarged).

The Yoaking or cupplIng of the two byrds.

This man taketh an other byrd, and putteth the wyng of it, behind the wyng of the first (as thowgh he yoked them.)
This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull one.

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor anything els.

E.T: A voyce was hard, like Michael his voyce, saying,
It was a byrd, and is a byrd, absent there is nothing
but Quantitie.

Δ E.T. sayd the voyce to be like Michael his voyce.
Necessitie.

A voyce: Beleve. The world is of Necessitie: His Necessitie is governed by supernaturall wisdome,
Necessarily you fall: and of Necessitie shall rise agayne.
Follow me, love me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

vayne to stryve

Mi: This doth GOD work for your understanding.
It is in vayne to stryve: All Government is in his hands.
What will you els, what will you els?

Δ: *Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.*

Δ *forte* your

Mi. This hath answered all [y]our Cavillations.

Δ What hath answered all our Cavillations?

Mi. Thow hast written.
One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere.
They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heven, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd,and to place them agayn in the skye.
And this they did very often: and in diverse places of the heven with great celeritie.

The byrds towch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene.
And in the streetes, as these two Byrds flew, seemed diverse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass so quiettly, untowched and unoverthrown of these two Byrds.
And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick
and in good liking: And they being raysed up: parted eche from the
other, and went into 4 sundry wayes, Est, West, North and
Sowth.
Now these two fowles having theyr wyngs joyned togither, light uppon
Great Hill — a great hill: and there the First fowle gryped the erth mightyly
and there appeared diverse Metalls, and the Fowle spurned them away,
still.
Then appeared an old mans hed, heare and all, on; very much
wythered. They tossed it betwene them, with theyr feete:
And they brake it: And in the hed appeared (in steede of the
braynes) a stone, rownd, of the bignes of A Tennez ball
of 4, cullours, white, black, red, and greene.
One of them (he that brake the skull), putteth that rownd stone
to the others mowth or byll.
The other eateth or nybbleth on it, and so doth the other allso.
¶ Now these two byrds, are turned into men: And eche of
them have two Crownes like paper Crownes, white and
bright, but seeme not to be sylver. Theyr teeth are gold,
and so likewise theyr hands, feete, tung, eyes, and ears likewise
All gold.
26 Crownes — On eche of these two men, ar 26 Crownes of Gold, on theyr
right sholders, every of them, greater then other.
They have, by theyr sides, Sachels, like palmers bags, full of gold,
and they take it oute, and seemed to sow it, as corne; going or
stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.
E.T: The two men be vanished away.
Mi: Learne the Mysterie hereof.
Δ: Teache us (ô ye spirituall Creatures.) than sayd Michael,
Mi: Joye and helth give unto the riche:
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed thee: Understand:
Read them over: God shall give thee some light in them. I have
satisfyed thee: Both, How you shalbe joyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, *(videlicet) in Deo.*
Lok up this Mysterie:
*to ET — *Forget not our Cownsayle:

Ô GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for ever,
The vertue of his presence, here left, be
amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or
the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the graving of the ring; May not another
man do it, thowgh, E.T. Grave it not?

Mi: Cause them to be made up, (according to instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise?
May my fardermost little chamber, serve, yf the bet be taken downe?

Mi: At the next Call, for the Chamber, you shall know what to do.

Δ: *Benedictus Deus in donis suis:*
et sanctus in omnibus operibus eius.
Amen. ended hor. 4 1/2

* * *

JOHN DEE'S FIVE BOOKS OF MYSTERY

ORIGINAL SOURCEBOOK OF ENOCHIAN MAGIC

JOSEPH H. PETERSON, EDITOR

FROM THE COLLECTED WORKS
KNOWN AS MYSTERIORUM LIBRI QUINQUE

John Dee's Five Books of Mystery

Original Sourcebook of Enochian Magic

From the collected works known as
MYSTERIORUM LIBRI QUINQUE

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Dedication

For my wife, Candy. You have supported me in so many ways, especially by helping me sort out and keep track of all the piles of obscure dead guy stuff. Without your help, so many things would have been impossible.

For Kerry, Sarah, Lisa, and Karl. You are the best kids a parent could ever hope for. Thanks for all the times you shared your precious computer time.

For my close friend, Paul Deneka, who introduced me to John Dee's writings and continues to share my enthusiasm for obscure dead guys.

For the Board of Trustees of the British Museum who granted me special permission to study manuscripts while I was under their age requirements, helped me during the many years that have passed since then, and gave me permission to publish this unique material from their collections.

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For Jill Rogers at Red Wheel/Weiser, who has been great to work with. Thanks for helping to make this a better book.

Finally, for Betty Lundsted, who is sincerely missed.

PREFACE TO THE REVISED EDITION

Dr. John Dee (1527 to 1608 or 1609) has been the subject of much interest in several fields. Several good book-length studies of him have appeared,[1] as well as numerous articles.[2] My intent in presenting this text is not to recap Dee's life or present a new perspective, but to fill in an important gap that has been generally neglected. The manuscript presented adds considerable detail for the years 1581–1583, by most accounts the climax of his career. It sheds light on Dee's politics, science, and occultism.

For the first edition of this text, I had the simple goal of eliminating two major barriers to the study of John Dee and Edward Kelley. These barriers are availability and legibility of the material. With this new edition, I hope to address two other problems as well. First, the English of Dee's day was somewhat different from that spoken today, so I have added many footnotes to clarify obscurities in the language. I have also translated the frequent Latin passages. Second, the subject matter of the text, medieval and Renaissance magic, assumes a view of the universe not commonly held today. To further clarify the text in this context, I have expanded the introduction and index and explained otherwise obscure references in the footnotes. I have also added supplementary material from Dee's diary and other manuscripts.

J. Peterson, 1999

ABBREVIATIONS

Calder	I. R. F. Calder, *John Dee studied as an English neoplatonist*, Ph. D. thesis, 2 vols. (London, University of London, 1952.)
CHM	John Dee, *Compendium Heptarchiæ Mysticæ*, British Library, additional manuscript 36674, fol. 167rff.
GRM	John Dee, *General and rare memorials pertayning to the perfect art of navigation* (London, 1577).
HM	John Dee, *De Heptarchia Mystica,* British Library, Sloane manuscript 3191.
MLQ	*Mysteriorum Libri Quinque*, British Library, Sloane manuscript 3188.
Monas	*Monas Hieroglyphica;* tr. C. H. Josten, in the journal AMBIX, XII (1964), 84–221.
R&W	R. J. Roberts and A. G. Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990).
TFR	*A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee . . . and Some Spirits,* ed. Meric Casaubon (London, 1659).

INTRODUCTION

These secret writings of John Dee, one of the leading scientists and occultists in Elizabethan England, record in minute detail his researches into the occult. They were discovered in a hidden compartment of an old chest along with various magical implements. Although the angels made him swear never to reveal these doctrines to anyone not sanctioned by them, he complained, "If no man, by no means, shall perceive anything hereof by me, I would think that I should not do well." Nevertheless, these pages were carefully concealed, and nearly lost forever. Although this present work is concerned primarily with his occult experiments, through it, we catch many glimpses of Elizabethan life and politics.

Dr. Dee represents the true Renaissance man—a master of many areas of learning. He was born in 1527 and lived at the height of the English Renaissance. Dee's knowledge included astronomy, mathematics, navigation, medicine, geography, history, music, painting, astrology, and the occult sciences.

In many ways, Dee lived at the center of conflicting forces and ideas—tradition vs. reformation, science vs. magic, Christianity vs. paganism (that is, Judaism, Hermeticism, and even studies of Arabic traditions). By studying Dee, we can gain insight into all these subjects and into the Renaissance as a whole. We can even throw light on our own struggle to reconcile our own conflicts.[3]

Dee had many famous and powerful friends and was heavily involved in politics. He became scientific advisor and astrologer to Queen Elizabeth, who occasionally visited him at his home at Mortlake. He was instrumental in planning the expansion of the British Empire, exploring the New World, and, with the help of angelic agents, ushering in the new age as well. One of the main objectives of his life's work was to bring about religious and social reform. It has been suggested[4] that in this endeavor he was, to some extent, successful.

Dee began his "mystical experiments" with a solid foundation in medieval and Renaissance science, magic, Kabbalah, and the Hermetic arts. Further mysteries were revealed by the "angels" who manifested themselves, ultimately resulting in a new, unified occult system.[5] This occult system is perhaps closer to a face-lift than a new system. Most of it would have been familiar to occultists of the day, but with a veneer of new names and symbols.

Aside from the mechanical details of Dee's system for communicating with angels, these records reveal that the angels were interested in and involved with the exploration and colonization of the New World, and in heralding in a new age or new world order. The one aspect of these writings that has fascinated most, however, is that the angels delivered a complete book in an otherwise unknown language. They claimed this book, named *Loagaeth,* to be of utmost importance. Its language is the true language of creation so sought after by Kabbalists and by Dee himself.[6] This "angelic book" was later used to extract a long series of messages (or "calls") in yet another unknown language, called Enochian.

Interest in John Dee and his occult activities has increased tremendously in recent years. One reason for this is the growing debate over the importance of Dee's role in history by such eminent scholars as Francis Yates,[7] Wayne Shumaker, and, more recently, William Sherman. Another reason for Dee's popularity is undoubtedly the fact that his system was used and adapted by the Hermetic

Order of the Golden Dawn, and, subsequently, by Aleister Crowley. If one examines the Golden Dawn material, its appeal soon becomes clear: It draws together various occult methods into a highly coherent system. In adapting Dee's system, various additions, omissions, and mistakes were made. This departure was compounded by uncritical, although imaginative, treatments of the Golden Dawn and Crowley material by some authors. The net result is a maze of misinformation.[8] The material presented here provides us with the keys necessary for understanding Dee's original system as a whole. Since its previous editions were very limited in availability,[9] it has largely been ignored, in spite of its importance.

Dee studies have created two radically different pictures of Dee—one as Magus, and the other as scientist-politician. I hope this volume will help bridge the gap. This polarization is partly caused by the lack of availability of Dee's writings. Those interested only in the occult have largely ignored Dee's published output, and those who focus on his published output will find very little evidence of occult influences. Placing the focus on Dee's public writings, however, can give the modern reader the mistaken impression that occultism was not central to his thinking. This is simply because, in Dee's day, the occult was a dangerous pastime, placing you at risk, not just from hostile spirits, but from the frightened public. We would do well to keep in mind the fate of the less cautious magus Giordano Bruno, who was burned alive at the stake by the Inquisition only a few years after Dee recorded these accounts. Dee's childhood idols, Roger Bacon, Trithemius, Agrippa, Paracelsus, and others, all had suffered greatly because of their reputations as magi. Dee himself was imprisoned early in life, an experience he was careful to avoid thereafter. His thoughts and motivations, however, centered around his "mystical experiments." In addition, there is an "anti-manuscript" bias to overcome. Although many of Dee's books were widely circulated, they were not intended for publication, but rather were "directed inward, to an extremely restricted circle" for private political aims.[10]

Another goal in presenting this text is to help elucidate the tradition in which Dee's occult endeavors took place. Although it has repeatedly been observed that Henry Cornelius Agrippa was a major influence on Dee, most have concluded that Dee's system is highly nontraditional. This view is distorted by the fact that most attention has centered around an isolated set of records that describe a system that, on the surface at least, appears to be highly original.[11] I hope to show that Dee and his spirit medium, Edward Kelley, were following traditional methods, especially during their earlier efforts, and that his later methods are adaptations of traditional ones, used within a traditional framework.

Dee's writings also are of interest in that they are a record of the most educated English of Shakespeare's age. To some extent, Dee is even said to have influenced the English language.[12]

Dee’s Early Period

John Dee was born in London on July 13, 1527. His father, Rowland Dee, was an official at the court of Henry VIII. John was born shortly after Luther’s break with Rome, and immediately after England’s, during a period of radical reform. The resurgence of classical Greek studies combined with new interest in Hebrew studies to create Renaissance Neoplatonism. Renaissance philosophers sought to integrate Greek and Hebrew traditions in an attempt to unify the rapidly disintegrating religious factions and end the constant political strife. They were thus the forerunners or prophets of the Rosicrucian and Illuminati movements.

By the age of 23, Dee had already established a brilliant reputation, lecturing in Paris on Euclid. At age 31 (1558), he published his first major work, *Aphoristic Introduction* (Propædeumata Aphoristica), and at age 37 (1564), his *Monas Hieroglyphica*. The *Monas* is a highly esoteric work. In it, he claims to be in possession of the most secret mysteries. He wrote it in twelve days, while apparently in a peak (mystical) state: “[I am] the pen merely of [God] Whose Spirit, quickly writing these things through me, I wish and I hope to be.”[13] He claimed the work would revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship.[14]

Like the *Monas Hieroglyphica,* the angel magic in the *Mysteriorum Libri Quinque* seeks a higher wisdom than science, religion, or Jewish Kabbalah—one that will unite them all, convince atheists, convert Jews as well as pagans, and heal Christendom.

John Dee, the Politician

The Renaissance saw a giant leap in the evolution of the Information Age. Printed works, a recent innovation, were becoming more and more available, and manuscript collections were threatened with neglect. Dee was fascinated with books and spent vast amounts of energy and money collecting them. Eventually Dee's library became "Elizabethan England's greatest library,"[15] attracting scholars and dignitaries alike. It is possible that Dee's inspiration and model for his library came from Johannes Trithemius, one of the greatest scholars and occultists of the sixteenth century. While abbot of the monastery of Sponheim in Germany, Trithemius built a library of unparalleled importance, and turned one of the poorest monasteries in the Palatinate into an "obligatory" place of pilgrimage for scholars.[16] As William Sherman has noted, "Renaissance libraries were powerful sites of intellectual creativity, social status, and political influence." As such, their owners "were at once empowered and endangered by their collections and skills."[17] This must have been a source of great anxiety to Dee.

Dee's library was a bustle of activity, especially in 1583, with frequent planning sessions for nautical expeditions, visitors borrowing and lending books, dignitaries, including the queen, and others, such as Francis Bacon, who sought Dee's advice and help.[18]

Plans for the New World and the New Age

Perhaps Dee's greatest legacy is his seminal role in building Britain into a major maritime power.[19] He is usually credited with coining the phrase "British Empire." Dee played a prominent role in plans to colonize the New World (involving Lord Burghley, John Davis, Adrian Gilbert, and Sir Walter Raleigh), and consulted the angels quite often about the venture. His interest was not merely patriotic.[20] He had a farsighted plan for the new (or rather restored) British Empire to compete with (or replace) the Hispano-Papal empire. Part of his justification was the same as Rome's—to "carry the name of Jesus among the infidells to the great glory of God."[21] The magnitude of his vision is reflected in the vast extent of the empire that Britain went on to establish.

Dee associated the new empire and the New World with the new age. He was fascinated by the apocalyptic prophecies of his day, and tried his own hand at them based on his knowledge of astrology. He believed the new age would begin in a few years, perhaps in 1583 or 1584. He based this on astronomical models of world history published by Trithemius *(De Septem Secundeis)* and Cyprian Leowitz *(De coniunctionibus magnis)*.[22] The fact that Dee dated two of his works[23] using his calculation of the "world year" allows us to calculate where he thought the world was in the cycle.These works place the start of the cycles at 3763 B.C.[24] Nevertheless, Dee felt the end of the world was immanent, largely based on astronomical observations.[25] The coming great conjunction was foreshadowed by the appearance of a supernova in 1572, a comet in 1577, and a solar eclipse in 1582.

In his scrying experiments,[26] the angels tell Dee and Kelley that "the tyme of God's visitation" was "8." Dee's speculation that this might mean 1588 seemed to be confirmed in later scrying sessions.[27]

Dee found political authority for the British Empire in the accounts of King Arthur and Owen Madoc, a legendary Welsh prince said to have discovered America in 1170.[28] To compete with the spiritual authority of Rome, however, Dee sought divine authority from the angels and God himself. The angels told him what he wanted to hear—that "the World begynnes with thy doings."[29] Thus his scrying, publications, and political activities were all part of his grand scheme to unify the peoples, religions, and languages of the world through universal knowledge. An element of this plan was to convert the pagans of the New World, and the Jews.[30]

The angels revealed details of the New World and new age on several occasions. For example: "What I speak hath not byn reuealed, no not in these last tymes, of the second last world. But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment." "New worlds, shall spring of these. New manners: strange men:" "The old ways cease, the new begin."[31]

After the appearance of the Polish prince, Albrecht (or Albertus) Laski, Dee shifted his hope for a royal patron to Europe. In the end, Dee failed to convince any of his would-be royal patrons of the cosmic plan. He was also thwarted by the papal nuncio (ambassador) who managed to have him and Kelley expelled by Rudolf. Dee was wise enough to decline an "invitation" to Rome.[32]

Renaissance Magic

By the Renaissance, magic had developed a complex theoretical and philosophical foundation. There was also a considerable amount of practical literature in circulation. Dee's public and secret writings show the remarkable depth and breadth of his studies of magical literature. The classical philosophers, especially Plato and Aristotle, were the foundation on which the so-called Neoplatonic philosophers built. Plotinus, Porphyry, Proclus, Iamblicus, and the Christian Pseudo-Dionysius were all familiar to Dee, as were the Italian Neoplatonic revivalists Ficino, Pico, and others.

The practical literature largely relies on knowing the secret names of God (mostly from the Hebrew Old Testament)[33] and of the angels or spirits themselves. The more cautious methods involve praying to God directly to send his angels.[34] The less cautious methods involve appealing to the spirits directly. The use of consecrated tools in ceremonial magic reflects their use in religious ceremonies. Most of the literature also deals with the use of talismans or symbols of some kind, and often with squares of letters or numbers.[35]

The object of these practices, often called "experiments," is sometimes as sublime as the vision of God, but frequently as base as the recovery of stolen goods or the discovery of treasure. The mention of treasure during a scrying session with Barnabas Saul (22 December 1581) probably reflects the grimoire he is using more than a specific inquiry by Dee.

Dee's reputation as a magus, or rather a conjurer, started fairly early in his life and has continued to this day.[36] While he was highly respected as a man of great learning within the scholarly community and court circles, the less educated came to fear him. He was even briefly imprisoned in 1555 on charges that he tried to enchant Queen Mary. He is said to have been the model for Prospero in Shakespeare's play *The Tempest*.

In his explanatory note to the present work, Dee writes that his interest shifted more toward the occult after becoming convinced of the hopelessness of human endeavors as paths to wisdom. Sloane 3188 records his earliest occult experiments centered around scrying. These early methods were remarkably consistent with the occultism prevalent at the time, and Dee seems to be as widely read here as he was in science. He mentions the famous occultists Cornelius Agrippa and Johann Reuchlin. The widely known *Heptameron* of Peter de Abano and Arbatel's Of *Magic* are also mentioned, even though he did not include them in his *externa bibliotheca.*

Dee's interest in angelology is indicated by his heavy annotations of such works as Pseudo-Dionysius' *Coelestis hierarchia,* Richard of St. Victor's *De superdivina trinitate* (1510), Scalinger's *Exotericarum exercitationum liber decimus* (1557), Pompilius Azalus' *De omnium rebus naturalibus* (1554), and J. Rivius' *Opera theologica* (1562).[37]

Although Dee was careful not to catalog his more dangerous volumes, other sources can be identified or deduced. One of these is *Liber Juratus,* or the *Sworne Book of Honorius.* Sloane 313 (late fourteenth or early fifteenth century) is known to have been in his collection and contains marginal notes in his handwriting.[38] *Liber Juratus* contains detailed instructions for communicating with spirits, as well as obtaining the sight of God through the use of an elaborate sigil, named the *Sigillum Dei Aemeth*. Dee is directed by the angels to use this sigil "which is allready perfected in a boke of thyne." Dee is also promised the sight of God ("videbis Deum").[39] Another source that Dee mentions is the magical text *Aldaraia sive Soyga* (discussed below), which has squares of magical letters and heavy astrological elements.

In addition to these, I believe that two other magical texts can be identified as having been used by Dee. The first is Sloane 3849 article 1, "Manner of proceding in order to discover in the crystall,"in which the three angels Anchor, Anachor, and Anilos are central. This, or a similar text, seems to be behind Dee's first scrying session with Kelley, in which they try to call forth these three spirits.

Another magical text I believe may have been used is Sloane 3854. The first part includes article 4 ("Book of Consecrations")[40] and article 5 ("Experimenta de Speculo"). In the blank space between these two articles (folio 75r) a second hand, which I believe can be identified as Edward Kelley's, has written some notes. This manuscript is also bound with the most complete and correct manuscript of *Liber Juratus* that I have seen.

There are many examples of medieval and Renaissance magic texts with similar methods. I include some examples in the appendices.

Dee's system started with some Hebrew-centered Kabbalah like that he found in the writings of Reuchlin. Kabbalistic concepts abound, including his use of Hebrew etymology, traditional Hebrew names of God and angels, and extracting names from tables of letters à la Abulafia. Dee had a large Hebrew collection in his library, and took many of the volumes with him to the continent in 1583, showing sustained interest.

Nevertheless, in the end his *Sigillum Dei Aemeth* replaced the traditional Hebrew names with new names, and his angelic book was not in Hebrew, but a new (or unknown old) language. This may reflect Dee's (or Kelley's) mistrust of Jews,[41] or perhaps it may have been a way to compensate for Kelley's lack of knowledge of Hebrew and traditional Kabbalah. In any event, it is interesting to note that what Dee found in these actions is exactly what he expected to discover. Instead of the confusing maze of corruptions and variants found in the grimoires, he found an uncorrupted way of communicating with angels based on their own language, and on mathematics.

The first angels to make their appearance at the scrying sessions all belong to the Judeo-Christian tradition. They are later supplemented with otherwise unknown names, derived mathematically from letter squares. Dee is careful to catalog their jurisdictions, apparel, and symbols for future use. The revealed method of invoking their help is described in detail in the action of 17 November 1582.

In addition to the seals of the spirits, the ritual apparatus included several other items: various scrying stones, sometimes set in a frame; a "holy table" on which was painted or engraved various symbols; wax seals called *Æmeth;* a ring and lamin to be worn by the practitioner; and the rod "el," divided into three parts, the ends painted black, the middle red.

The Mysterious *Book of Soyga*

As mentioned above, Dee refers in several places to a magical text named *Aldaraia sive Soyga.* Since Roberts' and Watson's 1990 book, *John Dee's Library Catalogue,*[42] two manuscripts of this work have been identified by Deborah E. Harkness. One is Sloane 8 in the British Library, and the other is Bodley 908 in the Bodleian library. It is possible that Sloane 8 was, in fact, the manuscript to which Dee refers in his records.[43]

In their very first scrying session with Kelley, Dee asks the angels, "Ys my book, of Soyga, of any excellency?" (10 March 1582). He laments at that time, "Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga." *Liber Loagaeth* (Sloane 3189) has several tables from Aldaraia/Soyga appended (in Dee's handwriting—not Kelley's, as in the rest of the manuscript). In addition, Dee's statement, "Soyga: otherwise named ysoga, and Agyos, literis transpositis" is, in fact, a direct quote from the *Aldaraia.*[44] The angel Il responds, "Soyga signifieth not Agyos," in direct contradiction. This makes it probable that Kelley was not familiar with the text, and is possibly evidence that he was in fact carrying out a deception. I do not believe the *Book of Soyga* is the same as the "Arabick book" mentioned several times by Dee. The latter was apparently the same as that prized by Pontois and described as having "cost doctor dye £ 600 ready money as he the deponent did hear himself the said doctor afferme. . ."[45] There is nothing about either *Soyga* manuscript to justify such a vast sum.[46]

Scrying and Dee's Earliest Attempts

The premise behind Dee's mystical experiments is the veracity of scrying, or visions seen in a crystal ball or other shining surface. Today, the crystal ball has become an icon for superstition, but scrying has been widely used and respected for divination throughout history. It even has biblical authority.[47]

According to psychiatrist and researcher Raymond A. Moody, "That certain individuals do see visions—specifically, hypnagogic images—when gazing into a transparent or reflective surface is a well-established fact that can be regarded as an item of psychological knowledge."[48] The real question is the value of these visions, or their interpretation.

Scrying instructions can be found widely in occult literature, in particular in manuscripts that it was dangerous to possess.[49] The published sources, such as Agrippa, make scant mention of scrying. Scrying also appears in popular legends, such as the legends of Roger Bacon's scrying glass in which anyone could see anything they wished within fifty miles.

With few exceptions, Dee did not use scrying to see far-off happenings, or to divine the future. His aim was to see into the spiritual realms to receive wisdom from higher beings. The spiritual realms were thought to resemble, in many respects, the physical world.

It was common for scrying practices to be accompanied by religious and occult symbols and ceremonies. These served to ensure the spiritual purity of the practice, but also to focus concentration on the intent, much as techniques for lucid dreaming do. They also served to give form, context, and meaning to the images seen by the scryer. For example, surrounding the scrying table with the symbols of the seven planets provided a means of organizing and remembering the otherwise bewildering maze of images. This integration of magic with the art of memory was developed to a high degree in Renaissance occultism.[50]

Symbols and ceremonies also provided a means of controlling or manipulating the images (or, to use Couliano's term, "phantasms"). For example, the scryer might place a talisman of Venus under the stone when he wanted to focus on affairs of the heart. This is essentially an attempt to facilitate communication between body and soul: "body and soul speak two languages, which are not only different, even inconsistent, but also inaudible to each other. The inner sense alone is able to hear and comprehend them both, also having the role of translating one into the other."[51] The use of sacred symbols and ceremonies also helped the scryer summon courage to face the possible confrontation with demonic presences.

Dee's interest in scrying clearly goes back far earlier than the records of his scrying experiments.[52] Although he may have begun to experiment much earlier, the earliest records of Dee's scrying begin in 1581. On 8 March 1581, and several times during 1581, Dee records strange knocking and rapping in his chamber, and a voice like an owl's shriek. These events were clearly regarded as supernatural and may have been related to early experiments.

His private diary records: "May 25th, I had sight in χρυσταλλω [Crystallo] offerd me, and I saw." Generally, however, Dee relied on the scrying abilities of others, as prescribed by tradition. He mentions that he employed two seers around this time.[53]

Late in 1581, Dee began to employ Barnabas Saul as a scryer. Saul was a minister who was heavily involved with magic. Dee's diary records additional details regarding his dealings with Saul:

> Oct. 9th, Barnabas Saul, lying in the .... hall was strangely trubled by a spiritual creature abowt mydnight. [1582] Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favoring the other. Feb. 20th I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende[54] cam to my howse. Barnabas went home agayne abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. July 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports.[55]

The experiments with Saul were not regarded as successful. His sessions were largely rejected as false. Dee records one of these sessions in the beginning of *Mysteriorum Libri Quinque.*

On 8 March 1582, Dee was visited by Edward Kelley, a.k.a. Edward Talbot. They were introduced by Dee's friend Mr. Clerkson. Kelley began to scry regularly with Dee two days later. From Dee's records, it is apparent that Kelley had a highly unstable personality. The relationship between the two men was often strained, and Kelley would storm off for months at a time. Aside from their conflicts, however, Dee regarded their sessions as highly successful.

Scrying Methods

Dee used various media for scrying—several crystal balls and the famous obsidian mirror are now preserved in the British Museum.[56] Dee drew a picture of one of them in the record of the first scrying session (see below). This shows an elaborate frame with a cross at the top. This is probably the stone that William Lilly described as the size of a large orange, "set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael, Gabriel, Uriel."[57] After intense prayer, the stone was placed in a frame and set on a specially prepared table. The angels were then called to appear in the stone to answer questions.

Nicholas Clulee has argued that Dee did not seem to consider these actions magical, but rather a variety of religious experience. He based this partly on the observation that they do not seem to invoke the angels directly, as directed by the magical books. Rather, they start off with prayers to God, and petitions that God send his angels.[58] This is consistent with the method found in the *Arbatel,* which Dee mentions by name in the text. In his first action with Kelley, Dee is very careful to distinguish between "spirituall practise" and what is "vulgarly accownted Magik." On the other hand, Dee and Kelley immediately proceed to "call for the good Angel Anchor, to appere in that stone *to my owne sight.*" Dee states that he "make[s] motion to god, and his good Creatures." Also, Dee's synopsis of his instructions for communicating with angels *(Heptarchia Mystica* and *Tabula bonorum angelorum invocationes*, bound in Sloane 3191) contains numerous invocations or "invitations" addressed directly to individual angels. These were based on the records Dee kept in Sloane 3188.

It does not appear that God or the angels obliged Dee's request that they appear to his own sight, but Kelley experiences vivid and detailed apparitions. As soon as the angels appear in the stone, they "give thanks to God, and Wellcome to the good Creature." Then they demand the angel's name. These steps are all consistent with the texts of ritual magic. In the second action, Dee is told that the method of invoking the archangel Michael is by "the Seven psalmes." This is also consistent with the grimoires.[59] The apparitions do not always seem confined to the crystal.[60]

Edward Kelley, the Magician

Edward Kelley was born on 1 August 1555. He was thus 28 years younger than Dee. He attended Oxford under the alias of Edward Talbot, but left after some trouble. He was later pilloried in Lancaster for forgery. He was 26 when he arrived at Dee's door on 10 March 1582.[61] By this time, Kelley was well versed in the occult arts, including Agrippa's works. He also possessed various texts on magic, at least some of which were regarded as "devilish." Kelley was also an alchemist. His only book is on alchemy, and his final months were occupied with alchemical experiments for Rudolph II. Elias Ashmole says, "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worchester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."[62] Kelley later married Jane Cooper. He also had a brother, Thomas.

The *Sigillum Aemeth* and Its Variations

The use of the *Sigillum Aemeth* (or Emeth) is central to Dee’s system, as well as to other forms of magic. The earliest examples of the *Sigillum Aemeth* are found in the *Liber Juratus* (see appendix 1). Most manuscripts describe the seal in great detail, but don’t actually draw it out. The versions that do exist vary, probably because they were based on the written description. *Liber Juratus* calls this seal the “seal of God . . . which is the beginning,in this art.”[63] Between the outer circles is to be written the 72–letter name of God, or *Schemhamphoras*. Both Agrippa and Reuchlin refer to a seal by this name, although I have been unable to find any descriptions or drawings of it in their writings. Dee was well aware of the fact that variations existed, since he asks the angels to provide a definitive version for his works. The version by Athanasius Kircher, which appears many years later in his monumental work *Oedipus Aegyptiacus*, is highly corrupt.[64]

Dee was originally told by the angels to use a version found in one of his books. He thereupon consulted several sources and asked the angels to resolve the discrepancies. This prompted them to deliver a radically new version of the sigil.

An examination of Dee’s original wax sigil (see figure 1, page 42), now preserved in the British Museum, shows differences from that found in Sloane 3188.

The Holy Table and Its Variations

Dee’s scrying was conducted on a specially constructed table, two versions of which were described to him by the angels. The first, whose design is now lost, was later declared by the angels to be false. The second design is apparently similar to the first. It consists of a large hexagram containing a square of letters. Surrounding the hexagram is a border containing additional letters. Although the original table does not appear to have survived, it was described in detail by Elias Ashmole, who saw it in John Cotton’s library. It was “composed of 3 boards broad-waies besides the borderings; of a fine grained wood & very heavy, but the scent now lost.” He described the Enochian letters as painted in red on a gold background, between two blue lines. The seven sigils, or “ensigns of Creation” were also painted with red letters and blue lines. The lines of the hexagon were gold, and the central square had gold letters and blue lines.[65] (The engraving found in Dee’s *True and Faithful Relation . . .* does not correspond exactly with the description in Sloane 3188. See figure 3, page 43.)

As with the *Sigillum Aemeth* described above, this design is a variation of designs found in magic texts. It is likely that Dee employed one of the conventional designs in his early scrying before the angels revealed their version.

The instructions given in the grimoires concerning the holy table probably give a fairly accurate idea of how Dee proceeded in these experiments. In appendices 3, 4, and 5, I present excerpts from the *Theurgia Goetia, Art Pauline*, and *Ars Almadel*. The *Art Pauline* seems particularly close to Dee’s method. The table contains a hexagram with the seven planetary seals arranged around it (see figure 5, page 44). The spirit’s seal is placed on the appropriate planetary seal. Dee was instructed that the seven seals could be constructed separately and arranged around the table, or they could be painted onto the table.

The third example is from the *Ars Almadel*. This gives a method for calling forth the spirits that govern the four directions, north, south, east, and west. Here, we also find a hexagram on the holy table, and the use of wax sigils. This time, there is a border around the table with holy names drawn around it. In the center of the hexagram is a small triangular seal with more names (see figures 6 and 7, pages 45–46). *Aldaraia sive Soyga* also contains diagrams reminiscent of Dee’s (see figure 4, page 44).

Other Ritual Implements

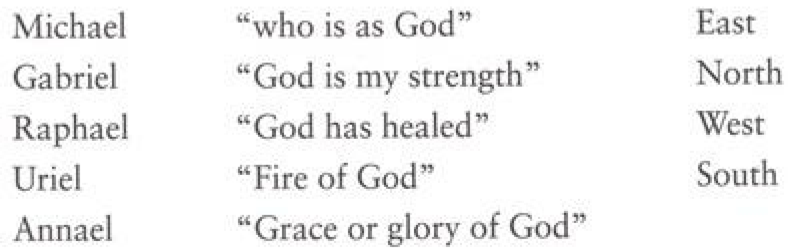
According to the *Key of Solomon,*[66] *Heptameron, Lemegeton,*[67] and other magical texts, the master should wear on his chest a lamin with a hexagram. Dee is likewise told to prepare a lamin to be used for this purpose, but his was triangular, thus symbolizing his name (Δ = Dee). He is later given a new version, the original version having been declared false. The final version has Enochian lettering.

Dee is also instructed to prepare another ritual implement, the ring of Solomon. Solomon's magical ring appears in early magical literature. For example, in the *Testament of Solomon* (first to third century A.D.), Solomon is given the magical ring by the archangel Michael.[68] He uses it to call and control the demons. The archangel Michael likewise reveals Solomon's ring to Dee, stating that it was by it that Solomon worked all his wonders. The *Testament of Solomon* was known in medieval manuscripts and could have been known to Dee.[69]

The Spirits

Five archangels are central to Dee's actions: Michael, Gabriel, Raphael, Uriel, and Annael. This grouping is common in medieval and Renaissance occult works. In *Liber Juratus,* the first four are known as the "Angels of the 4 winds." Agrippa calls them the "four angels ruling over the corners of the world."[70] *The Magical Calendar* gives the same.[71] The names of the first four are also found written on the frame that holds the scrying crystal in Trithemius' method of calling angels into a crystal.[72] Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the Apocryphal *Book of Tobit*, and Uriel is well known in noncanonical lore. Annael is relatively unknown.

The meanings of the Hebrew names and their compass allocations are:



Michael	"who is as God"	East
Gabriel	"God is my strength"	North
Raphael	"God has healed"	West
Uriel	"Fire of God"	South
Annael	"Grace or glory of God"	

During their first scrying session, Dee and Kelley called three angels: Anchor, Anachor, and Anilos. These names also occur in mainstream occult sources. In the *Heptameron or Magical Elements* of Peter de Abano, they are mentioned in the oration to be said when the vesture is put on.[73] It is known that Dee made use of that book, but he must have been following another source here, since the names are not exactly the same. A likely source is Sloane 3849, article 1, "Manner of preceding in order to discover in the crystall," where these three angels are central.

It would be interesting to try to trace the development of this oration. The *Heptameron* version is as follows:

> Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen[74]

The *Clavicula Salomonis* gives the following:

> Amor, Amator, Amides, Ideodaniach, Pamor, Plaior, Anitor; through the merits of these holy Angels will I robe and indue myself with the vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O most Holy ADONAI, whose Kingdom and Empire endureth forever. Amen.[75]

The *Lemegeton* gives:

> By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Most High, ANCHOR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy Strength, Adonai; unto whom the praise and glory will for ever and ever belong. Amen.[76]

Liber Juratus contains the earliest version with which I am familiar. It is numbered oration 17:

> O Jesu the sonne of the incomprehensible god,
>
> hancor hanacor hamylos iehorna theodonos heliothos phagor corphandonos norizane corithico hanosae helsezope phagora.
>
> ELEMINATOR candones helos helee resphaga thephagayn theundyn thahonos micemyahe hortahonas nelos behebos belhores hacaphagan belehothol ortophagon corphandonos born in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me [hic oic petitionem tuam sed p visione diuina dic ut sequitr] that I may come to obtayne the visyon of the deyte throwgh thee glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. Amen.[77]

The *Ars Notoria* has a very similar oration, numbered 24 and called "The Oration of the Physical Art." Its purpose is for determining the condition of a sick person:

> Ihesus fili Dominus Incomprehensibilis:
>
> Ancor, Anacor, Anylos, Zohorna, Theodonas, helyotes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora
>
> [another part of the same orison:]
>
> Elleminator, Cardones helosi, Tophagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and reach me, whether such a one shall recover, or dye of this infirmity.[78]

The *Ars Notoria* reproduces most of the Orations found in the *Liber Juratus,* though in slightly altered forms.

In *Liber II*, two other conventional lists of angels are given. The first is: Zaphiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The second is: Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel, and Leuenael. Most of these names are identical to those given by Agrippa in his "Scale of the number seven." The first list corresponds to the "seven angels which stand in the presence of God." This also corresponds to the list of seven archangels according to Geonic lore, as well as that of Pseudo-Dionysius.[79] The second list corresponds to the Hebrew names for the seven planets, with the name of God, "EL," added to each. It is also found in Agrippa, book 3.

Description of the Manuscript

One of the most remarkable things about Dee, as exemplified by these records, is his meticulous attention to detail. In fact, Dee's are probably the most detailed records of the actual practice of ceremonial magic extant.

The title of the book is slightly ambiguous. "Mysteriorum," as in *Mysteriorum Libri*, can mean either mysteries or secret rites. Both meanings seem fitting in this context.

The manuscript consists of 104 folios, mostly in Dee's hand. It measures approximately 320mm by 205mm. It contains a short preface by Elias Ashmole, and is bound with notes by Ashmole, many of which are in his stenographic notation.[80]

Synopsis of Dee’s “Mystical Experiments” (1581–1583)

In his *Mysteriorum Libri Quinque,* Dee records prophetic visions (e.g., the Spanish Armada), visions of angels, magical instruction, and religious teachings. A few of the key messages of the angels include:

- Flesh is vile and corrupt (Gnostic or Neoplatonic attitude);
- Mercy for the repentant is necessary;
- Temptation of the faithful is necessary in order to show God’s mercy;
- The immanent coming of the antichrist;
- The immanent fall of existing political and religious establishments as punishment for mankind’s corruption, to be replaced by new, righteous ones.

Although a lot of material remains obscure, especially passages from the “holy book,” I believe Christopher Whitby is correct in dismissing the theory of cryptographic messages hidden in these records.[81]

There is suprisingly little discussion of alchemy in these records, especially in view of the fact that Dee pursued it actively during this period.[82] Perhaps Dee did not mention it here because he didn’t want to reveal his alchemical work to Kelley, who probably came to Dee for that purpose. Perhaps this helps explain Kelley’s bouts of anger at Dee. One might also wonder if Kelley brought the scroll, book, and red powder in order to entice Dee into letting him in on Dee’s own secret alchemical work. The evidence that there was more to the visions than simply conscious deception from Kelley will be discussed later.

The Book of Angelic Wisdom

Dee seems to have had an almost obsessive facination with the lost *Apocrypha, especially* the *Book of Enoch*, which is mentioned and even quoted in the Bible (Jude 14), and *Esdras*. He is told by the angels that the *Apocrypha* are not lost, but in the keeping of the Jews.[83] Most of his mystical exercises are focused on recovery of the lost wisdom that these books represented to him.

The core of this book describes the revelation of a book of angelic wisdom, *Liber Loagaeth* (so named by Dee in *A True and Faithful Relation . . .*). It is reported to be in the tongue of the angels. Only a few angelic words are translated in these manuscripts. The first parts of this book were dictated by Kelley and recorded meticulously by Dee in Sloane 3188. Later parts were written by Kelley directly and are now found in Sloane 3189. The latter manuscript is incomplete in that it does not repeat the earlier material. It is also bound with four tables from the *Book of Soyga,* written in Dee's handwriting. Since the angels state that the angelic book contains forty-nine leaves (one of which cannot be revealed), it is clear that the four tables from *Soyga* do not belong to it.

Dee was instructed to rewrite the book in the delivered script, but this does not seem to have been done. One copy was to be bound in blue. Another, "whose skin shall bear Silver," was to be "in length; 8 [inches], in breadth 7. "[84]

The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE ENDE."[85] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.

Synopsis of Dee's *True & Faithful Relation*

The record of Dee's experiments continues in later manuscripts. The bulk of the later material was published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and some Spirits*. These records were published by Casaubon with the intent of discrediting Dee and Kelley. The Casaubon edition, it should be noted, is full of typographic errors. Reliance on it alone, without the manuscript sources, has sadly resulted in the perpetuation of many errors.

A *True & Faithful Relation* takes up where *Mysteriorum Libri Quinque* left off. It goes on to describe their six-year missionary journey to the continent. The revelations of the mystical heptarchy were followed by that of the 30 "Aethyrs," the "48 Claves Angelicae," and the four "Enochian Tables." The later material included a second language popularly known as "Enochian."

Dee's mission to the court of Rudolph II in Prague cannot be considered a success. An occultist himself, Rudolph proved very unsupportive. In fact, Dee and Kelley narrowly escaped the papal nuncio and the possibility of facing the deadly Inquisition. Dee returned to England in 1589. Kelley remained behind and had limited success in alchemical experiments for Rudolph. He died trying to escape in 1595.

Dee’s Later Life

The final period of Dee’s life and career have been judged variously as one of disgrace and failure, or as one of continued success and renown. I think William Sherman has made a credible case for the latter view.[86] While it is clear that his mission to the continent cost him politically, Dee continued to maintain his contacts and influence, and even served in an official capacity to King James I when he succeeded Queen Elizabeth in 1603. He continued his scrying experiments, but never again achieved the dramatic results he had seen with Kelley. While the promised new age never materialized in the dramatic and apocalyptic way he had visualized, history has acknowledged Dee’s vital role in shaping our modern world.

Adaptation of Dee’s System by Later Occultists

Dee’s activities and writings have made a deep impact on later occult movements. Among the fruits of his labor is a heavy influence on the German Rosicrucian movement, whose manifestos began to appear around 1610.[87]

As mentioned above, Dee’s experiments also had a great influence on the Golden Dawn. Unfortunately, the process of adapting and assimilating Dee’s system was undertaken with uncritical methods and incomplete materials. In particular, these efforts have been based almost entirely on Casaubon’s *True & Faithful Relation*, with all its typographic errors. In many particulars, the Casaubon edition is impossible to understand without the *Mysteriorum Libri Quinque.*

The Four Angelic Tablets

Four tables of letters were produced during the later conferences.[88] These tables served two different purposes: the production of ninety-one names that correspond to the ninety-one parts of the world (as catalogued by Agrippa in his *Occult Philosophy* I, chap. 31), and the production of invocations ("Tabula Bonorum") to be used with the names. The Golden Dawn adaptation of Dee's system places heavy emphasis of these tables.

Christian Wilby has written an excellent article on the four angelic tablets. There he states:

> Unfortunately for later day occultists, the so-called synthetic genius—I prefer to call it rampant eclecticism—of McGregor Mathers has obscured the field of vision on this problem for too long. For some reason best known to himself, Mathers was content to use the originally received tablets and ALL of the emmendations of the "corrected" version. This has produced, to the detriment of everybody, one of the biggest mish-mashes ever to grace the Tradition.[89]

Another inaccuracy in the Golden Dawn system is the compass allocations used for the four angelic tablets. The original allocations given to Dee were later corrected by the angels.[90] The correct allocations are also given by Dee in his synopsis of his magical system (see Sloane 3191). These errors have been perpetuated by more recent writers.

History of the Manuscript

In addition to the preface by Elias Ashmole, further history of the manuscript is found in the following notes written on the end sheets:

Ms A. 3188./XVI F

This volume is in Dr. Dee's own handwriting, as far as fol 108.

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sale, Jan 1739/40 (lot 465) and is now Ms. Sloane 3677.

The original Mss. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. Mss. No. 5007 A.B.C.

J.M. Jan 1856

Dr. John Dee's Conference with Angels from Dec 22 1581. to May 30 1583. being what preceeds the other Conferences printed by Dr. Meric Causabon [sic] Lond. 1659. in folio.

With a preface by Elias Ashmole An: 1672.

Notes on This Edition

This edition of John Dee's spiritual diaries was prepared from the original manuscript in Dee's own handwriting. The original manuscript is preserved in the British Library.[91] Dee prepared a synopsis of this material in a short manuscript, *De Heptarchia Mystica.*[92] This latter manuscript provides some material that has been lost from the original manuscript, along with additional explanatory notes. All material used by Dee in his synopsis are printed in bold font to indicate its special importance. Additional notes from *De Heptarchia Mystica* are marked -*D (HM)*.

The text has been normalized in some particulars. The personal pronoun *thee* is sometimes written *thé* or *the* in the manuscript. These have all been resolved into *thee*. The tittle—or macron (~), usually indicating a missing "m" or "n"—has been expanded in nearly all cases. Except for these particulars, everything else has been preserved, including spelling, capitalization, punctuation, and underscores. Marginal notes are incorporated into the text as footnotes. Square brackets and parentheses are Dee's. All editor's notes are denoted by -*Ed.*

Ashmole's notes are denoted by -*E.A.* Bound with the manuscript are partial transcriptions and notes on this manuscript and the printed diaries by Elias Ashmole. Most of this is in Ashmole's shorthand cipher. Some of these notes have also been included in this edition. Asmole's "fair copy" is full of careless errors.This is very surprising, since he apparently thought the book of utmost importance.

In preparing this edition, I took the opportunity to review Christopher Whitby's doctoral thesis. Garland Press printed a limited edition of this in 1988. It was poorly reproduced from his typewritten thesis, making it completely illegible in many spots. I found Whitby's introductory material very well researched and useful, although I was surprised at the number of errors in transcription and translation. Also unfortunate is the fact that Whitby doesn't compare Sloane 3188 with Dee's manuscript *Heptarchia Mystica,* where Dee collects excerpts from the *Mysteriorum Libri Qunique.*[93] These compensate greatly for much of the damage and illegibility of the latter, much more so than Ashmole's transcriptions. Although Whitby makes note of its importance, he doesn't make much use of it.

Conclusions: The Evidence

Colin Wilson has written: "Dee is one of the few great magical adepts of the past who can present us with some practical evidence of the existence of non-human entities."[94] How solid is this evidence? The most convincing evidence is perhaps the "Enochian" language revealed by the angels. Enochian has been extensively studied by Donald Laycock, a prominent linguist. His comments indicate that he, for one, is not entirely convinced.[95]

The second body of evidence is the word and credibility of John Dee. It must be remembered that he was regarded as one of the most educated people of his age, acknowledged to have impressive scientific credentials. In at least two places, he reports firsthand experience of supernatural events. In his diary, he writes, "I had sight in Crystallo offerd me, and I saw."[96] And in the *Mysteriorum Libri Quinque,* he reports, "I fele: and (by a great thundring noyce, thumming thuning myne eares) I perceyue the presence of some spirituall creature abowt me."[97] He also witnessed the seemingly miraculous materialization of the stone (21 November 1582). On the other hand, it must be admitted that Dee was highly motivated to believe, and thus was more likely to misinterpret events.

The largest body of evidence comes in the form of the word and credibility of Edward Kelley. Views of him range from that of a highly gifted scryer to an outright charlatan. I am inclined to believe that the truth lies somewhere in the middle. Clulee concluded that Kelley

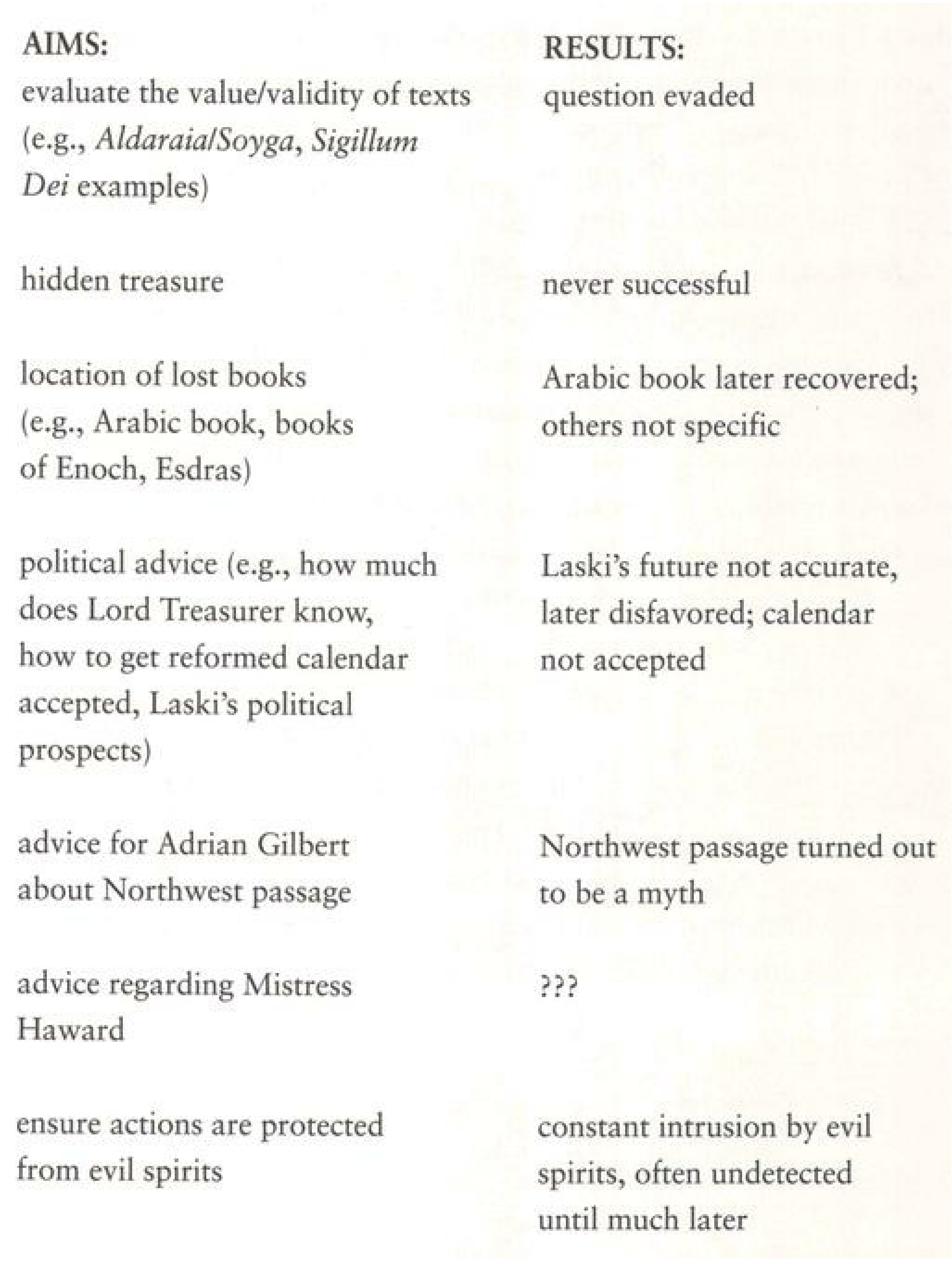
> . . . may well have consciously fabricated everything to deceive Dee, but his bouts of emotional anxiety and arguments with the spirits in the course of his visions, his reluctance to continue except for Dee's desperate pleadings, and his admission of the visions to religious authorities in Prague when that might have had serious consequences all suggest that more than conscious deception was involved (TFR, 64, 102, 370).[98] Although Kelley often questioned the divine character of the angels, he seems to have believed in their reality as firmly as Dee, and while it is clear that the revelations of the angels through Kelley were often prejudiced in favor of Kelley's interests in particular circumstances, they also reflect what Kelley knew of Dee's interests. In a number of places in the minutes Dee has noted the similarity of the angelic revelations to material in Agrippa, Reuchlin, Trithemius, and Peter of Abano, and since Kelley lived with Dee and had access to his library, the revelations are very likely the joint product of Kelley's imagination and stock of knowledge and what he knew of Dee's thinking from their discussions and his reading among books of current interest to Dee.[99]

Dee and Kelley's actions may be compared with so-called UFO abductees' recovered memories, wherein a "hypnotist" puts the "witness" into a suggestible state, and, through leading questions, manages to arrive at all sorts of "memories." The process may not be unlike the art of taking political polls. Of course, the better therapists and pollsters are trained to avoid biased results.

Another similarity with the UFO phenomena is the apparent trickster nature of the entities. They seem to combine convincing elements with apparent nonsense in a way that has led some researchers to theorize deep psychological manipulation.[100] Uri Geller's suspicion that there was just some "goddam little clown that is playing with us" sounds hauntingly similar to many of Kelley's complaints.

Other significant evidence lies in the various accurate predictions (e.g., Mary's beheading, the Spanish Armada, the homecoming of the Jews). These must, however, be weighed against those predictions that weren't accurate (e.g., prophecies of doom, Laski's future).[101] Another event that deserves mention is a secret conversation between Dee and the angels, held in Greek in order to prevent Kelley from understanding it. Aside from this incident, the angels' use of Latin seems to reflect Kelley's limited schooling in that language. When using Latin, they tend to deliver fixed speeches and avoid discourse. Also, as noticed by Calder, the angels "increase in fluency through the years."[102]

A quick survey of how practical the angel magic was to Dee is even less convincing. Although Dee's aims were not only practical, but mystical as well, the results do not seem to be very reliable:



AIMS:	RESULTS:
evaluate the value/validity of texts (e.g., *Aldaraia/Soyga*, *Sigillum Dei* examples)	question evaded
hidden treasure	never successful
location of lost books (e.g., Arabic book, books of Enoch, Esdras)	Arabic book later recovered; others not specific
political advice (e.g., how much does Lord Treasurer know, how to get reformed calendar accepted, Laski's political prospects)	Laski's future not accurate, later disfavored; calendar not accepted
advice for Adrian Gilbert about Northwest passage	Northwest passage turned out to be a myth
advice regarding Mistress Haward	???
ensure actions are protected from evil spirits	constant intrusion by evil spirits, often undetected until much later

Some of the instructions, such as those concerning etymology and geography, are straight out of textbooks. This is also true of the names of angels, their descriptions, offices, and so forth. The episode of the dictation of the table can easily be seen as evidence that Kelley was fabricating the "revelations." First Dee is told that the sigil *Aemeth* was correct in his books, but when confronted by conflicting versions, the "angels" produce yet another version. At one point, Kelley takes the sigil to his room to correct it. Later, he frequently interrupts sessions when the extraction methods fail. This may mean that Kelley needed time to figure out where his mistakes were. And what are we to make of the episode in which Kelley produces a drawing in his own handwriting that appears to be a prototype of one of the diagrams? He proclaimed it a counterfeit, and Dee congratulated himself in not succumbing to doubt, but trusting God.

Indeed, the angels often seem to be telling Dee and Kelley what they want to hear to gain their cooperation, but their reasons are not apparent.

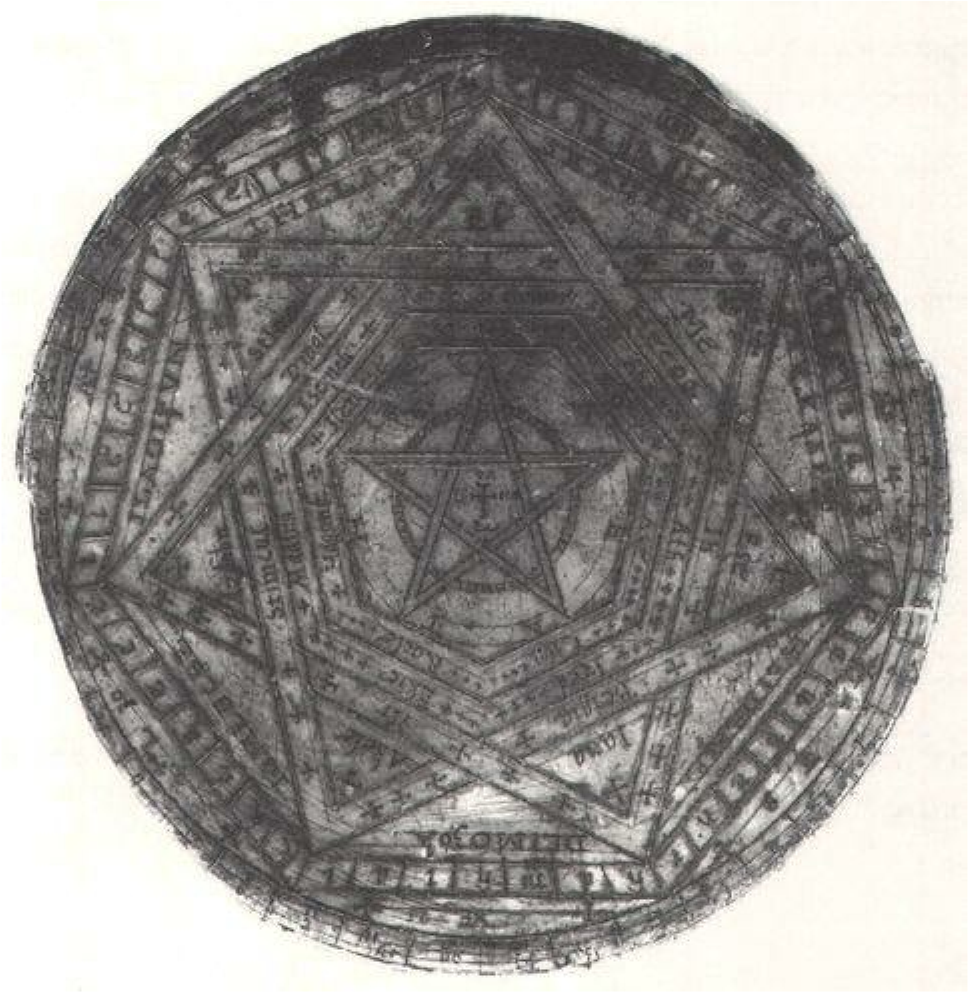


Figure 1. Dee's wax Sigillum Dei Aemeth.

© The British Museum

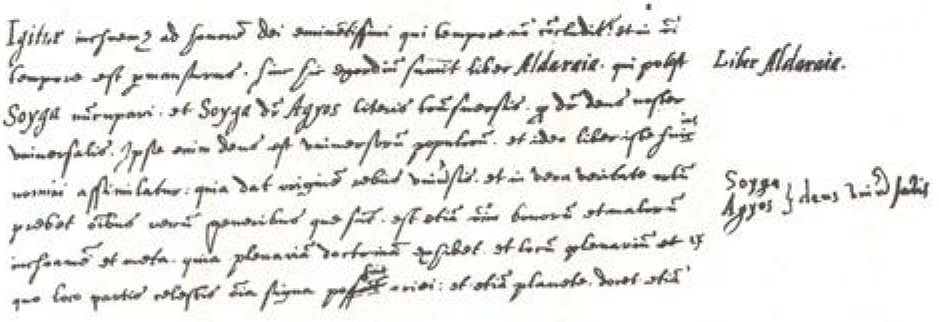


Figure 2. Excerpt from. Aldaraia sive Soyga.

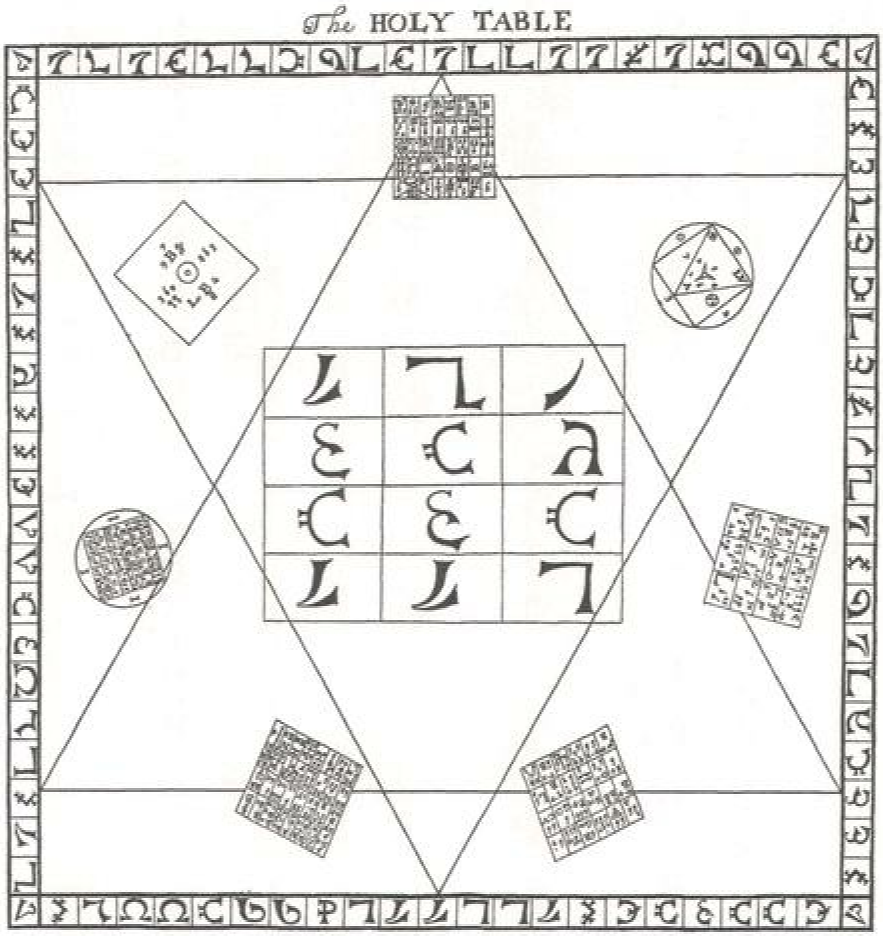
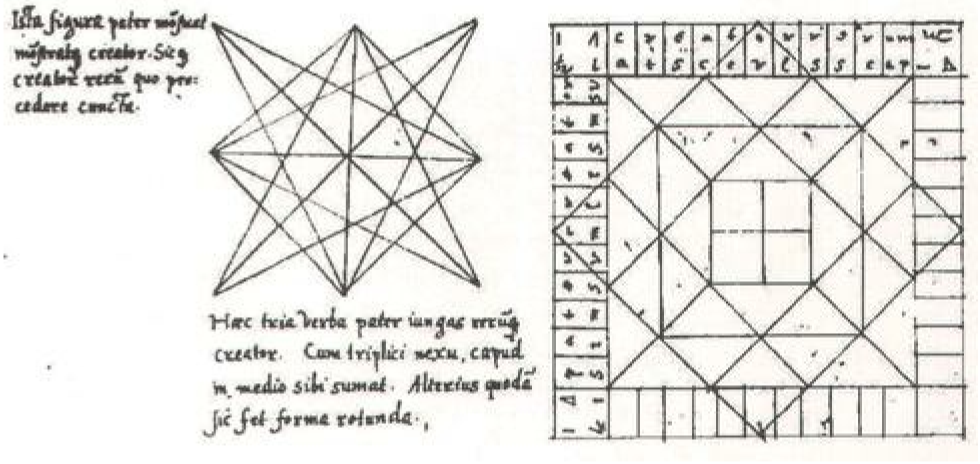


Figure 3. The Holy Table, from Causabon.



Ista figura pater mõstrat mõstrauitq creator. Sicq creatorẽ rerũ quo procedere cuncta.

Hæc tria verba pater iungas utrumq creator. Cum triplici nexu, caput in medio sibi sumat. Alterius quodã sic fiet forma rotunda.

Figure 4. Diagrams from Aldaraia sive Soyga.

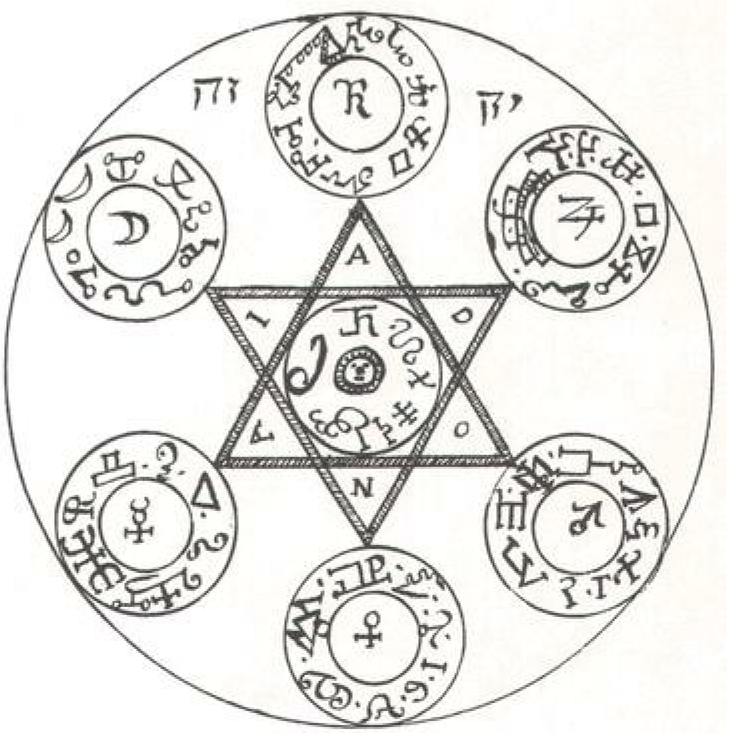


Figure 5. Art Paulina.

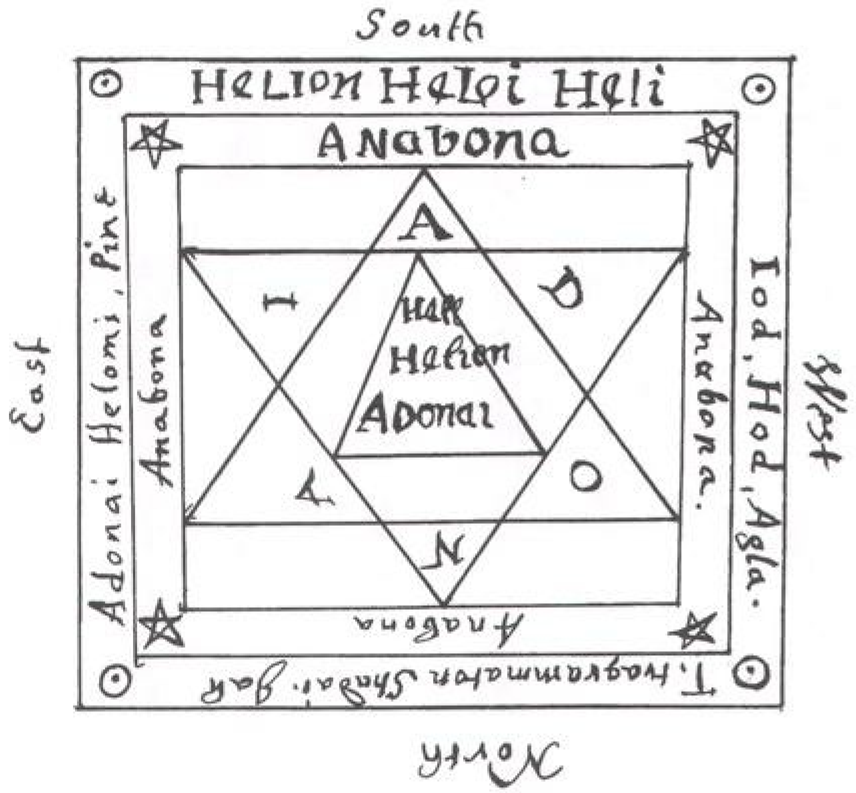


Figure 6. Ars Almadel.

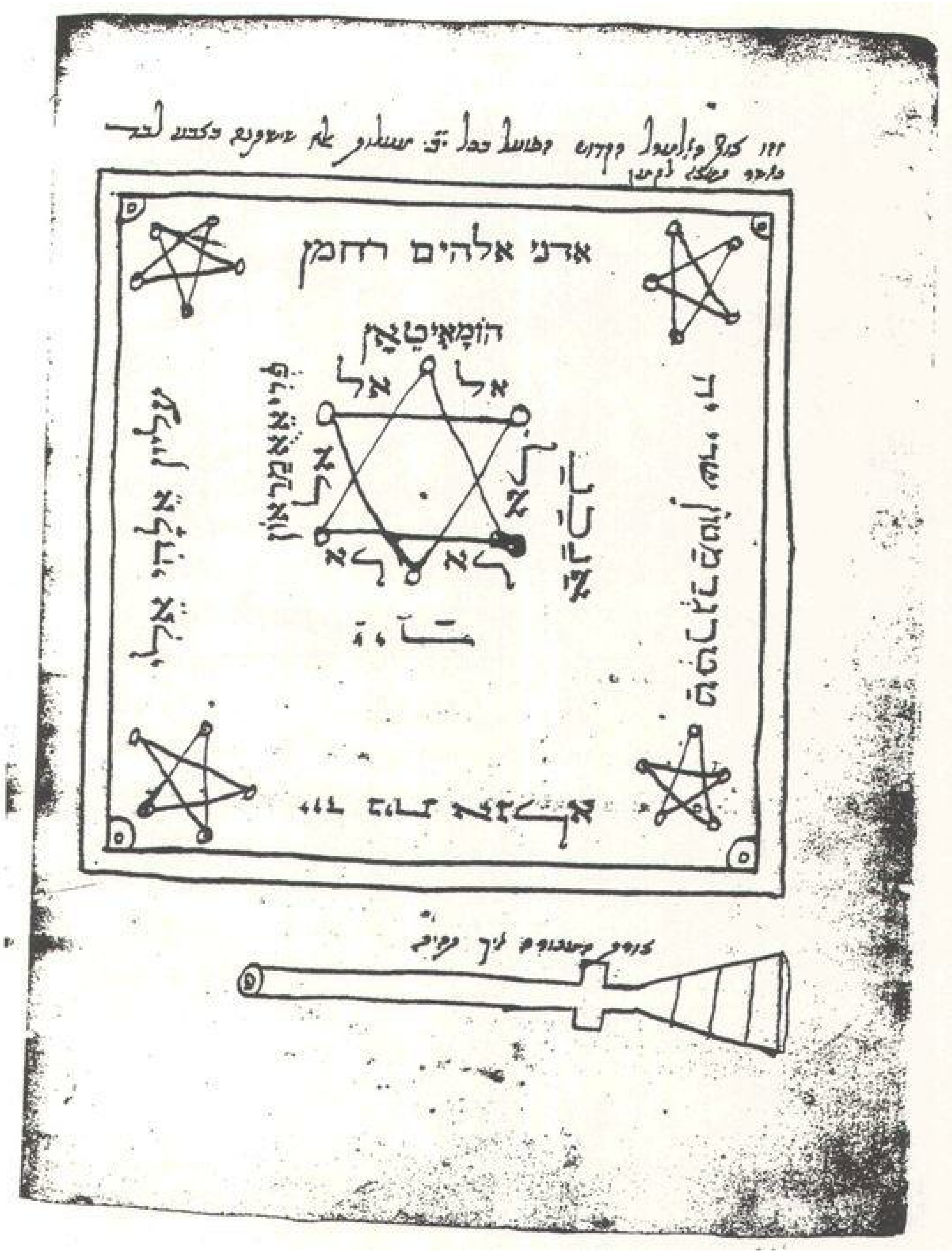


Figure 7. The Almadel from Hermann Gollancz, Sepher Mafteah Shelomoh, 1914.

PREFACE

BE IT REMEMBERED, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Cawsabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae,*[103] *also, Liber Scientia Terrestris Auxilij & Victoria*[104] (these two being those very individuall bookes which the angells commanded to be burnt,[105] & were after restored[106] by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled De *Heptarchia Mystica Collectaneorum Lib: Primus,*[107] and a booke of invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume.[108]

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies[109] house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5th of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid bookes, for one of myne, viz^{t}: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter,* to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back.[110]

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till they came to my hands, viz^{t}: That her former husband was one Mr: Jones[111] a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2nd: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the box or till[112] thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E. Ashmole

Anno 1581: 1582

Mysteriorum Liber Primus

Mortlaci

1

Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Hæc una, maximè usitata fuit

Oratio mea Matutina, Vespertinaque: pro Sapientia.[113]

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen.

Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (Ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (Ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pij, Sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros; Angelosque, videlicet Michaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Diuino tuo fauore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et

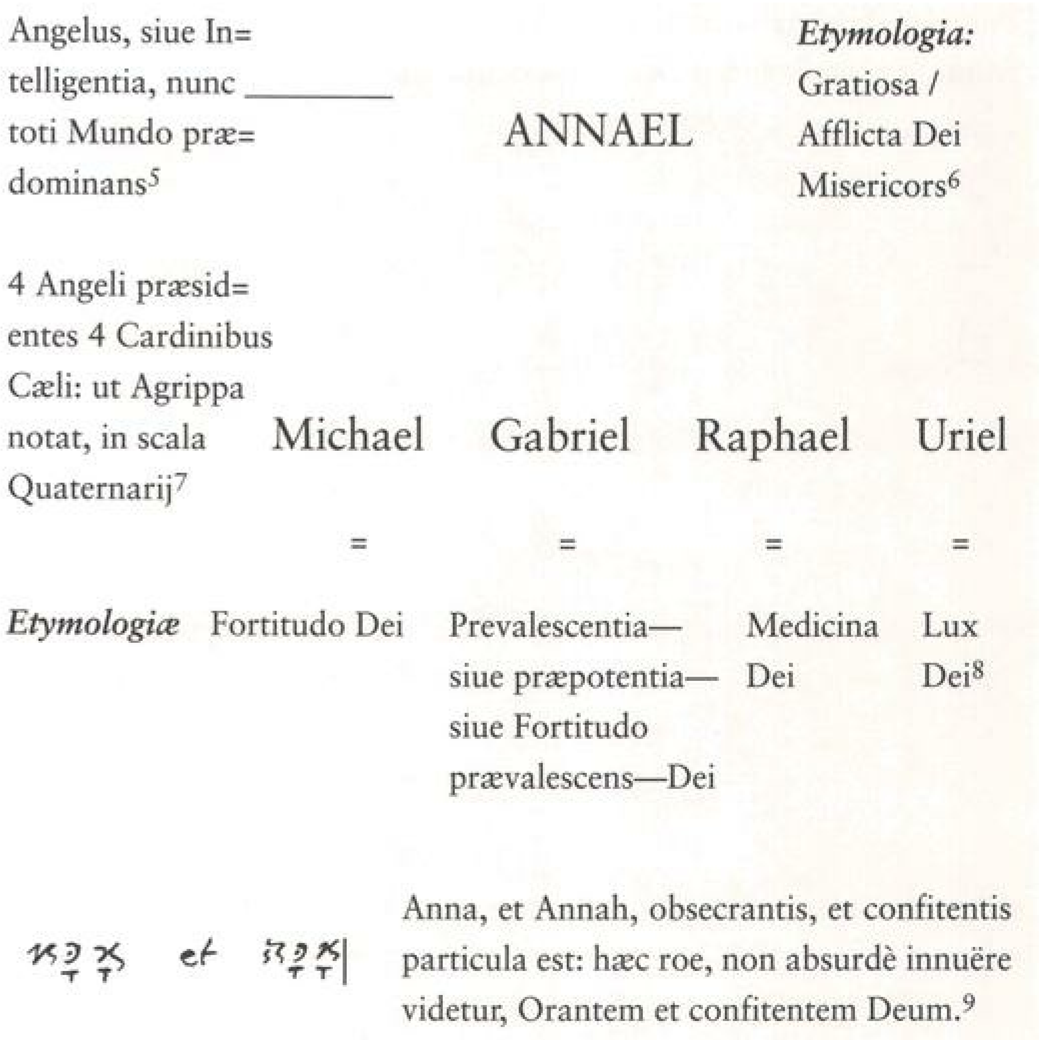
Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus Scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.[114]

Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum præces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suam.[115]

Amen

John Dee his Note[116],[117],[118],[119],[120],[121],



Angelus, siue Intelligentia, nunc ________ toti Mundo prædominans[5]	ANNAEL	***Etymologia:*** Gratiosa / Afflicta Dei Misericors[6]

4 Angeli præsidentes 4 Cardinibus Cæli: ut Agrippa notat, in scala Quaternarij[7]	Michael	Gabriel	Raphael	Uriel
	=	=	=	=
Etymologiæ	Fortitudo Dei	Prevalescentia— siue præpotentia— siue Fortitudo prævalescens—Dei	Medicina Dei	Lux Dei[8]

אנא et אנה | Anna, et Annah, obsecrantis, et confitentis particula est: hæc roe, non absurdè innuëre videtur, Orantem et confitentem Deum.[9]

...icensia ...... rig[122]
Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam[123] *Anno 1582.*

O God Almighty, thow knowest, & art my director, and witnes herein, That I haue from my youth up, desyred & prayed unto thee for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be browght, in some bowntifull measure under the Talent[124] of my Capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I haue sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets: And furdermore Considering, the Shew-stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul,[125] seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the Value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo,* &c.[126] And that Salomon the wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdome. Therfore, seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from thee (Ô God) mediately[127] or immediately) And having allwayes a great regarde & care to beware of the filthy abvse of such as willingly and wetingly, did invocate & consult (in diuerse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto thee by harty prayer, full oft, & in sundry manners: sometymes Crying unto thee, *Mittas lucem tuam et veritatem tuam, que me ducant* &c,[128] sometymes *Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo: &c,*[129] *sometymes, Da verbum tuum in ore meo, et sapientiam, tuam in corde meo fige &c.*[130] And having perceyued by some slight experiens with two diuerse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelic and Spirituall: and at length, hearing of one, (a master of Arte, a preacher of thy word admitted) accownted as a good Seer,[131] and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto thee (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diuersity betwene his private usuall manner, and intente of practise, and my pure, sincere, devowte, & faithfull prayer unto thee onely. And therfore often & fervently I exhorted him to the good; and reproved both him, and his ministers, with my no small daunger, but that thow (in manner unhard of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest O God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castrametatur Angelus Domini, in Circuitu timentium eum.*[132] And out of Roger Bachon his boke written *De mirabili potestate Artis et Natura,*[133] (where he writeth against the wycked Diuel callers) I noted unto him this sentence, *Facilius (sine comparatione a Deo*[134] *impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c*[135] which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof: So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I haue thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: when I made ernest & faythfull petition unto thee (o the true and Almighty God) for sending, unto my cumfort & eridition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the

Hierarchies hevenly all prayer honor & thanks, be rendred unto thy diuine maistie: now & euer: & worlde without ende. Amen. Amen. Amen.

Anno 1581 Decembris 22. Mane[136] *Mortlak*

Δ: After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael,[137] (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there one,[138] which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anaël, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, biasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme. A bright ster, did go up and down by him. There appeared allso a white dog, with a long hed.[139] And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ: In nomine Jesu Christi, Quis tu es?[140] He answered to Saul his hearing.

AN: Potestas omnis, in me sita est.[141]

Δ: Quake?[142]

AN: Bona, et mala.[143]

Δ: Then appeared in the stone, these two letters **M. G.** I then axing him some questions, de Thesauro abscondito:[144] He answered,

AN: Ne perturbes: Nam hæ sunt Nugse.[145]

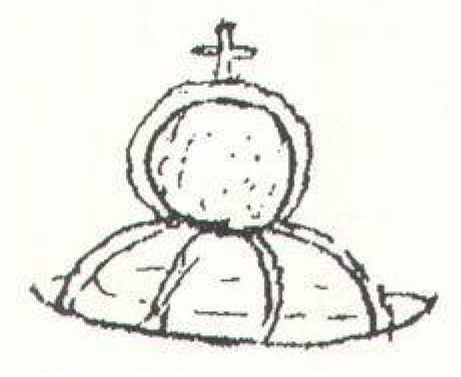
And withall appeared many dedd mens skulls, on his left hand. He sayd to me,

AN: Ubi est potestas tua?[146]

Δ: Cur quæris de potestate aliqua mea?[147]

AN: Cur? Signifi, non mihi placet.[148]

Δ: I, thereuppon, set by him, the stone in the frame:

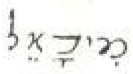


and sayd,

Δ: An bonus aliquis Angelus, assignatus est huic speculo?[149]

AN: Etiam.[150]

Δ: Quis?[151]

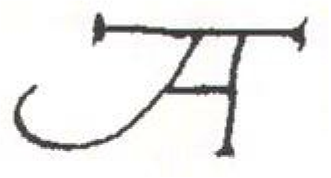
AN:  He answered, by the shew of these letters in the stone.

Δ: Bonus ne ille Angelus, de quo in scripturis fit mentio?[152]

AN: Maximè.[153]

Δ: Fieri ne potest, quod ego eundem videam, et cum illo agam?[154]

AN: Ita.[155] And therewith appeared this character—



Δ: Quid per hoc, significare velis?[156]

AN: Alterius Angeli character est.[157]

Δ: Cur hîc, et nunc ostendis?[158]

AN: Causam ob magnam.[159] Make an ende: It shalbe declared, but not by me.

Δ: By whome then?

AN: By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.[160]

In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of. After Newyeres tyde, Deale, But not on the Sabaoth day. Pray contynually. When it shall pleas god, to stir thee up, Then procede. In the brightest day, When the Sonne shyneth: In the morning, fasting, begynne to pray. In the Sonne Set the stone. Deale both Kneeling, and sitting. I haue done for this tyme.

My name is ANNAEL.

I will speak ones more to thee: and than farewell: for thow shalt not haue me any more.

Be not to hasty in wrath.

Δ: Is this, that, you ment to speak?

AN: I. Do good to all men. God hath sufficient for thee, and for all men.

Farewell.

Δ: Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.[161]

Amen.

Δ: Remember, that diuerse other particulars, mowght haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed himself to be the same Annaël which is *prepositus orbis veneris:*[162] and allso Chief governor Generall of this great period, as I haue Noted in my boke *of Famous and rich Discoueries.*[163]

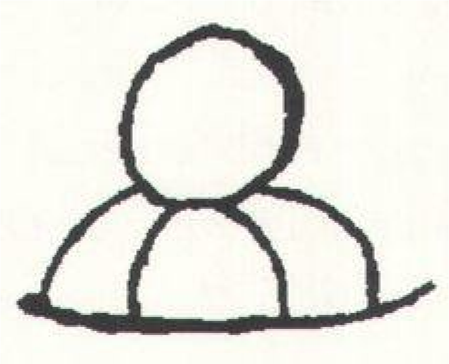
Consider and Remember: That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises Anno 1582. Nouembris 20. Vide post.

At Mortlak

In nomine Jesv CHRISTI.[164] Amen.

Anno 1582. Martij die. 10. hora 11¼ Ante meridiem. Saterday

Δ: One[165] Mr. Edward Talbot cam to my howse,[166] and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused myself therein as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to haue byn desyrous to haue help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And thereuppon, I browght furth to him, my stone in the frame,



(which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:*[167] And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. &c. He than settled him self to the Action: and on his Knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used, I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ: Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL: I am.

Δ: Are there any more besyde you?

UR: Michael and Raphaël. But, *Michael est princeps in operibus nostris.*[168]

Δ: Ys my boke, of Soyga,[169] of any excellency?

UR: Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.[170]

Δ: Will you give me any instructions, how I may read those Tables of Soyga?

UR: I can - But *solus Michaël illius libri est interpretator.*[171]

Δ: I was told, that after I could read that boke, I shold liue but two yeres and a half.

UR: Thow shallt liue an Hundred and od yeres.[172]

Δ: What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

UR: Præssentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.[173]

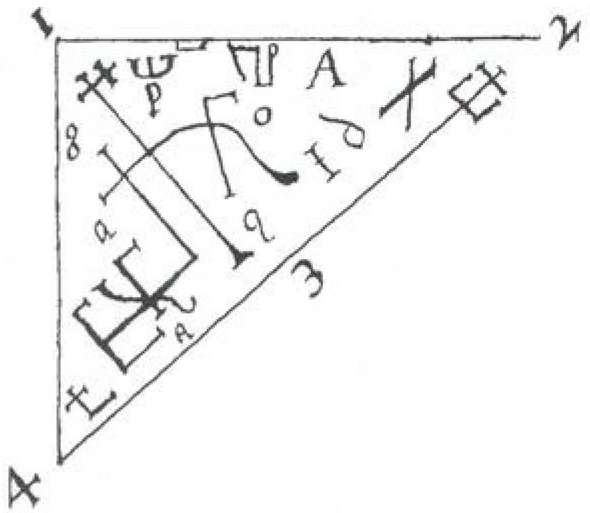
Δ: Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

UR: Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.[174]

Δ: Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

UR: *Omnis hora, est hora nobis.*[175]

Δ: After this, there appered[176] in the stone a strange seale, or Characterismus of this fashion ensuing:



Δ: What is the intente, or use of this?

UR:[177] *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*[178]

Δ: So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ: Soli Deo Honor omnis, et *gloria.*[179]

Amen.

The same Saterday after none. Hora. 5.

Δ: After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR: Peace. You must use Michael.

Δ: I know no meanes or order to use in the invocating of Michaël.[180]

UR: He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes.[181] You must use pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn unto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually. Yt is the wyll of God, that you shold, ioinctly, haue the knowledge of his Angells to-gither. You had atteyned unto the sight of Michaël, but for the imperfection of Saul. Be of good Cumfort.

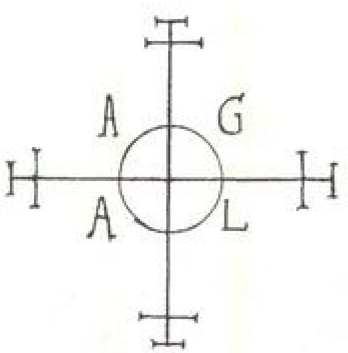
Δ: The chayre cam into the stone againe: and I axed what it ment.

UR: This is a seat of perfection: from the which, things shall be shewed unto thee, which thow hast long desyred.

Δ: Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.

UR: A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

You must use a fowre square Table, two cubits square: Where uppon must be set Sigillum Dei,[182] which is allready perfected[183] in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. **This seal must not be loked on, without great reuerence and deuotion. This seale is to be made of perfect wax.** I mean, wax, which is clean purified: we haue no respect of cullours. **This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back-side of it, made thus:**



The Table is to be made of swete wood: and to be of two Cubits high: with 4 feete: with 4 of the

former seales under the 4 feet.

Δ: The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean without[184] the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal.[185] Under the Table did seme to be layd red sylk, two yardes square. And ouer the seal, did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right ouer, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other.

The Table was shewed to haue on the fowre sides of it, Characters[186] and names, these, that are here in a schedule annexed, in 4 diuerse rowes.

UR: The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.

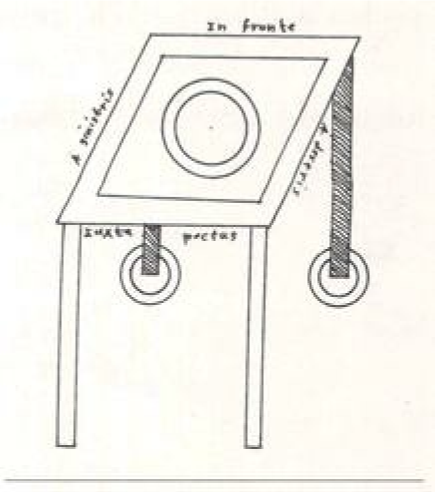
Δ: What oyle is that?

UR: That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I haue no respect. We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

UR: There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.[187] He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to haue maymed thee in thy Sholder the last night, and long ago. Yf thow do not dischardg him to morrow, he will hurt, both thy wife and thy dowghter.[188]

He is here now.[189]

Giue him a generall discharge from your familie and howse. He will seke Sauls death, who is accursed.[190]



Δ: I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, whan I fownd Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George,[191] and other of my howse can testify.

UR: The cursed will come to the cursed.

Δ: I beseche you to discharge him: and to bynde him somwhere far of, as Raphael did (for Thobias sake) with the wycked spirit Asmodeus.

UR: But Thobias did his part.[192] Art is vayne, in respect of God his powre. Brymstone is a mean.

Δ: Whan shall I do this?

UR: To morrow at the tyme of prayers.

Δ: *Gloria Patri et filio et Spiritui Sancto,*

sicut &c.[193] Amen.

1582 Martij 11

Sonday. a Meridie hora .3. a circiter.[194]

Δ: Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed, a garland, or wreath of gold: his eyes sparkling: of whome I axed Whether the characters noted for the Table, wer perfect: He answered,

They are perfect:[195] There is no question.

Δ: Are you Uriel?

Than presently[196] cam in One, and threw the brave[197] spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly: and styll the spirit was beaten of him, who cam-in after him. And that spirit, which so bet him, sayd to the hearing of my Skryer,

Lo, thus are the wycked skourged.

Δ: Are you Uriel, who speaketh that?

Uri: I am he. Write down and mark this: for it is worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither to let thee see, how God hath ponished thy enemy.[198]

Lo, thus, hath God delt for thee: Lo thus haue I delt for thee: Thank God.

Δ: Blessed be his holy name; and extolled, world with out ende.

E.T: He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ: Here-uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. **Then he cam-in agayn: and an other with him: and iointly these two said to gither, Glorifie God for euer. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring**[199] like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab ouer his body: and a great light in his left hand. He sayd,

Michaël: We are blessed from the begynning: and blessed be the name of God for euer.

Δ: **My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by. He that sat in the chayre** (whom we take to be Michaël) **sayd Than,**

Go forward: God hath blessed thee.
I will be thy Guyde.
Thow shallt atteyne unto thy serching.
The World begynnes with thy doings.

Prayse God.

The Angels under my powre, shall be at thy commaundement. Lo, I will do thus much for thee.
Lo, God will do thus much for thee.
Thow shalt see me: and I will be seen of thee.
And I will direct thy liuing and conversation.

Those that sowght thy life,[200] are vanished away.

Put up thy pen.

Δ: So he departed.

Δ: Gloria, laus, honor, virtus et Imperium Deo immortali, invisibili, et Omnipotenti, in sæcula sæculorum.[201]

Amen.

Martij 14. Wensday. mane circa horam 9ã.

Δ: Being desirous to procede in this matter, by consent, we bent our selues to the Action. And after that E.T. had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, instead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

Uriel is my name, with diuerse called Nariel.[202]

Stay.

Δ: Then he went away, for a while: and cam agayn, and sayd thus,

Ur: The strength of God, is allwayes with thee. Dost thow know, what thow writest?

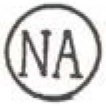
Δ: In two senses, I may understand it: eyther that the good Angel Gabriel[203] is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Ur: *Fortitudo Dei, tecum semper est.*[204]

Δ: He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man hauing his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi: Note.

Δ: This was Michael, with his sword in his right hand. Then cam Uriel to the man (hauing his hed all hyd, as it were in a blak hode) and toke-of that blak hode: and then lifted-up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michael rose; and toke-of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, hauing two letters in it, thus:



and gaue it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held-up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gaue it the man to eat: and he did eat it.

Ur: Lo, things are covered.

Δ: Then he couered the Table and pluckt the cloth over it, down to the grownd, on euery side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode-up. Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn. Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.[205]

Δ: Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in Agrippa[206] and other, is declared.

Mi: Leaue your folly: Hold thy peace. Haue you not red, that they that cleaue unto God, are made like unto him.

Δ: Yes, forsoth.

Mic: Thow camst hither to lern, and not to dispute. *Laudate Dominum in operibus suis*.[207]

Δ: The man kneled down, and so went out of sight.

Mi: He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name[208] NA, be praysed in trubbles.

Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleaue in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gaue it, to Uriel: and sayd, thus:

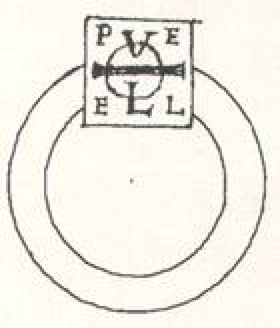
Mic: The strength of God, is unspeakable. Praysed be god for euer and euer.

Δ: Then Uriel did make cursy unto him.

Mi: After this sort, must thy ring be: Note it.

Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi: I will reveale thee this ring: which was neuer revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy. Lo, this it is. This is it, wherewith all Miracles, and diuine works and wonders were wrowght by Salomon: This is it, which I haue revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for euer.



Δ: Then he layd the Ring down uppon the Table: and sayd,

Note.

Δ: It shewed to be a Ring of Gold: with a seale graued in it: and had a rownd thing in the myddle of the seale and a thing like a V, throwgh the top of the circle: and an L, in the bottome: and a barr ————————cleane throwgh it: And had these fowre letters in it, PELE.[209]

After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table: and then he sayde, thus,

Mi: So shall it do, at thy commaundement.

Without this, thow shalt do nothing.[210] Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFVLL : His Name worketh wonders from generation, to generation.

Δ: Then he went away: and cam-in agayn by and by.

Mi: Note.

Δ: Then he browght-in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.[211]

Then the sword closed up agayn: and he sayde,

Mi: This I do open unto thee, bycause thow mervayledst at SIGILLVM DEI. This is the Name of the Seale: Which be blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.

Δ: Then the seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi: Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I haue no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue.[212] Yea you shall see me in Powre, and I will viset you in HOPE. Bless you the Lorde, and follow his wayes, for euer.

Δ: Then he went away: and Uriel followed him. And then I sayde to my skryer: It were good, we had euer some watch-word, when we shold not loke for any more matter at theyr hands, euery tyme of theyr visitting of us. Whereuppon, (unlooked-for, of us,) he spake agayn.

Mi: We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for euer.

Δ: Then they lifted up theyr hands to heuenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete.[213]

Δ: So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ: Soli Deo omnis honor Laus et Gloria.[214]

Amen.

Martij 15. Thursday. Hora 1¼ a meridie.

Δ: After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ: Being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,

Invocate nomen Domini, et agnoscetis eum.[215]

Δ: Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c.[216] After that, he sayd,

I am mighty.

Δ: Bycause he delayed to declare his name, E.T. the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ: Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

I am mighty, and working wonders: I am SALAMIAN.[217] I rule in the hevens, and beare sway uppon erth in his name, who be blessed for euer. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for euer.

Δ: Then appeared a big flame of fyre by him in the ayre.

Sal: Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt thee: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

Amen.

Δ: He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Sal: Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir-up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Driue him away.

Δ: It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting,[218] and approaching to our heds: and skorning and gnashing at us.

Sala: God determines his mysteries, by Arte and vertue.

Δ: Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he draue them away courragiously: And so they were driuen away. After that presently, cam one into the stone, all white. Salamian reached this white one a Cup. The white man held-up the Cup: and sayd, as followeth,

Lo, this is my name.

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is:

(putting furth the Cup again) for, I am called Medicina Dei.[219] I will shew thee, and I will shew you, the Angel of your Direction, which is called OCH.[220]

Δ: This name he spake: he shewed it allso on the Table (before him) written.

Raph: He is mighty in the sonne beames: He shall profit thee hereafter.

Δ: Then cam in an other, and sat down in the chayre: and he sayde, as followeth,

The strength of God liueth: and God raigneth for euer. I am Fortitudo Dei.

Δ: Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michael?

For.Dei: What thow hast written, that hast thow written: and it is true. Write down this name. POLIPOS.[221] Dost thow understand it?

Δ: No, God knoweth.

For.Dei: When that day commeth, I will speak with thee: yf thow observe that which I haue commaunded thee.[222] **As truely, as I was with SALOMON, so truely will I be with thee.**

Δ: Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For.Dei: Search for wisdome and lerning, and the lord will deliuer it unto you.

Δ: I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For.Dei: Name I haue none, but by my office. SALAMIAN cam not hither, but by me. He is a mighty Prince, governing the hevens, under my powre. This is sufficient for thy Instruction. **I was with Salomon, in all his works and wonders:** and so was this, whome God had appointed unto him. The Diuines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

Δ: Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?[223]

For.Dei: I haue sayde.

Δ: What order will you appoint unto us two, in respect of our two beings to-gither? My frende here, may haue other intents and purposes of his affayres, then will serve me, for his ayde hauing in these Actions.

For.Dei: Joyne in prayers. For God hath blessed you: Dowt not.

Consider these mysteries.

Δ: Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T.

At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the Circumstance abowt the Action intended, with the Gold lamin, the ring, the seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare euery thing spoken of, he sayd,

F.D:

[. . . Use me, in the Name of God, for all occasions.[224] . . .]

Blessed[225] be God, who revealeth all Mysteries, &c. I am strength in nede. And Lo, here is Medicine for the sore. We bless the Lord: We gouern the erth, by the societie of Gabriel: whose powre, is with us: but he not here. &c.

Use Patience.

Ur: I liued with Esdras: I liued in him, in the lord, who liueth for euer.[226]

Raph: I liued with Tobie: Tobie the yonger.[227]

Δ: This was the white creature, that spake this.

F.D: We liue in the Lorde: who be praysed for euer.

Δ: I stode silent a good while.

FD: What wilt thow?

Δ: I did attend, what you wold say.

F.D: I haue sayd.

Δ: I haue byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: euen tyll my body shold be ready to synk down for wearines, before I wold giue ouer. But I feare, I haue caused wearines to my frende here.

F.D: In vertue is no wearines.

Δ: Now he stode up, out of his chayr: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ: Glorie, thanks, and honor be unto the Almighty Trinitie.

Amen.[228]

[Mysteriorum Liber Secundus]

. . . mysteryes,[229] . . .
. . . ow toward a thing, r . . .
. . . howse is hollow, it is empty and voyde . . .
. . . ants: The God of heuen and erth, will send into . . .

> NOTE. We bring tydings of light* . The Lord is owr . . . you and we prayse to gither. His name be praysed for ever. O . . . in his Mysteries: O holy and eternall God.

Δ: He bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in,[230] (and there stayed a little) and sayd agayn, Benedictus qui venit in, nomine Domini.[231]

Δ: Than cam in Michael, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Mich: Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.[232]

Δ: Is this Forme, for the Great Seale perfect?

Mi: The forme is true and perfect. Thow shalt sweare by the liuing God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle neuer to disclose these Mysteries.[233]

Δ: Yf No man, by no means, shall perceyue any thing herof, by me, I wold think that I shold not do well.

Mi: Nothing is cut from the Church of God. We in his Saincts are blessed for euer.

We separate thee, from fyled and wycked persons: We move thee to God.

Δ: I vow, as you require: God be my help, and Gwyde, now and euer, amen.

MIC: This is a Mystery, skarse worthy for us ourselues, to know, muche lesse to Reueale. Art thow, then, so Contented?

Δ: I am: God be my strength.

Mic: Blessed art thow among the Saincts: And blessed are you both.

I will pluck thee, from among the wycked [he spake to my skryer.][234] Thow Commyttest Idolatry. But take hede of Temptation: The Lord hath blessed thee. This is a Mystery.

Dee, what woldest thow haue?

Δ: Recte sapere et Intelligere &c.[235]

Mic: Thy Desyre is graunted thee. Use . . .

. . . with[236] . . .
. . . they are corrupted . . .

. . . they haue byn used to the wycked. Ther . . .

[Michael: -]:[237] I will shew thee in the mighty hand and strength of God, [what] his Mysteries are: The true Circle of his æternitie Comprehending all vertue: The whole and Sacred Trinitie. Oh, holy be he: Oh, holy be he: Oh, holy be he.

Uriel answered, Amen.

Mic: Now what wilt thow? Δ: I wold full fayne procede according to the matter in hand.

Mic: Diuide the owtward circle into 40 æquall partes: whose greatest numbers are fowre. See thow do it presently.

Δ: I did so. Diuiding it first into fowre: and then every of them into ten. He called Semiel, and one cam in and kneled down: and great fyre cam out of his mowth.[238]

Michael sayde, To him, are the Mysteries of these Tables known.

Michael sayde, Semiel (agayn) and by and by, he[239] said, O God thow hast sayd and thow liuest for euer. Do not think here I speake to him. Δ: He spake that to us, least we might dowte of his last speches, as being spoken to Semiel: which he directed to the æternall god and not to Semiel. **Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth,**

Sem: Mighty Lord, what woldest thow with the Tables?

Mic: It is the will of God, Thow fatche them hither.

Sem: I am his Tables.

Behold these are his Tables. Lo where they are.

Δ: There cam-in 40 white Creatures, all in white Sylk long robes and they like chyldern: and all they fallyng on theyr knees sayd,

Thow onely art Holy among the highest. O God, Thy Name,[240] be blessed for euer.

Δ: Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass:[241] and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiael, with a thundring voyce, and sayd,

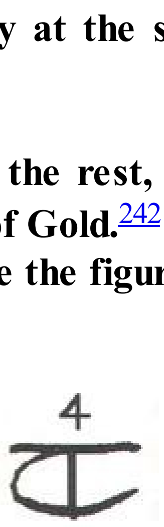
Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.

Sem: I am redy. Δ: Michael stroke ouer them, with his sword agayne: and they all fell down, and Uriel allso on his knees. And commonly at the striking with his sword, flamyng fier like lightening did flash with all.

Mi: Note: here is a Mysterie.

Δ: Then stept furth, one of the 40, from the rest, and opened his brest which was couered with Sylk, and there appeared a great T all of Gold.[242]

Mi: Note the Number. Δ: Ouer the T, stode the figure of 4, after this manner:



The 40, all, cryed, Yt liueth and Multiplyeth for euer: blessed be his name.[243]

Δ: That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi: Place that, in the first place. It is the name of the Lorde.[244]

Δ: Than there seamed a great clap of thunder to be. Then stepped (before the rest) one other of the 40, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his **name** is reuerent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: [245] Amen.

Δ: Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared.[246]

Mi: Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge: Lo, this it is, 9. Behold, it is but one, and it is Marveylous.

Δ: Then this Creature vanished away . . . . [247]

Mi: The Seale of Gods Mercy: blessed be thy name.

Δ: It semed to rayne, as thowgh it had rayned fyre from heuen. Then one other of the 40 was browght furth: The rest all fell down and sayd, Lo, thus is God known.

Then he opened his brest, and there appered an n, (not of so big proportion as the other), with the number of 7 over it.[248]

Mi: Multiplicatum est Nomen tuum in terra.[249]

Δ: Then that man vanished away as it were in a golden smoke.

Mi: Thow must not write these things, but with great devotion. He Liueth. Δ: Then cam an other furth. Then all falling down sayde, Vidimus Gloriam tuam Domine.[250] They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this letter t.[251]

Mi: Mark it, for this is a Mysterye. Δ: Then that Shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi: Illius Gloria sit nobiscum.[252] Δ: All sayd, amen: and fell down.

Δ: Then stode up an other, and opened his bosom, and shewed on his brest bare (being like syluer) a small h;[253] and he pointed to it, and ouer it was the number of 22.

Mi: Et est numerus virtutis benedictus. Videte Angelos Lucis.[254] Δ: This shewer went away like a white Cok flying up.

Δ: There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in numero Et omnis Numerus est mihi Numerus. Videte.[255]

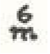
Δ: There appeared a small n[256] on his skyn, being all spotted with Gold. Then he went away like three fyres, red flaming, and coming to gather agayn in the myddst of the firmament.

Δ: You must Note that in the stone the whole world in a manner did seme to appere, heuen, and erth, &c.

Mi: (Δ he cryed with a lowde voyce,) Et est vita in cælis.[257]

Δ: Then stepped furth one and sayd, Et ego viuo cum bene viuentibus, [258] and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi: Viuamus Halleluyah. O Sanctum Nomen.[259]

Δ: All fell down on theyr faces, and Michael stroke ouer them with his sword and a great flash of fyre: And this man his brest seemed open, that his hart appeared bleading, and therein the letter m,[260] and 6, over it thus 

Mic: Benedictus est Numerus Agni.[261]

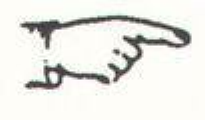
Δ: Hereuppon They all fell down.

Mi: Orate invicem.[262] Δ: Hereuppon we prayed a psalme; my skryer saying one verse, and I the other &c.

Mi: Omnia data sunt a Deo.[263] Δ: Then cam one in, hauing a rownd Tablet in his forhed and a little o[264] in his forhed: and 22 ouer it.

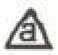
Mi: Et non est finis in illo.

Benedictus es tu Deus.[265] Δ: And then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.



Mi: Angeli a nomine tuo procident Domine.

Tu es primus O Halleluyah.[266]

Δ: One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small a[267] thus , of pure gold, grauen very depe: Et Numerus tuus viuit in cæteris,[268] sayd this shewer. The number was ~~22~~ 20[269] over the a. This shewer went away with great lightening covering all the world.

Mi: Nomen illius est nobiscum.[270] Δ: He stroke agayne with his sword ouer them. Then stode one up: who, uppon his garment had an n: and he turned abowt: and on his back were very many (ens) n.[271]

Mi: Creasti tu Domine Angelos tuos ad Gloriam tuam.[272] Δ: Ouer the ‘n’ was the number of 14, ouer that n (I meane) which was onely on his brest.

Mi: Et te primus Creauit Deus.[273] Δ: Then the shewer flew up like a star. And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little ‘a’.[274] This ‘a’ did go rownd abowt him, begynning at his feete: and so spirally upward: and he seemed to be all Clay. Ouer the ‘a’ was the number 6.

Mi: Et Creata sunt et pereunt in Nomine tuo.[275] Δ: And therwith this shewer fell down all into dust on the Earth: and his white garment flew up like a white smoke: and allso a white thing did fly out of his body.[276]

Surgit Innocentia ad faciem Dei.[277]

Δ: Michael did ouer them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi: Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus es in operibus tuis.[278] Δ: Then cam one in, with a garment all bluddy. He was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little ‘h’.[279] He bowed to Michaël: and Michael sayd, Numerus tuus est infinitus, et erit finis rerum.[280] Δ: This shewer seemed to powre him self awaye like a flud of blud: and his garment flew upward.

Mi: Non est illi numerus. Omnia pereunt a facie Dei, et a facie Terræ.[281]

Δ: Then stepped one furth, like a water running rownd abowt him, and he cryeth miserably, O benedictum Nomen tuum Domine. Numerus perijt cum illis.[282] Δ: A little ‘o’ with 18 ouer it, appered.[283]

Δ: This shewer seemed to vanish away, and to cause a great water remayn ouer all.

Mi: Lux manet in tenebris. Gloriosum est Nomen tuum.[284]

Δ: Then stept one furth from the rest, who fell down, as theyr manner was.

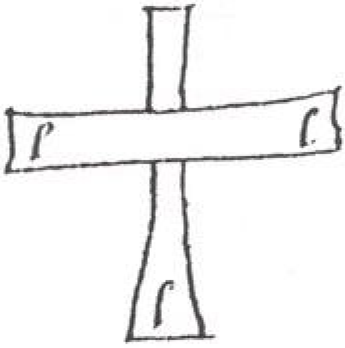
> Δ: Note: All the Cumpanies of these 40, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of fiue.

Δ: This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diuerse cullours.

He sayd, Trinus sum.[285]

Mi: Benedictum sit nomen El.[286]

Δ: Than in the myddle of the fyres or smoke semed an ‘1’[287] thrise placed, on a bluddy cross, and ouer the ‘1’ the number 26.



Δ: This shewer seemed to haue three mens heds and to vanish away in a myst with a thunder.

Mi: Labia mea laudant Dominum.[288]

Δ: Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appered a great scotcheon;[289] to hir, or him, Michael gaue a flame of fyre: and she, or he, did eat it.

Mi: Et hic est El:[290] and so appeared a little ‘1’ on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi: Benedicta sit ætas tua:[291] Δ: And there appeared ‘30’ under the 1.

Δ: There cam a great many of little fyers and did seeme to eleuate this yong woman (or child) out of sight.

Michael stroke his sword ouer them agayn, and sayd,

Natus est illa Lux.

Ille est Lux noster.[292]

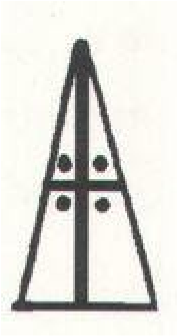
Δ: Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth. He had in his forhed an ‘n’[293] in his brest an ‘n’ and in his right hand an ‘n’.

Mi: Numerus tuus est benedictus.[294] Δ: They all fell down, saying, Numerus tuus est Nobiscum: Nec adhuc nouimus finem illius Venies cum numero tuo O unus in æternum.[295]

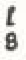
Δ: And they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi: Linguis suis cognouerunt eum.[296]

Δ: All sayd, Benedictus est qui sic et sic est,[297] throwing up into the ayre thre cornerd trenchers[298] of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.



Δ: Then stept one oute: and fyre cam out and in of his mowth. He kneeled, the rest fell down. This seemed a transparent body, and he had in his eyes a small 1:[299] and in his forhed the figure of 8.

Mi: Note this, under. I meane the figure 8. Thus, 

Δ: All sayd, Et es verus in operibus tuis:[300] and so he vanished away in a flame of fyre.

Mi: Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.[301] Δ: All sayd, Amen.

Δ: One stept furth saying, Incipit virtus nostra,[302] he being covered under his robe, all with armor: and hath a great G[303] on his armor and the figure of ‘7’ ouer it. He went **behynde** Michael and so vanished away.[304]

Mi: Recte viuite omnes Sancti eius.[305]

Δ: One stept furth: and opening his brest, there appered a boke, and turning ouer the leaves there appeared nothing but a little ‘r’[306] and 13 over it. He went behinde the Chayre and so vanished awaye.

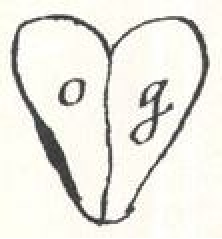
Mi: Hic est Angelus Eccliæ meæ, qui doceat Ille viam meam.[307]

Δ: There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H[308] uppon his sworde and under it 22. He went behynde the chayre &c. Michael standing up still uppon his leggs, like pillers of brass.

Δ: I axed him yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic: Lay away the world. Contynue your work: Coniunxit spiritum mentibus illorum.[309]

Δ: Then stept out one, hauing under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side ‘o’ and on the other a ‘g’.[310]



[Δ: As in scotcheons of armes, where the man and his wifes armes ar ioyned perpale, as the heraulds term it.] This shewer shut up the chest and went his way.

Mi: Numerus illius est sine numero.[311]

Δ: Then cam in an other, saying,

Tempus est. Deum vestrum agnoscite.[312]

Δ: This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little ‘t’[313] and 11 under it.

Mi: Stay; place this, in the second place. This went away.

Mi: Ymago tua, (mors,) est amara.[314]

Δ: Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little ‘y’[315] written on it. Iustus est malis deus noster. [316] Δ: The number of 15 under it.

Mi: Place it in the former place.

Mi: Opera fidelium, Delectatio mea.[317] [Δ: Then cam one in.] Hic est Deus noster.[318] He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Mi: Ecce, Iniquitas regnat in domo mea.[319]

Δ: Then stept one oute very lean, all his body full of little e,[320] and under euery one of them, 21. He went away behynde the chayre.

Mi: Bestia deuoravit populum meum, peribit autem in æternum.[321]

Δ: Then stept out one in bluddy apparell, all his body full of serpents heds and a b[322] on his forhed, and the number of 10 ouer it. He went away.

Mi: Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis.[323]

Δ: One very lean, hunger sterued cam out, an A on his brest, and, 11 over it, and so went away.

Δ: There cam in another.[324]

Mi: Iniqua est Terra malitijs suis.[325]

Δ: Then cam in one who drew out a bluddy sworde on his brest a great romayn I, and 15 over it. He went his way.

Mi: Angeli eius ministrauerunt sanctis.[326] Δ: Then stept one oute with a Target and a little a on it, and ouer it the number of 8.[327] He went away.

Mi: Regnabit Iniquitas pro tempore.[328] Δ: They all cryed, Halleluyah.

Δ: Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter ‘r’ on his sword and 16 ouer it, and so he went away.

Mi: Nulla regnat virtus super terram.[329] Δ: Then stept one oute, hauing all his body under his white sylken habit (as they all, had) very braue after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a veluet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little n: and Michael sayd, Non est numerus illius in Cælis.[330] Δ: He went awaye.

Mi: Antiquus serpens extulit caput suum deuorans Innocentes.[331] Halleluyah.

Δ: Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones: he sayd,

Regnum meum. Quis Contradicet?[332]

Δ: He hath proceding out of his mowth, many little (enns,) n, and on his forhed, a great A.

Mi: Non quòd est A, sed quod contradicit A.
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem

Mysterium.[333]

Δ: He shewed three figures of ‘6’ set in triangle thus, 6 ^{6} 6

Mi: Vobis est Mysterium hoc, posterius reuelandum.[334]

Δ: And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi: Perturbatur terra iniquitate sua.[335]

This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: hauing uppon his brest an O, with the number of 10 under it: and so departed.[336]

Mi: Surgite O Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est æternum.[337]

Δ: Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a G, and 5 ouer it, the other had...

[Δ: We fell to prayer, whereuppon Michael blessed us.]

The other had an h on his sword, and 14 under it: and so they went away.

Mi: Omnis terra tremet ad vocem tubæ illius.[338]

Δ: One stept out, and under his habit had a trumpet. He put it to his mowth, and blew it not. On his forhed a little ‘o’ and 17 under it. He went awaye.

Mi: Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel.[339] Δ: He cryed this, alowde.

Δ: One appeared with a fyry sword, all bluddy, ~~his vesture all~~ ~~bluddy~~, his vesture all bluddy, and he had s.[340]

Est numerus in numero.[341] Δ: He went away.

Δ: I understand it to be a letter, and the number 5 also.

Mi: So it is.

Δ: There cam one in with diuerse owgly faces, and all his body skabbed.

Mi: Nunc sunt Dies tribulationis:[342] Δ: He had an a on his forhed and the Number 5 under it.

Mi: Hic est Numerus predictus.[343]

> Mi: Audite, consummatum est.[344]. This had a great pot of water in his hand and uppon the pot, grauen, a with 5 under it. He departed in fyre.[345]

Mi: Angele preparato Tubam tuam.[346]

A: Then cam one oute with a Trumpet. ----- Venite Tempus.[347]

Δ: He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it. He went away.

Δ: They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hij duo Cælati sunt adhuc.[348] They two went away.

Mi: Vale. Natura habet terminum suum.[349]

Δ: He blessed us and florished his sword towards, and ouer us, and so went away: and Uriel after him: who all this while appeared not.

Δ: After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the Seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he). I deliuered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place ouer or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remayning yet empty: saying, Hij duo cælati sunt adhuc.[350] But If I had omitted any, there shold more than two haue wanted.[351] Whereuppon we thowght good to ax Judgment and dissoluing of this dowte, by Michael. And comming to the stone He was redy. I prepownded this former Dowte. He answered,

Mi: Veritas est sola in DEO. Et hæc omnia vera sunt.[352] You omitted no letter or history that was told you. But the skryer omitted to declare unto you.[353] Δ: May I thus recorde it?

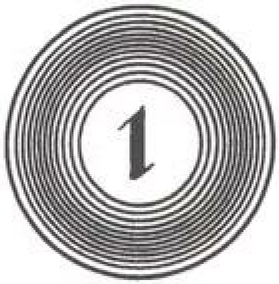
Yt is iustly reformed by Uriel: the one being omitted of the descrier and the other not yet to us declared, might make that phrase meete to be spoken, Hij duo cælati sunt adhuc.[354]

Mi: Thow hast sayd. Δ: I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semieil. Then he cam, and kneled down.

Consummatum est.[355] Δ: The shewer (a white man) pluckt oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi: It is done. Δ: Then of the three 6 ^{6} 6 before Noted, with his finger he put oute the two lowermost: and sayd, Iste est numerus suus.[356][357] And Michael did put his finger into the Trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of ‘i’ with many circles abowt it, and sayd, **Omnia unum es**

Δ: The forme of the world which appered before, vanished away: and Semyeil[358] went away, And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,



Mi: Go forward. Do you know what you haue allready written?

Laudate Dominum in Sanctus eius.[359]

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Euery letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thow shalt understand the 7 Angells.

The Number of 4,[360] pertayning to the first T, is a Number significatiue: signifying, to what place thow shalt next apply the eye: and being placed aboue, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significatiue: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole. So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

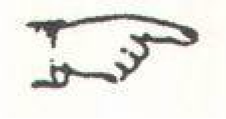
Make experience.[361]

Δ: Then telling from the T, 4 more places (toward the right hand) exclusiuely, I finde in that fowrth place, from T, (but being the fifth from the beginning, and with the begynning) this letter h: with 22, ouer it. Therfore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places furder: I finde a little a with 5 under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusiuely, where I finde o with 10, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all, ThAaoth. Ys this, as it shold be?

Mi: That is not the name. Thow shalt understand all in the next call.[362] The Rule is perfect. Call agayn within an howre and it shalbe shewed.

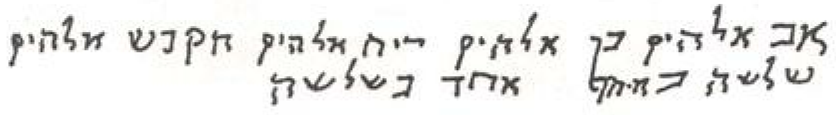
The howre being come we attended Michael his retorn to make the Practise euydent of his first Rule.

Mi: Saluete.[363]



Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in thee, bycause thow knowest not the error. Understand that the 7 Names must Comprehend, as many letters in the whole, as there are places in the Circle: Some letters are significatiue of them selues. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe ‘Aa’; that is, twise a togither, which differ the word. Which thow shalt Note to the ende of thy work: Wheresoever thow shalt finde two ‘aa’ togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A.[364] Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Proue, proue:[365] and thow shalt see. Whereas thow hast ‘go’, it is to be red ‘og’. This is the whole.

Δ: I haue red in Cabala of the Name of God of 42 letters: but not yet of any, of 40 letters: That of 42 letters is this,



אב אלהים בן אלהים רוח אלהים הקדש אלהים
שלשה באחד אחד בשלשה

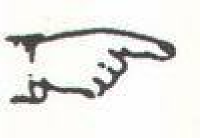
id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.[367] Or thus, which in Latin is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dij sed unus Deus.[368] And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Diuine Trinitie) the Cabalists haue a name explained of 42 letters, on this manner,

אב אל בן אל ורוח הקדש אל אבל לא שלשה
אלהים כי אם אלוה אחד

כאשר הנפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

That is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo Messias unus.[369] I am not good in the hebrue tung, but, you know my meaning.

Mi: The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn.[370]



Mi: Note, Oute of this Circle[371] shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow proue to be a mysterie unknown to man. Beasts, birds, fowle and fish do all reuerence to it: In this they were all Created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise.[372] Looke to the Mysteries: for they are true. A and ω: Primus et Nouissimus; unus solus Deus viuit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Diuina.

Dixi:[373]

Thow art watcht all this night: who is euen now at the Dore: Clerkson. Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum.[374] Halleluyah.

†

Tuesday the 20 of Marche: circa 10ã mane.

Δ: Are you Uriel?

Ur: I am. We thank thee for thy great good will.[375] We cannot viset thee now. At the twelfth howre thow shalt use us.

Δ: Fiat voluntas Dei.[376]

A meridie circa 2ã

Δ: At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way[377] rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets,[378] of gold they seamed to be.

Mi: Shut up your doores. Δ: I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ: He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi: Ecce, Mysterium est. Benedictus Dominus Deus Israel.[379]

Δ: Therewith he did spred oute, or stretch the Canapy: whereby it seamed to couer all the world [which seamed to be in the stone, allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi: What wold you haue? Δ: Sapientiam.[380]

Mi: Rede the names thow hast written. Δ: I had written these according to the Rule before giuen, as I understode it:

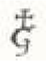
Thaaoth
Gal~~a~~as
Gethog
Horlωn
Innon

A ^^{a}oth
Galetsog

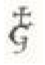
Mi: Loke to the last name. Δ: I had written, (as appeareth) Galetsog, by misreckening the numbers, where I fownd it shold be Galethog with an h and not s.

Mi: Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for euer), The first here, must be our third, and the third here, must be our second: thus set downe.

1. Galas
2. Gethog
3. Thaoth
4. Horlωn
5. Innon
6. Aaoth
7. Galethog

Mi: Work from the right, toward the left, in the first angle next unto the circumference. .

Δ: He shewed than, thus, this letter

Mi: Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus 

5.

Δ: After that he shewed the second letter, a great roman A, thus A+ 24.

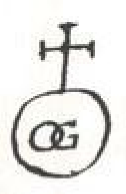
Then he shewed 30.

Then 21.

Then 9.

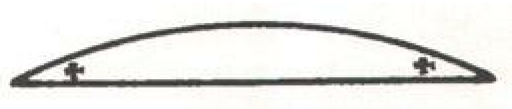
Then he shewed 14.

Then he shewed this compownd letter, with the circle and cross:



He willed me, at each corner of these Segments of circles, to make little Crosses, and so I did.

Δ: After euery of the 7 letters shewed he did put them up in his bosom as sone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus and seemed to be of pure gold. When the 7 letters were placed, he sayd,



Omnia unum est.[381]

Then he pulled all the 7 plates out of his bosom, and Uriel kneeled down before him. Then the plates did seeme to haue two wings (eche of them) and to fly up to heven[382] under the Canapye.

Δ: After this, one of the 7 baskets, (that which is in the east) cam to Michael, and he sayd,

Mi: Seal this:[383] For This was and is for euer.

Δ: Then he stode agayn on his leggs like brasen pillers, and sayd,

Mi: Oh how mighty is the name of God, which rayneth in the heavens, O God of the faithfull, for thow rayneth for euer.

Δ: He opened the basket, and there cam a great fyre out of it.

Mi: Diuide the 7 partes of the circle next unto that which thow hast done, euery one, into 7.

Note: (for the tyme wilbe Long) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouernment is. Blessed be he, yea blessed be the Lord: praysed be our god. His Name be magnified. All honor and Glory be unto him now and for euer. Amen.[384]

1. Δ: Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

   Mi: Note. There is a mysterie in the seuen, which are the 7 governing the 7 which 7 gouern the earth. Halleluyah.

   Mi: Write the letters. Δ: Now, a small 1 in the second fether. Then he couered those first two letters, with the other feathers. The third an 1, like the other. Then he couered that allso. The fowrth an R. He covereth that. The fifth a great roman H. He couereth it. The sixth feather hath a little i. Then he hid that feather. The last feather had a small a.

   Mi: Prayse God.

   Δ: Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

   Δ: Then he lift up his sworde over us, and bad us pray. Δ: We prayed.
2. Δ: Then he stretched out his hand and there cam an other basket to him, and he pluckt out a white byrd, much bigger than the other: as big as a swan: with '7' feathers on his brest.

   Mi: Dixit et factum est.[385]

   Mi: Note. Δ: The first feather hath a little a on it: and it went away. The next a Z great as the first. Then a C great. Then a little a. Then an other little a. Then a feather with a little c. Then one with a little b. Δ: Then he couered them all.

   Mi: Thow hast truth.

   Δ: Then he put up the fowle into the basket, and hung it up by the other in the ayre.

   Δ: Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

   Mi: Et viuis tu cum illo: et:

   regnum tuum cum illis est.[386]

   Δ: There started out of this birds brest, 7 fethers, like gold, and fyrie.

   Mi: Pray.
3. Mi: Note. Δ: On the first feather a small p.

   Then a small a.
   A little u.

   Then a small p.
   Then a small n.
   Then a small h.
   Then a small r. Then he put the fowle up into the Basket &c.

Δ: Then there cam an other basket to his hand.
Mi: Dedit illi potestatem in cælus.

Potestas illius magna est.
Orate.[387] Δ: We prayed.

4. Δ: Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seuen skales, appered letters.
Mi: Note. Δ: First a little h.

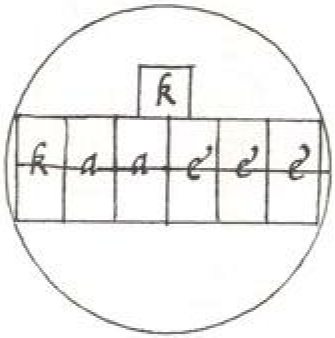
A little d.
A little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ: Then he put up the fowle, & hung the basket in the Ayre.
Δ: Then there cam an other Basket to him.
[Δ: Note: All this while the firmament was not to be seen.]
Mi: Magnum est DEVS in Angelis suis.

et magna est illorum potestas in Cælis.

Orate.[388] Δ: We prayed.

5. Δ: Then he pluckt out a bird like an Egle all his body like Gold, and he had a little circle of feathers on his brest: and in it, betwene fowre parallell lines, twelue equall squares: and on the top, on the myddle, one, like the other twelue, thus:



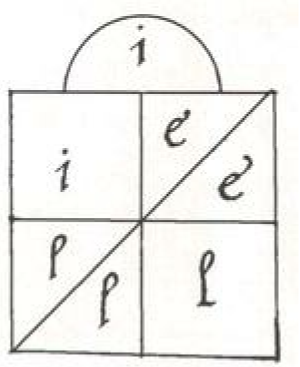
Δ: Then he put up the Egle &c.
Δ: Then cam an other Basket.
Mi: Nuncius tuus est magnus in cælis.

Orate.[389]

Δ: He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

UR: This is a Mysterie. He is here, and not here which was here before.[390]

6. Δ: He opened the Basket and pluckt out like a phenix [or pelican Δ] of the bignes of a swan: all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



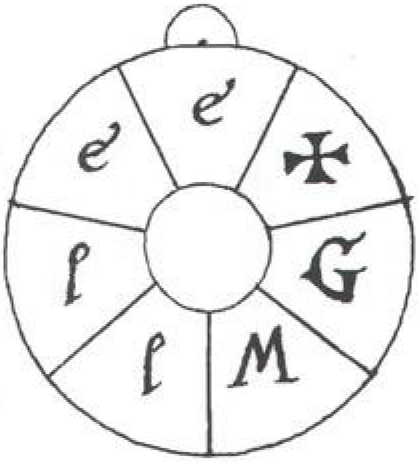
Then cam the last basket. Uriel stode still and sayde,

UR: Dedit angelis potestatem in lumine Cæli.[391]

Orate. Δ: We prayed.

7. Δ: Then cam Michael and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ: He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion:



Mi: Et Coniunxit illos DEVS in unum.[392]

Δ: All the Baskets flew up: and so the Canapie vanished away, and the Heaven appeared.

Δ: Now he cam and sat down in his chayre.

Δ: Michael sayd to Uriel, It is thy part, to expownd these Mysteries: Go to, in the name of our God.

Δ: Uriel cam and stode before him and sayde, What will you: Ô our fellows and seruants to GOD? What will you?

Δ: Perfect knowledg and understanding, such as is necessary for us.[393]

UR: Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to thee agayne.

Δ: So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ: After a quarter of an howre, Michael and Uriel cam both agayne.

Mi: Loke into the 7 angles: next unto the uppermost Circumference.

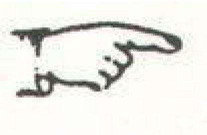
Δ: Uriel cam and stode before Michael.

UR: Those 7 letters[394] are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from euery letter and **Cross so formed**: referring in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thou hast Before: euery **letter** conteyning an Angel of brightness: comprehending the 7 **in**ward **powres** of God: known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world.[395] Yt banisheth the wicked, expelleth euyll spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE.[396] He is seuen in the Whole. He is Almighty. His Name is euerlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our God) for euer.

UR: Thow must refer thy numbers therin conteyned, to the upper circle. For, From Thence, all things in the inward partes, shalbe comprehended. Looke if thow understand it.

Δ: I finde it to be GALETHOG.

UR: It is so. Δ: I thank God and you, I understand now (allso) the numbers annexed.



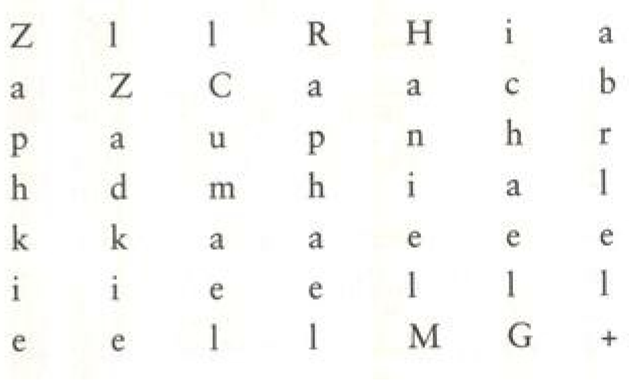
UR: As this darknes is lightened, by the spirit of God, herein; so will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

UR: To the next part. Δ: Michael sat still, with his sword in his hand.

UR: The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ: Not yet. Ur: Oh how far is mans Judgment from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for euer. Δ: Amen, Amen, Amen.

UR: Note: We cannot tary long. Thow must set down these letters onely, by 7, in a spare paper, thus:[397]

UR: Rede----------------Begyn at the first, and rede downward.[398]



Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

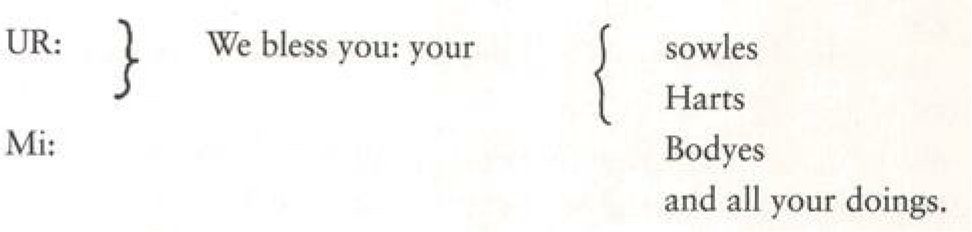
Δ: I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.[399]

Ur: Thow hast red right.

Δ: Praysed be God.

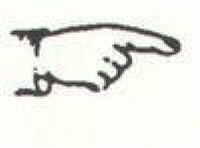
Ur: Thus dost thow see, how mercifully God dealeth with his seruants.

Euery letter here, conteyneth or comprehendeth the number of 72 Vertues:[400] Whose names thow shalt know: skarse yet revealed to the world. Uriel and Michael iointly togither pronownced this blessing on us.



UR: } We bless you: your { sowles
Mi: Harts
Bodyes
and all your doings.

Δ: Michael with his sword, and flame of fyre florished ouer our heds.



Yet I will thus much shew you, for your Cumfort beside. What seest thow? Δ: He spake to the skryer. And he saw an innumerable multitude of Angels in the Chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd,[401]

Lo, thus you shalbe shaddowed[402] from the wicked. Kepe these Tables secret. He is secret that liueth for euer.

Man is frayle. Fare well.

¶ He must go for the bokes, els they will perish.[403] Δ: He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles[404] bokes, which Mr. Mort yet hath: wherof mention is made before.

Ended hor. 5. a meridie
Tuesday the 20 Martij
1582.

Wensday 21 Martij, circa 2ã a meridie.

Δ: After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a Trumpeter:[405] he was all in white, and his garments bespotted with blud. He had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

Δ: I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael sayd, I warned thee for axing of my apparell or manner.[406] Et hæc est Gloria illius, quæ non commouebitur ab impijs.

Mi: Quid vultis? Δ: Iuxta voluntate Dei, Sapientiam nobis necessariam &c.

Mi: Sapientia mundi, nihil est, peribit autem in æternum. Veniat æternitas DOMINI, ab uniuersis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.[407]

Δ: This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily,[408] turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally diuided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring. And euery Cumpany of Pillers high and great and as thowgh they were Pillers of fyre. The Heauen, the Sonne, and, Mone and Sterrs seemed to tremble.

Mi: **Multiplex est Deus Noster**.[409]

Mi: Mark this Mystery. Seuen comprehendeth the Secrets of Heven and erth. seuen knitteth mans sowle and body togither (3, in sowle, and 4 in body).

In 7, thow shalt finde the unitie.

In 7, thow shalt finde the Trinitie.

In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste.[410] O God, O God, O god, Thy Name (O God) be praysed euer, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ: Amen, Amen, Amen.

Mi: In 7, God wrowght all things.

Mi: Note. In 7, and by 7 must you work all things. O Seuen tymes Seuen, Veritie, vertue and Maiestie. I Minister by thy licence. This expownd, by thy Vertue (Δ: Michael spake that, pointing to Uriel.)

Δ: Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi: Sic est DEVS noster.[411]

Δ: One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an S.

Δ: Than leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.[412]

Δ: Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned.

Mi: Note. Δ: There appeared a great

S
A
A
I

Δ: Then the sides closed up, and hid those letters first shewed. After that appered two letters more

E
M

Δ: He made Cursy, and semed to go from ward, and vanished away.

E 8.

Mus∈ρɩoν est.[413]
Δ: The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.
Δ: There seamed two pillers more to come down from heven (like **the other** in forme) and toke place there, where the other 7, stode, which went away.
Δ: Michael with his sword, Cut them asunder: and cryed out,

> Away you workers of Iniquitie. [414]
> Perijt Malus cum malis.[415]

Δ: The pillers fell down, and the grownd swallowed them up.

> Tanta est tua audacia Sathan[416]
> sed DEVS noster viuit.[417]

Δ: The pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NON SVM.[418]
Δ: Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.[419]
Δ: Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,
Orate.[420] Δ: We prayed.
Mi: Write the Name down in the Tables.
Δ: Then he toke of, 3 of the heds of the Pillers, and sett them downe and there appered, BTZ, great

letters in hollow places like square cumfet [421] boxes.

Mi: Ista sunt secreta secretorum.[422]

Invocate Nomen eius, aut nihil agere possumus. [423] The key of Prayer openeth all things.

Δ: We prayed.

Note Key

> Δ: Then the other 4 pillers, bowingly shewed 4 letters thus, KASE, and the number 30 with a prik under. Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic.[424]

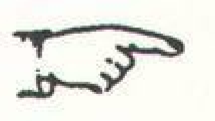
Mi: Place these in the Table. Δ: I wrote and he sayd, Thow hast done right. Laudate nomen Domini qui viuit in æternum.[425]

Δ: A voyce cam out of the next cumpany of the 7 pillers (ioyning them selues togither) saying, Ipse.[426]

Mi: Et Misericordia tua Domine magna est.[427]

Δ: Michael kneled whan he sayd this.

Δ: Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd,)



> NO, NOT the Angels of heuen, (but I,) are priuie of these **things**. Δ: So there appeared, 4 letters, HEID.

Δ: Then the other 3 pillers were opened and had ENE on theyr tops.

> Dominus collocatur in numero suo.[428]

Δ: The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ: Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Viuo sicut LEO in medio illorum.[429]

Mi: Et tua potestas magna est ubique.[430]

Δ: Then Michael pluckt of, fiue of the tops. There appered Δ: then they ioyned all togither: then appered EIMO.

Mi: Hoc non est sine præce.[431]

Δ: The other two opened, and there appeared $\underset{\cdot}{30}$ A.

Δ: Then they closed up, and went away, with a great thunder.

Δ: Then cam 7 other pillers to Michael, and a Voyce oute of them, saying, Serpens sum, et deuoraui serpentem.[432]

Mi: Et bonis et malis serpens es Domine.[433]

Δ: Then they closed all up; and Michael sayd, Orate. Δ: We prayed.

Δ: Then Michael toke of, the heds of 4: then appeared first an I, then MEG. Then he opened the other 3, and CBE appeared.

Mi: Numerus illius, est nulli cognitus.[434]

Δ: They ioyned theyr heds all togither, and ascended up to heuenward: and great lightening after them.

Δ: Then cam an other Septenarie of Pillers: and oute of them a voyce, saying,

> Ignis sum penetrabilis.[435]

Mi: Et sit nobiscum, Ô Deus.[436] Pray. Δ: We prayed.

Δ: Then he opened 4 of theyr heds and appered in them ILAO.

Δ: They closed togither agayne.

Δ: Then one other was opened, and ***I*** appered.

Δ: Then $\genfrac{}{}{0pt}{}{21}{8\cdot}$. appered, and did shut up agayn.[437]

Δ: Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children with wings, and there appered N, and suddenly did shut up.[438] **Sic sic sic Deus noster**.[439]

Δ: Then they ioyned all togither, and flew up.

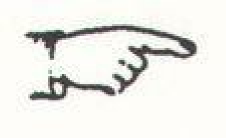
Mi: Note down in the table. Δ: I Noted them down.

Δ: Then cam the last 7 pillers, and out of them this Voyce,

> Finis.

Gaudium et Lux nostra Deus.[440]

Δ: Then they closed all in One.
Mi: Orate. Δ: We prayed.
Δ: Then 6 of the heds opened and appered I H R L A A.



Δ: Then the seuenth opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up.

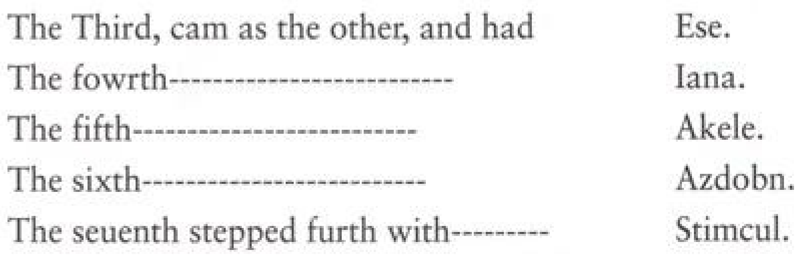
Δ: A voyce cam out of the Pillers: Consummatum est.[441]
Δ: There appeared in that Piller $\overset{21}{8}\cdot$.
Δ: They ioyned togither and flew up to heven ward.
Mi: VNVS VNVS VNVS.

Omnis caro timet vocem eius.[442]
Pray. Δ: We prayed.

Δ: Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.
Mi: Cease for a quarter of an howre.
Δ: After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the '7' pillers.
Mic: Set two stoles in the myddst of the flowre. On the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.
Michael than, with a lowd voyce sayd,

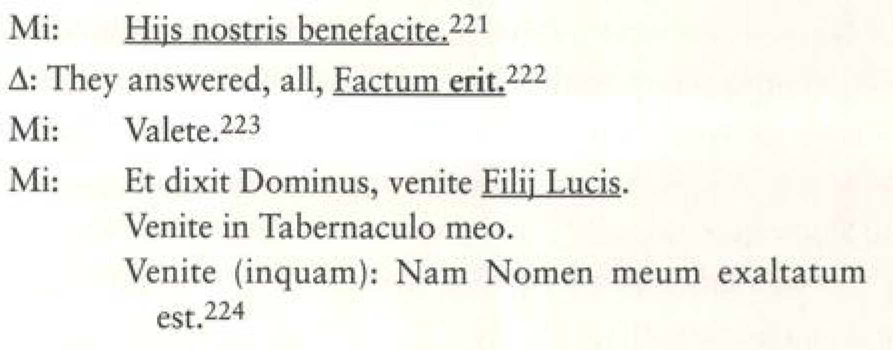
Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.[443]

Δ: There cam in 7 yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a wreath behinde hanging down to the grownd.[444] Michael stroke his sword ouer them, no fyre appearing: Then they kneeled: And after, rose agayn.
Mi: Scribe quæ vides.[445]
Δ: One of them stept out, with a little blue tablet on the forhed of her: and in it written, El.
Δ: She stode a side, and an other cam in, after the same sort, with a great M, and a little e, thus, Me.



The Third, cam as the other, and had	Ese.
The fowrth-------------------------	Iana.
The fifth-------------------------	Akele.
The sixth-------------------------	Azdobn.
The seuenth stepped furth with---------	Stimcul.

Δ: They all togither, sayd, Nos possumus in Cælis multa.[446]
Δ: Then they went theyr way, suddenly disäpering.
Mi: Note this in your next place but one. Δ: I did so.
Mi: Go to the next place. Stay.
Mi: Adeste, Filiolæ Lucis.[447]
Δ: They all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem **DEI stas.**[448]



Mi: Hijs nostris benefacite.[221]
Δ: They answered, all, Factum erit.[222]
Mi: Valete.[223]
Mi: Et dixit Dominus, venite Filij Lucis.
Venite in Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.[224]

[449][450][451][452]

Δ: Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.[453]

One of them had a rownd purifyed pece or ball of Gold in his hand.

One other had a ball of siluer in his hand.

The third a ball of Coper.

The fowrth a ball of Tynne in his hand.

The fifth had a ball of yern.[454]

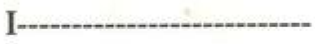
The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands.

The last had a ball of Lead.[455]

They wer all apparayled of one sort.

Mi: Quanmvis[456] in uno generantur tempore, tamen unum sunt.[457]

Δ: He that had the gold ball, had a rownd tablet of gold on his brest, and on it written a great



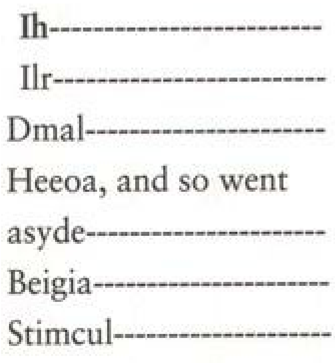
I--------------------------

Then he with the syluer ball, cam furth, with a golden tablet on his brest likewise, and on it written

He with the Copper ball, had in his tablet

He with the tyn ball, had in his tablet

He with the yern ball, had in his tablet



Ih-------------------------

Ilr-------------------------

Dmal----------------------

Heeoa, and so went

asyde----------------------

Beigia----------------------

Stimcul--------------------

He with the Mercury ball, had written

The yong man with the leaden ball, had

Mi: Facite pro illis, cum tempus erit.[458]

Δ: All answered, Volumus.[459]

Mi: Magna est Gloria Dei inter vos. Erit semper. Halleluyah.[460]

Valete.[461]

Δ: They made cursy, and went theyr way, mownting up to heven.

Mi: Dixit Deus, Memor esto nominis mei:

Vos autem immemores estis.[462]

I speak to you. Δ: Hereupon, we prayed.

Mi: Venite, Venite, Venite.

Filiæ Filiarum Lucis Venite.
Qui[463] habebitis filias venite nunc et semper.[464]

Dixit Deus, Creaui Angelos meos, qui destruent Filias Terræ.

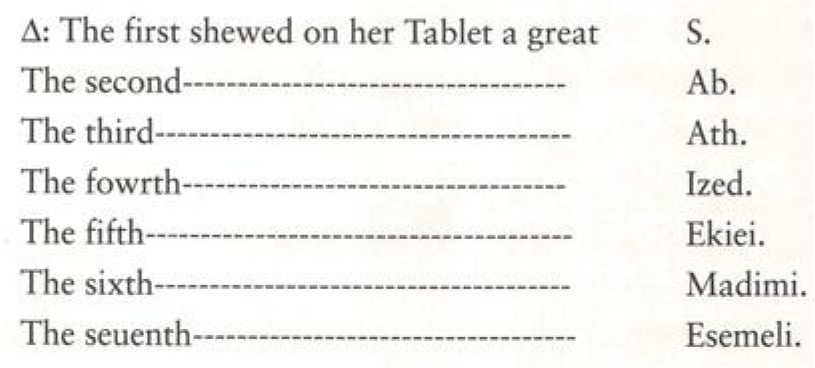
Adsumus,[465] Δ: Sayd 7 little wenches which cam in. They were couered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi: Vbi fuistis vos?[466] Δ: They answered: In terris, cum sanctis et in cælis, cum glorificatis.[467]

Δ: These spake not so playn, as the former did; but as though they had an impediment in theyr tung.

Δ: They had, euery one, somwhat in theyr hands, but my skryer could not iudge what things they were. Mi: Non adhuc cognoscetur Mysterion hoc.[468]

Δ: Eache had fowre-square Tablets on theyr bosoms, as yf they were of white Ivory.



Δ: The first shewed on her Tablet a great	S.
The second-----------------------------------	Ab.
The third--	Ath.
The fowrth-----------------------------------	Ized.
The fifth--	Ekiei.
The sixth--	Madimi.
The seuenth-----------------------------------	Esemeli.

Mi: Quid istis facietis?

Erimus cum illis, in omnibus operibus illorum.[469] Δ:
They answered.

Mi: Valete.[470] Δ: They answered, Valeas et tu Magnus O in Cælis.[471]
Δ: And so they went away.
Mi: Orate.[472] Δ: We prayed.
Mi: Et misit filios filiorum, edocentes Israel.
Mi: Dixit Dominus, Venite ad vocem meam.

Adsumus, [473] Δ: **Sayd 7 little Childern which cam in, like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former manner) with purple sylk.**

Mi: Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cum illis tanta est illorum Iniustitia. Veh mundo, scandalis: vel scandalizantibus, Veh illis quibus Nos non sumus.[474]

Δ: These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in

them, letters. The first had two letters in one: thus, of EL:

The first ---------- ----- Δ: He sayd, Nec nomine meo timet Mundus.[475]

The second ---------- An ----- Nullus videbit faciem meam.[476]

The third ---------- Aue ----- Non est virgo super terram cui dicam.[477]

[Δ: And pointed to his tablet, wherein that word, Aue, was written.]

The fowrth ---------- Liba ----- Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.[478]

The fifth ---------- Rocle - Opera manuum illorum sunt vana. Nemo autem videbit me.[479]

The sixth shewed his Tablet and said, Ecce -- Hagonel[480] - Qui adhuc Sancti sunt, cum illis viuo.[481]

The seuenth had on his tablet -- Ilemese -- Hij imitauerunt doctrinam meam. In me Omnis sita est Doctrina.[482]

Δ: I thowght my skryer had missherd, this word Imitauerunt, for Imitati sunt.[483] And Michael smyled and seemed to lawgh, and sayd, Non curat numerum Lupus.[484] And farder he sayd, Ne minimam detrahet à virtute, virtutem.

Mi: Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.[485]

Δ: **So they went, making reuerence,[486] and went up to heuen.**

Mi: Dictum est hoc tempore.[487]

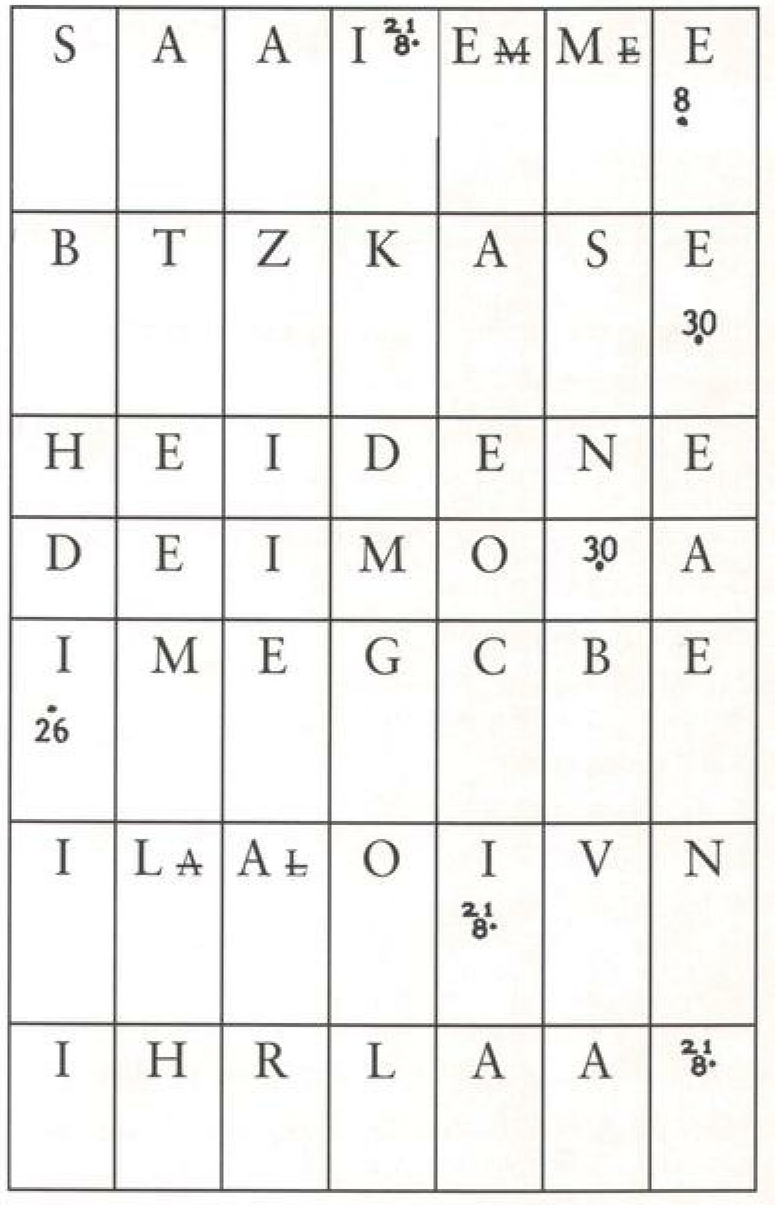
Mi: Note this in thy Tables. Dost thow understand it? Loke if thow canst.

Δ: He sayd to Uriel, It is thy part, to interpretate these things.[488]

Ur: Omnis Intelligentia est a Domino.

Mi: Et eius Nomen est Halleluyah.[489]

Compose a table, diuided into 7 parts, square.[490]



S	A	A	I 21 8·	E ~~M~~	M ~~E~~	E 8·
B	T	Z	K	A	S	E 30·
H	E	I	D	E	N	E
D	E	I	M	O	30·	A
I ·26	M	E	G	C	B	E
I	L ~~A~~	A ~~L~~	O	I 21 8·	V	N
I	H	R	L	A	A	21 8·

Ur: Those 7 names, which procede from the left hand to the right, are the **Names of God**, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them.

Beatus est qui secrete.
Nomina sua conseruat.[491]

Ur: These Names, bring furth 7 Angels: The 7 Angels, and Governers in the heuens **next unto us,**[492] which stand allwayes before the face of God.[493]

Sanctus Sanctus Sanctus
est ille DEVS noster,[494]

Ur: Euery letter of the Angels names, bringeth furth 7 dowghters. Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter-her-dowghter bringeth furth a sonne. Euery sonne in him self, is 7. Euery sonne hath his sonne, and his sonne is 7.[495]

Let us prayse the God of Seuen, which was and is and shall liue for euer.

Vox Domini in Fortitudine.

Vox Domini in Decore.

Vox Domini reuelat Secreta.

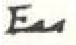
In templo eius, Laudemus Nomen eius El. Halleluyah.[496]

See if thow canst now understand this table. The Dowghters procede from the angle on the right hand, cleaving the myddle: where **theyr generation** ceaseth. The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre. The Residue thow mayst (by this Note) understande.[497]

Δ: Then Michael, he stroke ouer us ward, with his sword, and the flame of fire yssued oute.

Loke to the corner of the right hand, being the uppermost: where thow shalt finde $\underset{\cdot}{8}$. Refer thyne eye to the upper number, and the letter aboue it. But the Number must be fownd under neth, bycause his prick so noteth.[498] Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache thee.

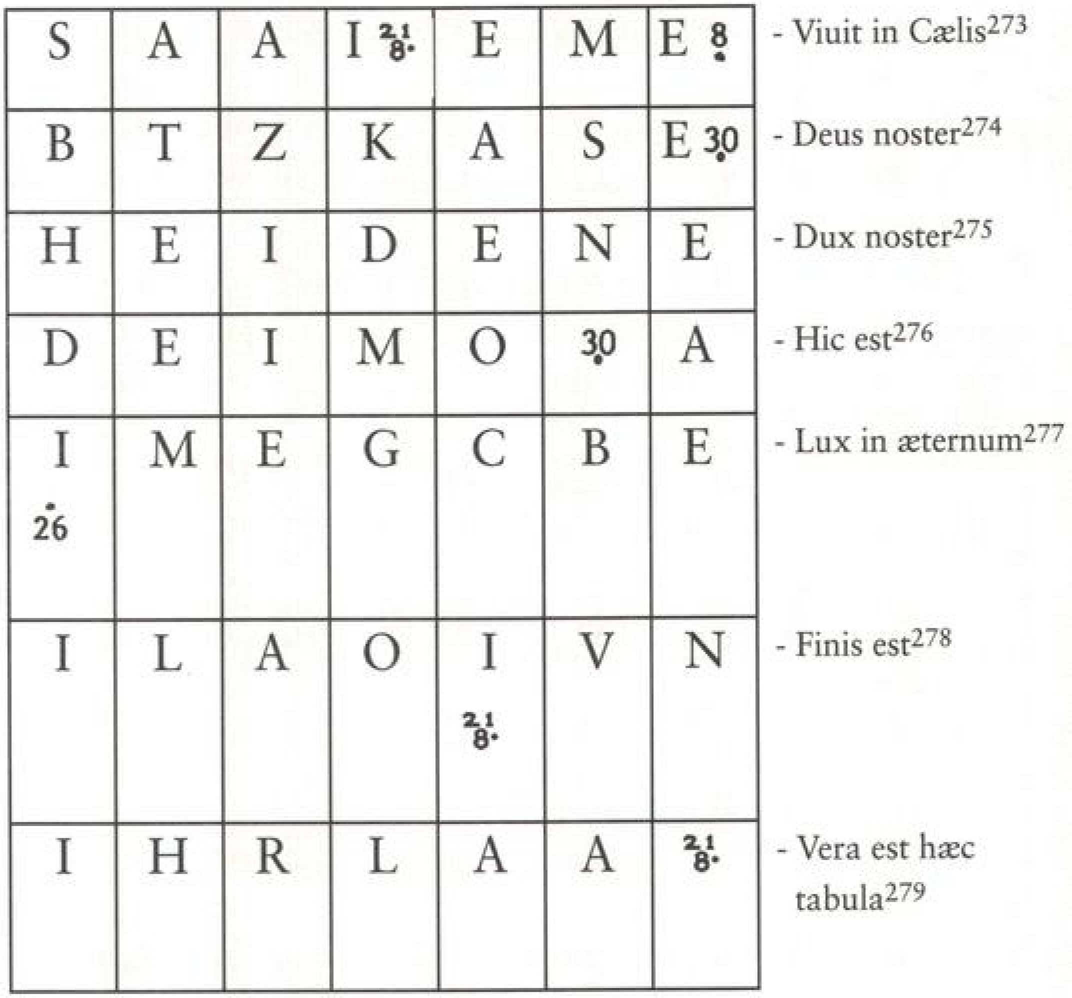
Δ: Loking now into my first and greatest Circle for $\underset{\cdot}{8}$ I finde it with 1 ouer it. I take this to be the first Dowghter.[499]

Ur: You must in this square Table set E by the $\underset{\cdot}{8}$ and now write them Composedly in one letter, thus  .

Nomen Domini viuit in æternum.[500]

Ur: Giue ouer, for half an howre, and thow shalt be fully instructed.

Δ: I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.



S	A	A	I 21 8·	E	M	E 8	- Viuit in Cælis[273]
B	T	Z	K	A	S	E 30	- Deus noster[274]
H	E	I	D	E	N	E	- Dux noster[275]
D	E	I	M	O	30	A	- Hic est[276]
I 26	M	E	G	C	B	E	- Lux in æternum[277]
I	L	A	O	I 21 8·	V	N	- Finis est[278]
I	H	R	L	A	A	21 8·	- Vera est hæc tabula[279]

501,502,503,504,505,506,507

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam.[508]

The 30 by E, in the second place, in the upper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose.[509]

The 26 by I, serueth **for an other** purpose: but not for this Dowghters Dowghter. The 21, is e, and 8 with the prick under it is 1: which togither maketh El, or thus compownded as if it were one letter, .

The Names of the great Seale must follow the Orthographie of this Table. Virtus vobiscum est. Orate.[510] Δ: We prayed.

Δ: Then there appeared SAAI 21 8 M . Here is an E comprehended in L.

Ur: Read now the Table.

Angeli lucis Dei nostri
Et posuit angelos illius in medio illorum.[511]

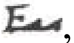
Ur: In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner, taking the corner letter first, and then that on the right hand above, and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand, and then to the fowrth letter from the first in the upper row: where there is I with , which maketh el. So have you Zabathiel.

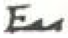
Ur: Go forward.

2. Δ: So, I finde next Zedekieil.

Ur: This I in the last Syllable augmenteth the true sownd of it.

3. Δ: Then next I finde Madimiel.----- Ur: It is so.
4. Δ: Then-------------- Semeliel.----- Ur: It is true.
5. Δ: Then-------------- Nogahel.----- Ur: It is so.
6. Δ: Then-------------- Corabiel.[284]----- Ur: It is so.
7. Δ: Then-------------- Leuanael.----- Ur: It is so.

Ur: Write these names in the Great Seal, next under the 7 names which thow wrotest last: videlicet, under , An Aue &c. distinctly in great letters.

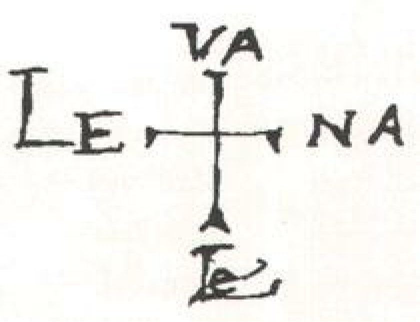
Ur: Make the E and L of Zabathiel, in one letter compownded, thus ZABATHI . In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the annexed. So haue you iust 7 places.

Ur: The next fiue names thow shalt dispose in the fiue exterior angles of the Pentacle: euery angle conteyning one whole name.

Ur: Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Ur: Set Z, of Zedekieil within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur: In the middle now of thy Pentacle, make a cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Uriel: Vidit DEVS, opus suum esse bonum

et cessauit a Labore suo.

Factum est.[513]

Δ: Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE bless you, preserue you, and multiply your

doings in his Honor and Glory.

Uriel: AMEN.
Ur: These Angels are the angells of the 7 Circles of Heven, gouerning the lightes of the 7 Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for euer.[514]

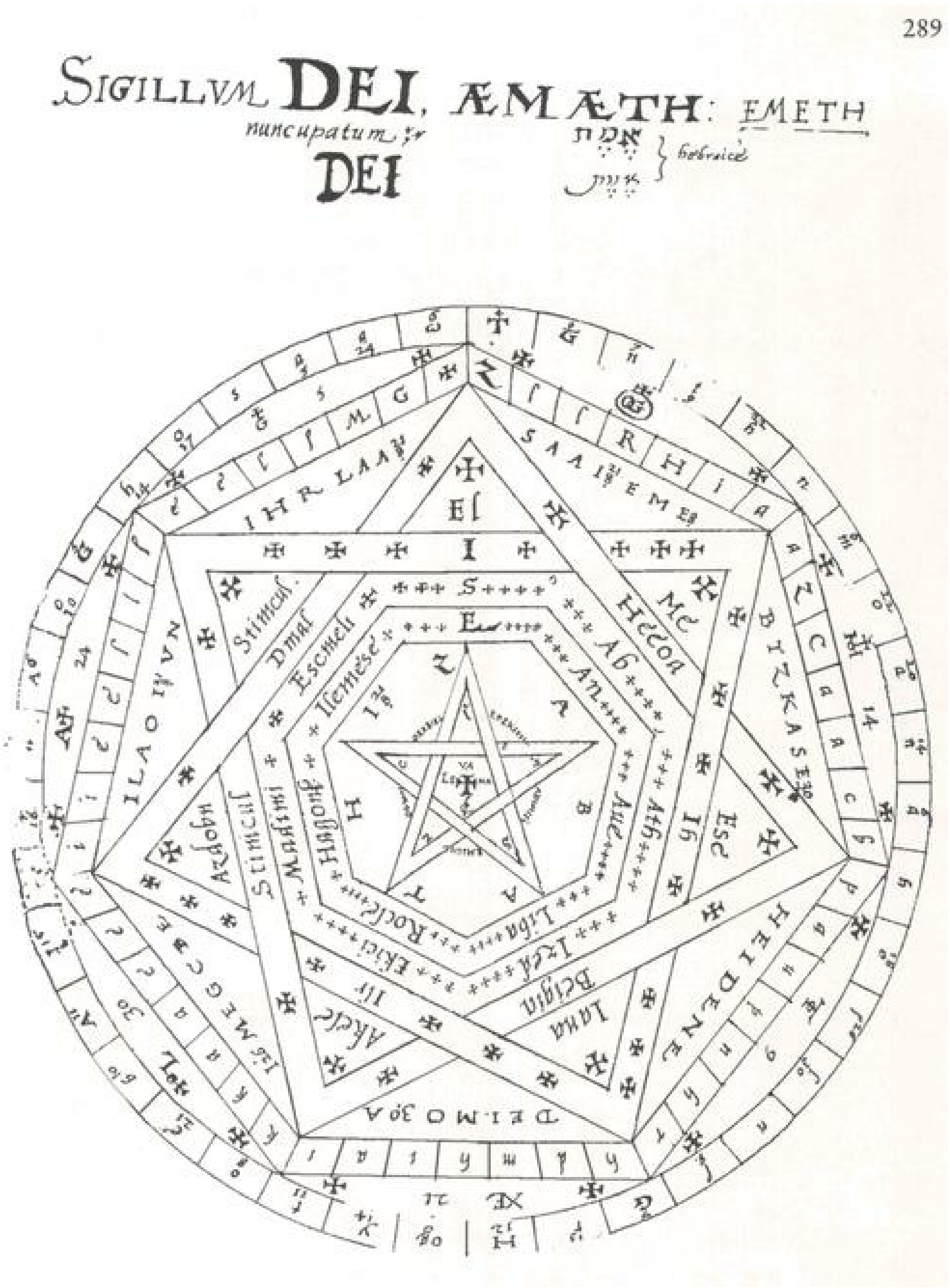
DIXI.[515]

Δ: Whan may we be so bold, as to require your help agayn.
Mic: Whan so euer you will, we are ready.

Farewell.

Δ: Sit Nomen Domini benedictum, ex hoc nunc, et usque in sæcula sæculorum.:
Amen.[516]

Anno Domini 1582. Martij. 21. } At Mortlake by Richemond



Mysteriorum, liber Tertius.

Anno 1582:

Aprilis 28: [518]

Anno 1582 Aprilis 28 a meridie hora 4.[519]

E.T: Onely Michael appeared; Δ: And to diuerse my Complayntes, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seamed on fyre.

Mi: This is one Action, in one person: I speak of you two.[520]

Δ: You meane us two to be ioyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.

Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie[521] to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

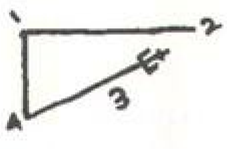
E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



Mi: As concerning the lamine, it must be hanged unseen, in some skarf.[522] The Ring when it is made, I will lessen it according to my pleasure.

I meane by two Cubites, your usuall yarde. Haste, for thow hast many things to do. Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liueth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Venito Ese,[523] Δ: He cryed so with a lowd voyce.

E.T: He is now couered, in a myghty couering of fyre, of a great beawty. There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate.[524] Δ: We prayed.

E.T: His face remayneth couered with the fyre, but his body uncovered.

Mi: Adesdum Ese.

Adesdum Iana.[525]

Vobis dedit demonstrationem in Tabulis vestris.[526]

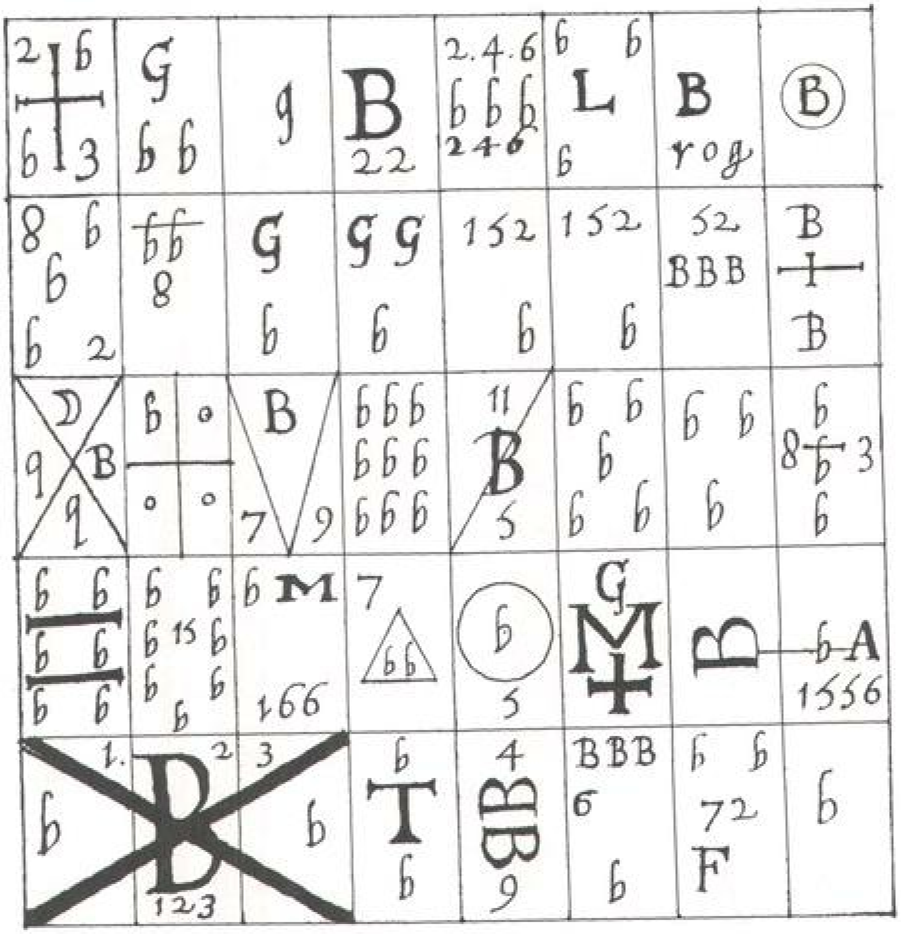
E.T: There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened[527] terribly: so that all the stone was couered: with a myst. A voyce cam out of the myst, and sayd,

Ex hijs creata sunt, [528] et hæc sunt nomina illorum.[529]

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.[530]

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diuerse places, diuersly fashioned.

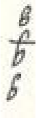


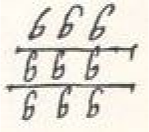
2 b b 3	G b b	g	B 22	2.4.6 b b b 246	b b L b	B rog	B
8 b b b 2	bb 8	G b	G G b	152 b	152 b	52 BBB	B B
D 9 B 9	b o o o	B 7 9	b b b b b b b b b	11 B 5	b b b b b	b b b	b 8 b 3 b
b b b b b b	b b b 15 b b b b	b M 166	7 bb	b 5	G M	B	b A 1556
1. b	2 B 123	3 b	b T b	4 BB 9	BBB 6 b	b b 72 F	b

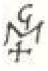
Numerus Primus[531]

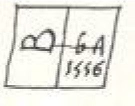
A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers. The second was in like wise. The Third was a b with the tayle upward thus: g . The 52 with the three great BBB, semed to be couered with Gold. The two Crossed ones he did not wipe out with his finger.

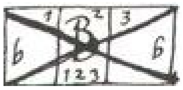
The next he blotted oute.

He blotted not oute the three  with the 8 and 3.
The two barrs must go clere and not towch the bars.



The , the square, wherin it standeth, is all gold: and that he let stand.



Fire cam oute and burnt:
The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out. The places are very blak, but where the letters, and numbers do stand.
E.T. hard a voyce saying, Finis Tenebrarum:[532] Halleluyah.[533]
E.T: There commeth a hand and putteth the little woman into the clowde.
Mi: Prayse God: Be inwardly mery.

> The Darknes is comprehended.
> God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you haue .6. other Tables to write to night.
Prayse God: be ioyfull.

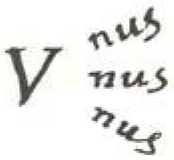
After supper we resorted to our scholemaster.
E.T: I here a voyce but see nothing: he sayeth,

> Initium bonum in nomine eius
> et est. Halleluyah.[534]

E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.
Mi: Venite filiæ filiarum ESE.[535]

The nethermost......[536]

E.T: There come six yong maydens, all in white apparell, alike: Now they all be gonne into the dark parte of the stone, except one. There cam a flame of fyre out of the dark, and in the flame written Vnus[537] on this manner:


V
nus
nus
nus

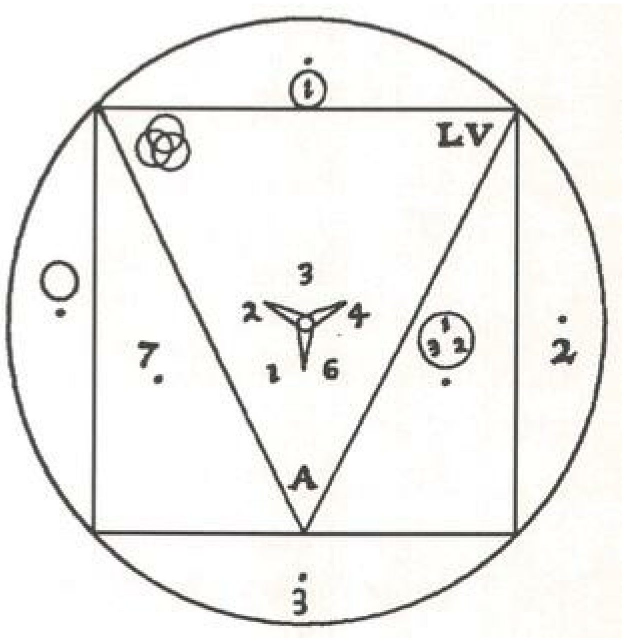
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger; and it Thundred.

E.T: A voyce sayd --------- Dies primus.[538]

An other voyce --------- Ubi est Tabula?[539]

An answer --------- Est, Est, Est.[540]

She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.



E.T: Three faces do shew and shote oute, and euer returne into one hed agayne: and with it cam a mervaylous swete sauour. The Table was of three cullours: white, redd, and a mixture of white[541] and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.

There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

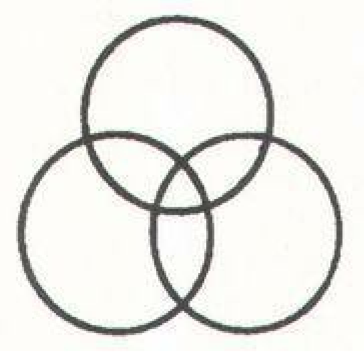
A voyce sayd, O honor, laus et gloria, Tibi qui es, et eris.[542]

The Table sheweth wunderfull fayre and glorious. Onely seuen priks appeare on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner LV. (E.T: The Table trembled.)

And in the other Corner appeared thre circles of æquall bignes, æqually, or alike intersecting eche others by theyr centers.



A voyce: Unus est, Trinus est; in omni Angulo est.

> Omnia comprehendit: Fuit, est, et vobis erit.
> Finis et Origo.[543] (E.T: Ô, Ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayth, Fui: sum quod non sum.[544]

A voyce: Lux non erat et nunc est.[545]

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark. Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

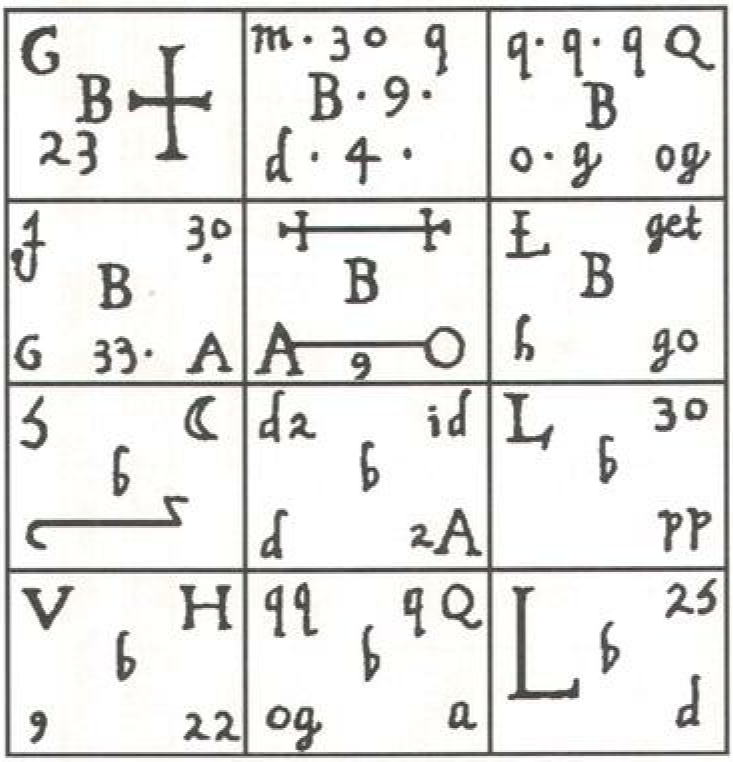
A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

* * *

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat. The ball went into the darknes, and browght with it a great white Globe hollow transparent. Then she had a Table abowt her neck, square of 12 places.[546] The woman seamed to daunce and swyng the Table: Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signum Incomprehensibilitatis.[547]


G B 23
m·30 q B·9· d·4·
q·q·q Q B o·g og
30 B G 33· A
B A 9 O
get B go
b
da id b d 2A
L 30 b pp
V H b 9 22
qq qQ b og a
L 25 b d

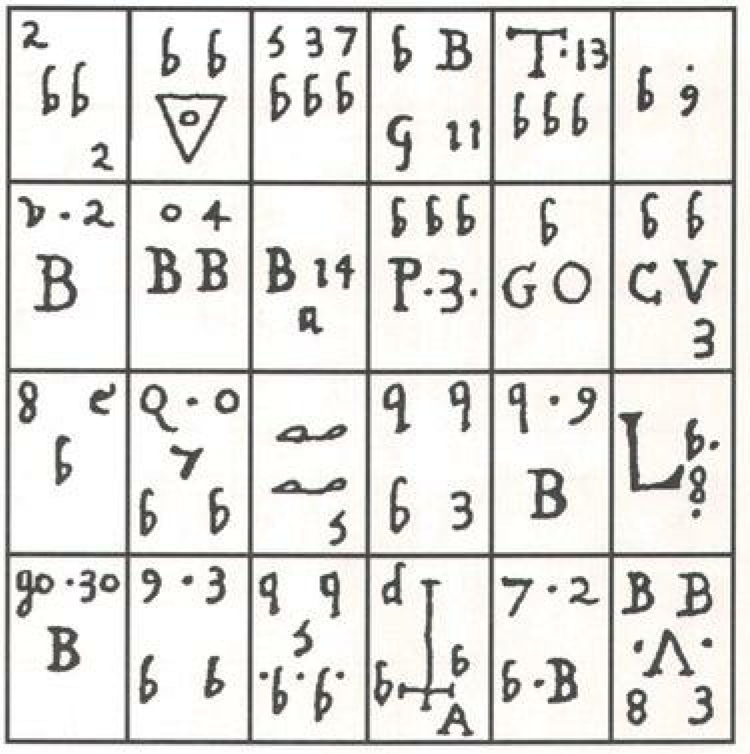
E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: Est, Est, Est.[548]

E.T: One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,

Fiat.[549]

E.T: She turned her back toward E.T. and there appeared a Table diuided into 24 partes. Yt seemeth to be very Square.[550]



2 66 2	66 ▽	537 666	6 B 9 11	T:13 666	6 9
ᵭ·2 B	04 BB	B 14 a	666 P·3·	6 GO	66 CV 3
8 e 6	Q·0 7 6 6	5	9 9 6 3	9·9 B	L 6·8
90·30 B	9·3 6 6	9 9 5 ·6·6·	d 6 6 A	7·2 6·B	B B ·Λ· 8 3

A voyce: Scribe. Veritas est.[551]

E.T: A sword cam out of the Dark: and cla**ue the w**oman a sunder, and the one half becam a man, and the other a woman,[552] and they went and sat uppon the Ball of cley or erth.

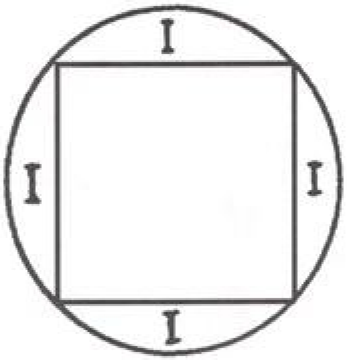
Now seemeth the Dark part to quake.

A voyce: Venito Vasedg.[553]

E.T: There cometh a woman oute of the Dark: she sayd,

Vita hijs ex mea manu.[554]

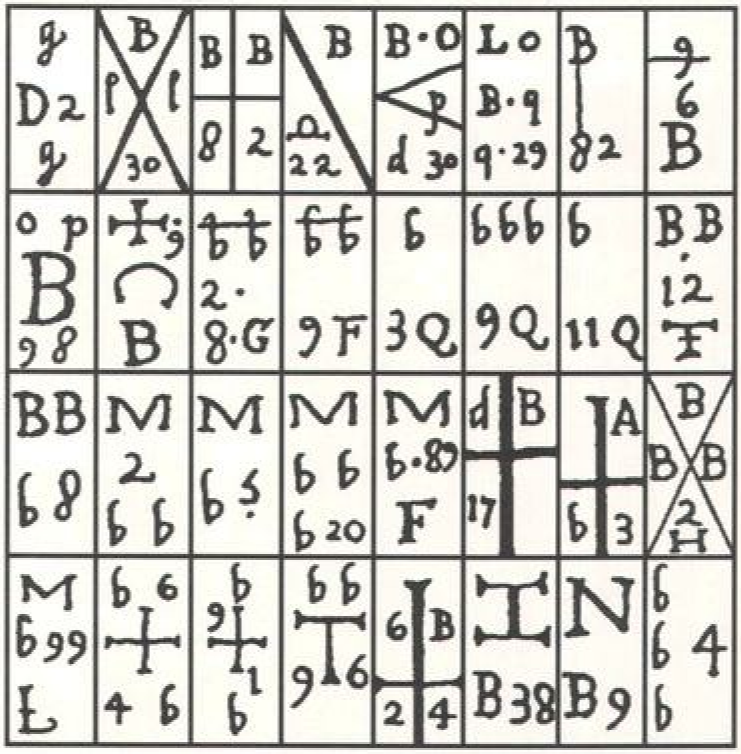
E.T: She sheweth a Table square full of holes, and many things creeping out of it. This square is within a rownd.



A voyce: O Lux Deus noster.[555]

Hamuthz Gethog.

E.T: Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unæqual partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark.[556] This woman her Table is fowresquare. She is very bewtifull.

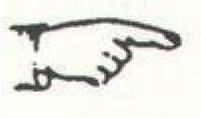


Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the Seale of Æmeth, and the cross allso.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.[557]

She sayd, Fere nulli Credendus est hic numerus.[558]

This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.[559]

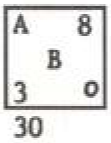


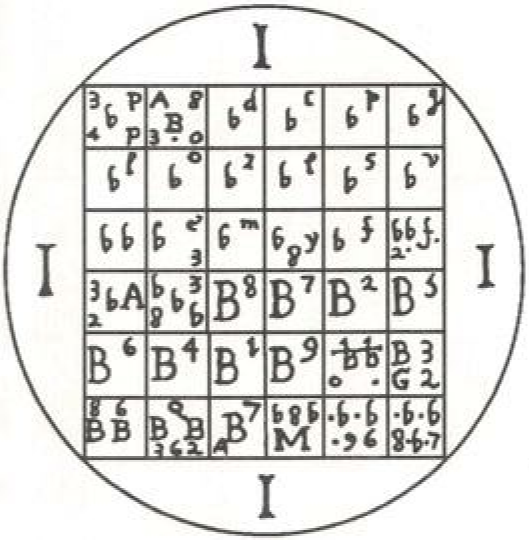
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the

Square, with 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,

> Ad usum tuum Multiplicati sunt.[560]

E.T: She went into the Dark.





E.T: A voyce is hard saying,

> Omnia gaudent fine.[561]

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

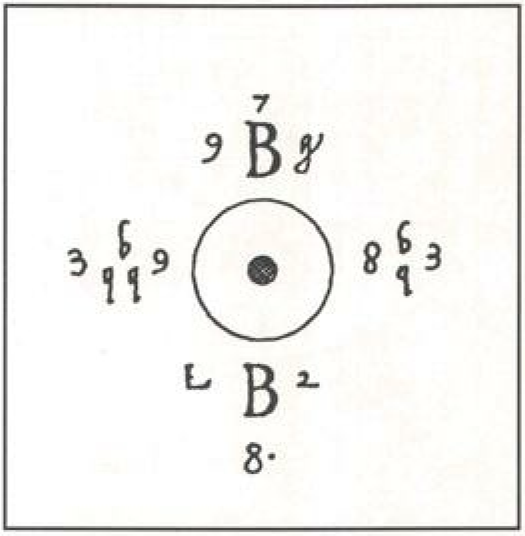
> Opus est.[562]

E.T: She hath a fowre square Table before her.

Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and Plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: Obumbrabit vestigia vestram veritatis luce.[563]



The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you new
vessels: To whome I commyt you.

E.T: He holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serue God. Be patient. Hate vayne glorie. Liue iustly. Amen.

Δ: What spede shall I make for the yard square Table, the Wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: Gloria, Pri et F. et S.S. S.e.i.p.e.n.e.s.e.i.s.s. Amen.[564]

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8¼.

E.T: Two appeare, Michael and Uriel.

Mi: Et posuit illos in ministerium eius.

Quid desideratis?

Δ: Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.

Mi: Sapere, a Deo: Scire a Creatura et ex creaturis est.

Ur:[565] Venite filiæ.[566]

E.T: Seuen women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.) E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thow. Δ: Then with much ado, E.T. sayd as followeth,

E.T: I promise,[567] in the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: Now you towche world, and the doings uppon earth. Now we shew unto you the lower world: The Gouerners that work and rule under God:[568] By whome you may haue powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.

To E.T. he spake, What I do wish thee to do, thow shalt here know, before thow go. **We procede to One GOD, one knowledge, one Operation.**

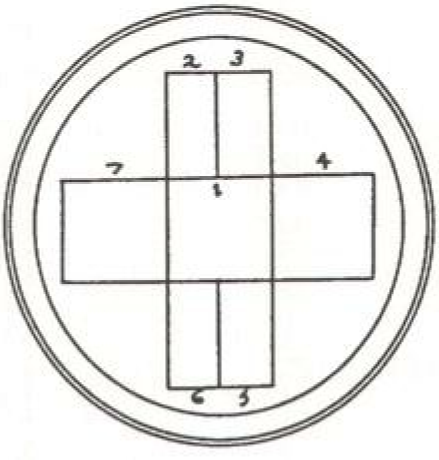
Venite filiæ.[569]

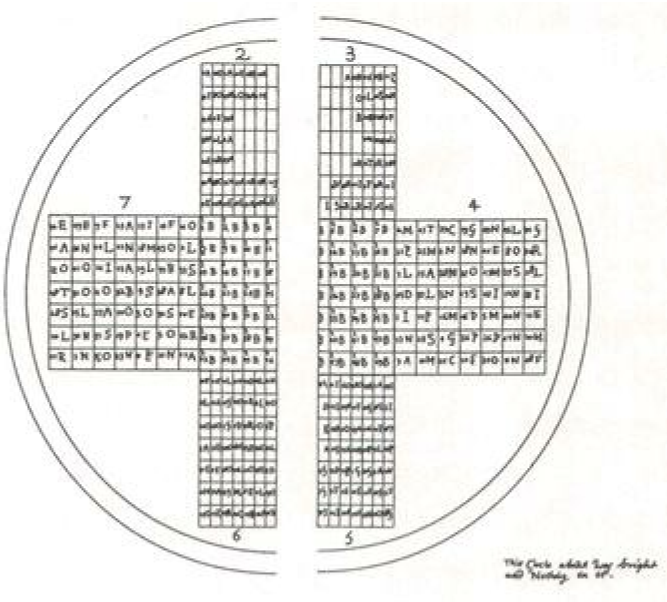
Behold these Tablets: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The Whole Gouernment, doth consist in the hands of 49: (in God his Powre, Strength, Mercy, and Iustice) whose names are here euident, excellent, and glorious. Mark these Tables: Mark them. Record them to your Cumfort.

This is the first knowledge. Here shall you haue Wisdome. Halleluyah.

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for euer. Δ: Amen.

E.T: All the 7 (which here appeare) ioyne theyr Tables in One: Which, before they held apart. And they be of this Forme all to-gither. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And ouer it ioyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus ioyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.





[44 E: forte I, as in Baligon.]

E.T: One stept-furth, and sayde,

1: Wilt thow haue witt, and wisdome: Here, it is. (Δ: Pointing to the middle table.)

2: Another sayd, The Exaltation and Gouernment of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.

Δ: He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: Pointing to that on the right hand: of the two lowermost.)[570]

6: The motion of the Ayre, and those that moue in it, are all known to me. Lo here they are. (Δ: Pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Gouernment. I was in the begynning, and shalbe to the ende. (Δ:

Pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for euer. Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,

Begynne the Middle Table &c. Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet euery place semeth to haue a letter, in the iudgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: Non potestis hoc videre sine ratione.[571]

> Δ: The Next day, as I was loking on the Tables being finished, and ioyned all togither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw houering and hopping in the ayre, two numbers and two letters cuppled to them, ouer the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seuenth place, and that which was wanting, was to be set in the sixth place being 30 N.[572]

E.T: Euery of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreouer. The First, had Bokes in hir hand.

Kings -------------- The second, a Crown in hir hand.

Nobilitie -------------- The Third, Robes.

Merchants - Δ: - Aqua[573] - The fowrth, animal quadrupes vicium omnim colorum.[574]

Terra[575] - The fifth, Herbes.

Aer[576] - The sixth, a fanne.

Ignis[577] - The seventh, a Flame of fyre in hir hand. Mi: Decedite in nomine eius, qui vos huc misit.[578]

E.T: Uriel opened a boke in his own hand, and sayde,

Ur: **The Fontayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed. The Elements with theyr powres iudged.** Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: **Beholde; I teache. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the begynning in strength, powre, and glorie.**

These shalbe Subiect unto you, In the Name, and by Invocating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.

By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, iudgement in the rest, as well in the depth of waters, Secrets of the Ayre, as in the bowells and entralls of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest. Take hede, thow abuse not this Excellency, nor overshaddow it with Vanitie, But stick firmely, absolutely, and perfectly, in the love of God (for his honor) to-gither.[579]

Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding. Glorie be to him; To thee ô Lord, whose name perseth[580] throwgh the earth. Glorie be to thee, for euer. Δ: Amen, Amen, Amen.

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things. The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe ioyned to gither:[581] begynning all, with B, according to the disposition of the number untyll the 29[582] generall names be known. The first 29 are more excellent than the rest. Euery Name doth consist uppon the quantitie of the place: Euerie place with addition bringeth furth his name, which are 49.------- I haue sayde.----------Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

Mi: I haue to say to thee,[583] and so haue I done:

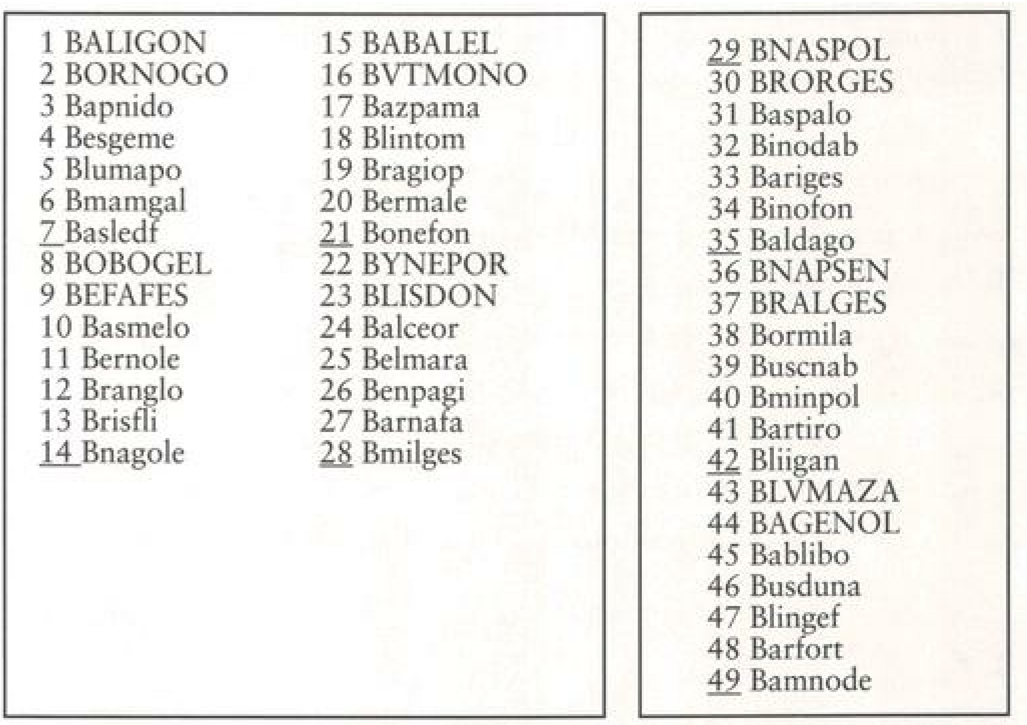
Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last Instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd this to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I haue no naturall Inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

Mi: Thow must of force kepe it. Thow knowest our mynde.

Δ: Deo opt. Max°. omnis honor laus et gloria in sæcula sæculorum. Amen.[584]

Ended, hora noctis, 11½ª circiter.[585]



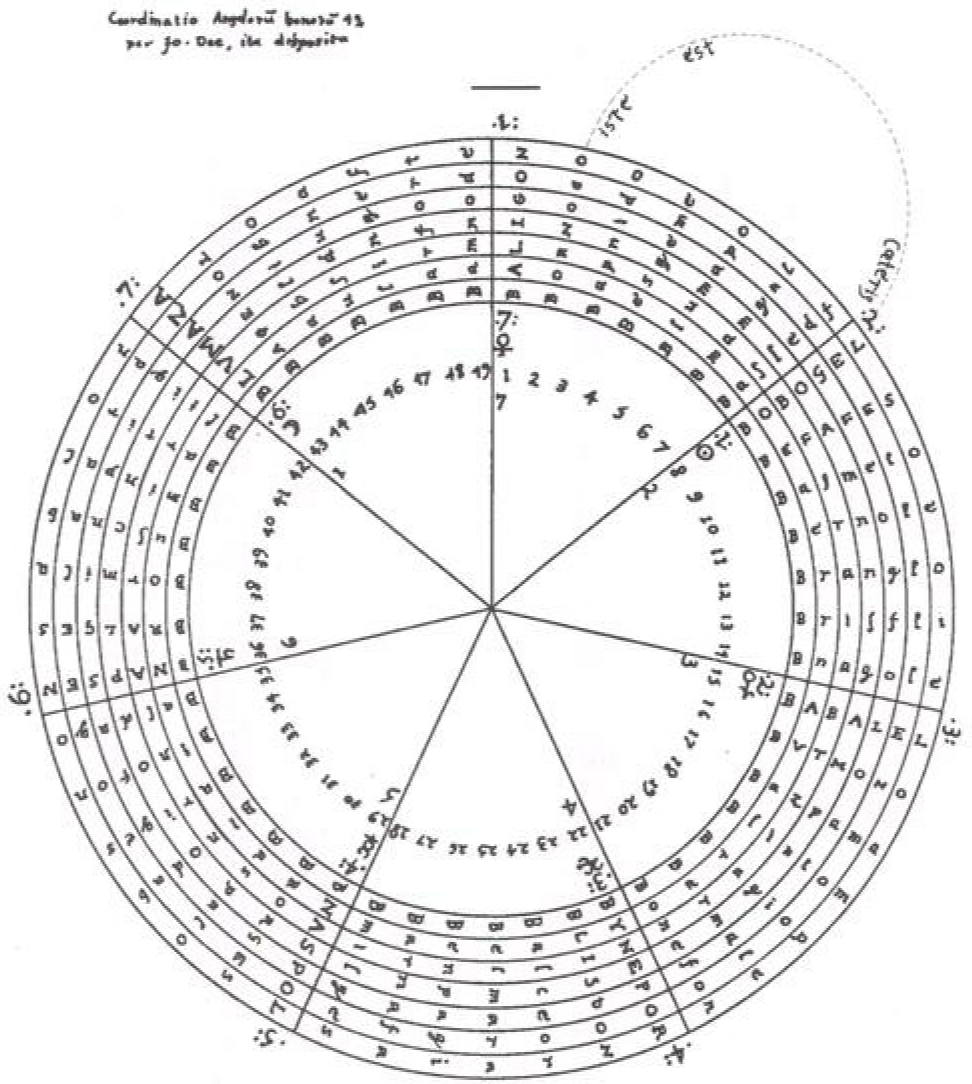
1 BALIGON
2 BORNOGO
3 Bapnido
4 Besgeme
5 Blumapo
6 Bmamgal
7 Basledf
8 BOBOGEL
9 BEFAFES
10 Basmelo
11 Bernole
12 Branglo
13 Brisfli
14 Bnagole

15 BABALEL
16 BVTMONO
17 Bazpama
18 Blintom
19 Bragiop
20 Bermale
21 Bonefon
22 BYNEPOR
23 BLISDON
24 Balceor
25 Belmara
26 Benpagi
27 Barnafa
28 Bmilges

29 BNASPOL
30 BRORGES
31 Baspalo
32 Binodab
33 Bariges
34 Binofon
35 Baldago
36 BNAPSEN
37 BRALGES
38 Bormila
39 Buscnab
40 Bminpol
41 Bartiro
42 Bliigan
43 BLVMAZA
44 BAGENOL
45 Bablibo
46 Busduna
47 Blingef
48 Barfort
49 Bamnode

Tabula Collecta: 49 Angelorum Bonorum, Nomina continens [per Δ][586]

Coordinatio Angelorum bonorum 49, per Jo. Dee, ita disposita[587]



Liber 4.

Fryday Maij 4: hor 2½ a meridie

Δ: E.T. wold not willingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: whereuppon I went into my Oratorie, and called unto God, for his diuine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie &c. And commyng to the Stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from hevenward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes[588] and seemed now to haue wyngs: (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross ouer the Crown.[589] Uriel taketh the 7 Bundells from Michael: and with reuerence layeth them on the forsayd Superaltare.

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to haue One eye, and somtyme Three. From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there appered, that these Bundells seemed to haue in them, of all Creatures some, in most glorious shew. The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh-of, of one of the Bundells a thing like a little byrd; and it hoouereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

This glorious man[590] seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them. This man blesseth the bird, making a Cross ouer it: and, so he did three tymes. He looketh up to heven. Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of **many cullours.**[591]

Now looketh Michael up, and held up his hands to heven, and sayeth,

Sic, Sic, Sic, Deus noster.[592]

Uriel, (sayd)- Multiplicabit omnia, benedictione sua.[593]

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken:[594] And, now, the place where this byrd stode before, seameth allso, to be (proportionally) waxen as big as the byrd, (thus enlarged). This man taketh an other byrd, and putteth the wyng of it, **behind** the wyng of the first (as-thowgh he yoked them.)[595]

This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull ....

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor any thing els.

E.T: A voyce was hard, like Michael his voyce, saying,

It was a byrd, and is a byrd, absent there is nothing but Quantitie.

A voyce:[596] Beleue. The world is of Necessitie: His Necessitie is gouerned by supernaturall Wisdome. Necessarily you fall: and of Necessitie shall rise agayne. Follow me, loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding. It is in vayne to stryve: All Government is in his hands. What will you els, what will you els?

Δ: Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.[597]

Mi: This hath answered all our[598] cauillations.

Δ: What hath answered all our Cavillations?

Mi: Thow hast written.

One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere. They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heuen, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diuerse places of the heuen with great celeritie.

After this they semed to fly ouer Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diuerse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely[599] ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass quiettly, untowched and unouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe. First these 4, seemed leane, and deade: Then they seemed quick[600] and in good liking:[601] And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles hauing theyr wyngs ioyned togither, light uppon a great hill: and there the First fowle gryped the erth mightyly and there appeared diuerse Metalls, and the ^ Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball of 4, cullours, White, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll. The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them haue two Crownes like paper

Crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and eares likewise All gold.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euery of them, greater then other. They haue, by theyr sides, Sachels, like palmers[602] bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) Than sayd Michael,

Mi: Joye and helth giue unto the riche:

Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I haue satisfyed thee: Understand:
Read them ouer: God shall giue thee some light in them. I haue satisfyed thee:

Both, How you shalbe ioyned,

By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe, (videlicet) in Deo.[603]

Lok up this Mysterie:

Forget not our Cownsayle:

O GOD, thow openest all things: Secret are thy Mysteries and holy is thy name, for euer. The vertue of his presence, here left, be amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the grauing of the ring; May not another man do it, thowgh, E.T. graue it not?

Mi: Cause them to be made up, (according to Instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serue, yf the bed be taken downe?

Mi: At my next Call, for the Chamber, you shall know what to do.

Δ: Benedictus Deus in donis suis:

et sanctus in omnibus operibus eius.[604] Amen. ended hor. 4½[605]

†

Quartus Liber Mysteriorum

A°. 1582
Nouembris 15.

Post reconciliationem Kellianam.

Miserere nostri Deus

Dimitte nobis, sicut et nos dimittimus[606]

Thursday. Nouembris 15.[607]

...

At the first, Uriel pluckt a thing from under the Covenant Table: **and it grew Rownd, Bigger &; bigger, (of fyrie Cullour) bigger then all the world: and he sayd to me Δ:**
Uriel: Ultima est hæc ætas vestram, quæ tibi revelata erit.[608]
Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd,
Est in mundo, et incipiet cum illo alter Mundus.[609] and he bad,
Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.
...
Michael: The Mysteries of God haue a tyme: and Behold, Thow art provyded for that tyme.

...
All those before spoken of are Subiect to thy Call....
Of friendship, at any tyme, thow mayst see them: and know what thow wilt.
Every one (to be short) shall at all times and seasons shew thee direction in any thing....

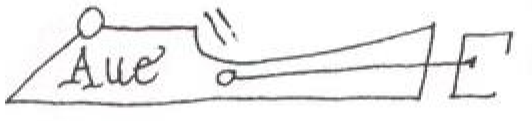
One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, as thy Instruction hath byn.

...

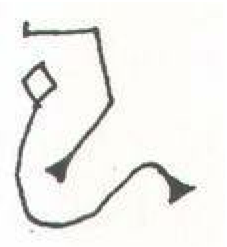
King CARMARA[610] - This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed. At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selues to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

...

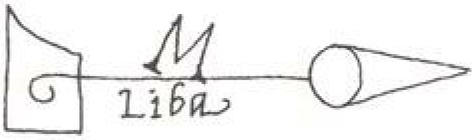
King BOBOGEL appeared in a blak veluet coat, and his hose close, rownd hose with veluet upperstocks: ouerlayde with gold lace: On his hed a veluet hatcap, with a blak feather in it: with a Cape hanging on one of his sholders, his purse hanging abowt his neck and so put under his gyrdell at which hong a gylt rapier, his berd was long: he had pantofells and pynsons. And he sayd, I weare these Robes, not in respect of my self, but of my government, etc.



Prince BORNOGO appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.

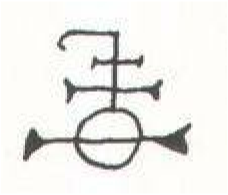


King BABALEL...

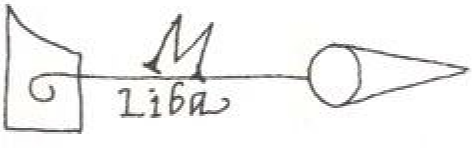


Prince BEFAFES appeared in a long red robe, with a cerclet of Gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and

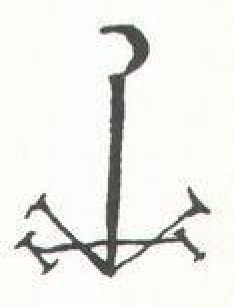
seamed to haue feathers under his Robes. His Seale, or Character, is this:



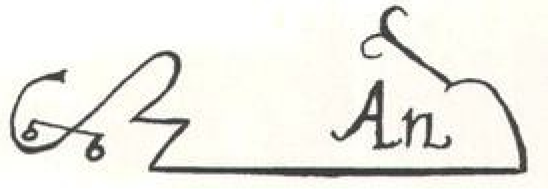
King BYNEPOR...



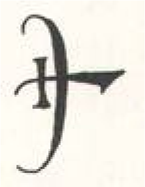
Prince BUTMONO appeared in a red Robe, with a golden Cerclet on his hed:
His Seal is this:



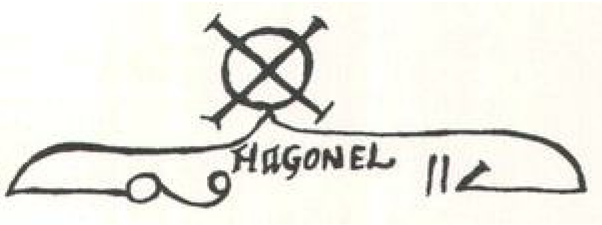
King BNASPOL...



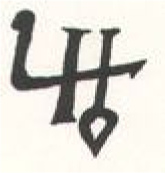
Prince BLISDON appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:



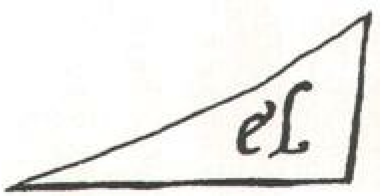
King BNAPSEN...



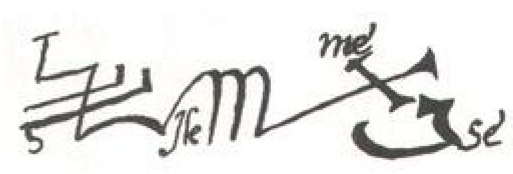
Prince BRORGES appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eyr could abyde to loke uppon any long while. His Seale, or Character is this:



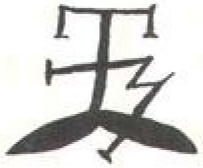
King BALIGON...



King BLVMAZA...



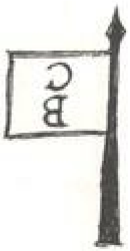
Prince BRALGES appeared in a red Robe with a Cerclet on his hed. This is the Seale of his gouernment:

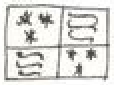


One[611] (of the 7 which was by him) he who stode before him, with his face from ward him, now turned his face to him ward.[612]

Regnat potestas tua in filijs. **Ecce signum Operis.**[613]

Δ: There appeared these two letters, euersed and aversed, in a white flag and a woman standing by, whose armes did not appere.



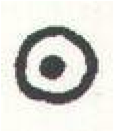


Note. My name is Carmara.[614]

Δ: On the other side of the flag appeared the armes of England. The flag semed old.

Adhuc duo, et tempus non est.[615] (Δ: Sayd the man[616] which stode before Carmara,) and lifted up his hand and avaunced his body: and the other 6 gaue him place. He spred his armes abroad: and so turned rownd toward all the multitude (appering within the Globe:) as if he wold require audience. He sayd than thus,

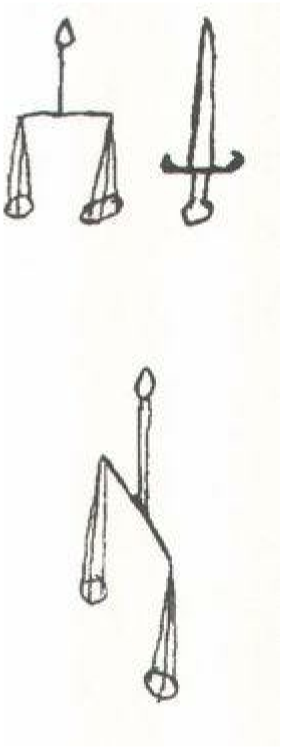
The Sonnes of men,[617] and theyr sonnes, ar subiected unto my commaundent. [618] This is a mystery. I haue spoken of it. Note it throwghly. They ar my seruants. By them thow shalt work mervayles. I gouern for a tyme:[619] **My tyme[620] is yet to come. The Operation of the Earth is subiect to my powre:[621] And I am the first of the twelve. My seale is called Barees: and here it is.**



(Δ: This he held in the palm of his hand: as thowgh it had byn a ring, hanging allso over his myddle fingers[622]). With a great voyce he sayd, Come ô ye **people** of the erth:[623]

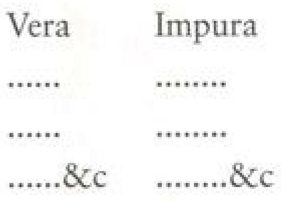
1. (Δ: Then there cam a great Number of onely **Kings**, from amongst the rest of the multitude within the Globe: They kneele down; and some kyssed his seale and some did stand frowning

at it. Those kings that kissed it, had, eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being euen, and counterpeysed.[624] But the other had allso ballances, which hong uneven, the one scale lower then the other. The euen balanced kings were of glad cheare:[625] but the other wer of a sowre and hevy cowntynance.



It is, and shalbe so: And the workmanship of this, is to this ende.

2. Then cam noble men: (Δ: and he held up his hand,) and they parted them selues into two Cumpanyes: and ouer the heds of them, appered these two wordes. Vera,[626] over one Cumpany: and Impura[627] over the other.



Vera	Impura
......	....
......	....
......&c	........&c

Verus cum veris, et Impurus cum Impuris.[628]

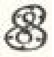
3. Come ô ye Princes of Nature. Δ: Then cam in Anncient and graue Cowtenanced men in blak gownes: of all manner of sortes.[629] Diuerse of them had bokes: and some had stiks like measures:[630] and they parted into two Cumpanies. Eyther cumpany had his principall. One of these Cumpanies fell at debate among them selues. The other Cumpany stode still. There appeared before eche of these Cumpanyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other, Mundi tenebras.[631] The Forman spred his hands ouer them, and they all fell down: and the boke with Lucem[632] on it waxed bright: and they which attended on

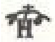
that boke (Lucem) departed.

Gather, by these few spriggs the Cumpas of the whole field. Δ: I demaunded of him, what his name was: and he answered,[633]

I am Primus et Quartus[634] Hagonel.

Δ: This Pri. Quar, shewed his[635] seal ⊙ to the Multitudes and they beheld it, and of them some florish, som stand, and some fall.

1. [Δ: Then he sayd,] The first were the Kings of the earth; which tell the priks of the last  , take place, are, and shall be. In this thow mayst lern science. Note a mysterie. Take a place, is as much, as, Ende with place.

   Δ: Then he threw down a great many of them before him. Here is his name, (pointing to  [Δ = Carmara[636]] on the upper part of the Globe.) Not withstanding I am his Minister - [D in generall particularly Blumaza.]

   There are kings fals and uniust, whose powre as I haue subuerted and destroyed, so shalt thow. Thow seest the weapons.[637] The Secret is not great.

   Δ: I know not what the weapons are. Pri. Quar. sayd, Write, and I will tell thee. Δ: The three, of eche side did syt down while Pri Quar did thus speake.

   I am the first of the fowrth Hagonel.

   Δ: I had thowght that ye sayd before, you had byn the first and the Fowrth of Hagonel.

   Pri Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that gouern the three. Therfore I am the first and last of the fowre.[638]

   Δ: In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to (Δ: = Carmara) he sayd,

   In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.[639] These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that use NATVRE, with abuse: and dishonor him which rayneth for euer.
2. **The second assembly were the Gouerners of the Earth, whose glory yf they be good, the weapons which we haue towght thee, will augment: and Consequently, if they be euill, pervert.**
3. **The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi non Gloria, nec bonitas nec bonum est.[640] It is wrowght, I say, it is wrowght (for thy understanding) by the seuen of the seuen which wer the sonnes of sempiternitie,[641] whose names thow hast written[642] and recorded to Gods Glory.[643]**

   Δ: Then he held up his hands, and seemed to speak but was not herd (of EK[644]) as he told me: and theruppon Pri Quar sayd, Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui fiius est unicus,

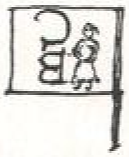
et Gloria mundi.[645]

EK saw like a black cloth[646] come-in and cover all the forepart of the stone, so that nothing appeared in the stone. Then was hard a voyce saying, Loke for us no more at this tyme: This[647] shalbe a token, (from this tyme forth) to leaue.[648]

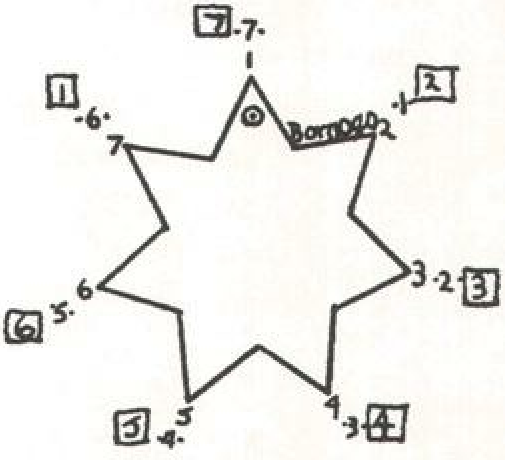
Δ: Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.[649]

1582 Die ♀ A meridie: hora 5. Nouemb. 16.

Δ: He with the triple Crown on his hed, in the long purple robe , had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite.[650] Δ: All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the (as before was noted) on the right side of her.



And on the other side of the flag, were the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in warlike manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde, There is two to come, there is no more.[651] All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all togither, Heptagonum stellare, seeming to be Copper.[652]



- **1: The first Holder,[653] sayd, Me nosti:[654] and so pulled his hand of from the Heptagonum.**
- **2: The second of the .7. taketh his hand of and doth reverence and sayd, I am he which haue powre to alter the Incorruption of NATVRE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I haue byn in Powre with many, but Actually with few. I am of the first of the[655] twelue the Second of the**

Seuen. Wilt thow know my name?

Δ: Full gladly.

I am BORNOGO: this is my Seale: This is my true Character. What thow desyrest in me shalbe fullfilled. Glory to God. Δ: He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, I am the Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and haue destroyed the wicked. I gaue **life unto the** seas: and by me the Waters move. My name was known to Moyses. I liued in Israel: Beholde the tyme of Gods visitation. I haue measured, and it is '8'.[656] This is a mysterie. God be mercifull to his people. **Behold, Behold Lo, behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct thee from God: Loke unto thy charge truely. Thow art yet deade: Thow shalt be reuiued. But oh, bless God truely: The blessing that God giueth me, I will bestow uppon thee by permission.**

Ô, how mighty is our god which walked on the waters; which sealed me with his name, whose Glory is without ende. Thow hast written me, but yet dost not Know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas and the miracles of the depe shalbe knowne. I was Glorifyed in God. I Skurged the world. Oh oh oh, how they do repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is print..... for euer: behold it. Δ: He opened his bosom and seamed leane: and seemed to haue feathers[657] under his robes. He had a golden gyrdel: and on it, written BEFAFES. Than he sayd, Blessed be thow Ô God, God, God, for euer. I haue said.

Δ: He toke his hand of from the Heptagonum.

Δ: The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

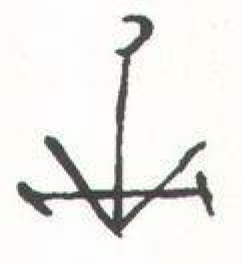
Δ: Deo soli, omnis honor, et Gloria.[658] Amen.

Friday. After drinking at night, circiter horam 8 ã.

Δ: On the left side of H (sitting in the Chayre) appeared yet three, holding up the Heptagonum, on one on the other side below. He sat with his face from EK toward me. I stode and my face sowthward. EK he sat at the same table, with his face Northward.

4: The Fowrth[659] (holding below) Cryed: Earth, Earth, Earth.

EK: He speaketh Hollow, so that I understand nothing. Δ: Than he answered, They are the wordes of my Creation, which you are not worthy to understand. My Powre is in Erth:[660] and I kepe the bodies of the Dead.[661] Theyr numbers are in my bokes. I haue the key of Dissolution. Behold, Behold, All things, yea All things, haue theyr workmanship with me. For I am the ende of working. EK: He falleth down prostrate, and speaketh, I know not what, Δ: Than he sayd, I haue the light of his anger,[662] and I will **destroy** it. Ô, Ô, Behold, It is a light left within the bottomles pit. It is the ende and the Last. O blessed shall thy name be, Blessed shall thy name be for euer. Behold this is my seale:



Behold, the bowels of the earth are at my opening. Δ: Than I requested him to help me with some portion of Threasor hid,[663] to pay my detts withall and to buy things necessarie &c. He answered, O wordling thow shalt be satisfyed with welth of this world. Behold Behold Lo, lo Behold, vehemently I say Behold. I haue, horded Threasor, for the sonne of perdition,[664] the first Instrument of his destruction. But, lo these Cauerns. Δ: He shewed to EK the Cavernes of the earth, and secret places therof and afterward sayd: **Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the myddest of my self. which I know not), are subiect to the powre hereof. Δ: Pointing to his Seale.[665] With this you shall govern, with this you shall unlok. With this (in his name who rayneth) you shall discouer her entrayles.** How say you now? Can you do it? Ar not your Magiciens acquaynted with me? Yt greueth me to regester the bones of the Wycked. Prayse him Butmono, Prayse him Butmono, prayse him. Δ: Is that your name, I pray you tell me. He answered, yea it is my name. It is the ende[666] of all things. EK: Now he sitteth down.

5. Δ: Now the Fifth turned his face toward EK (Who [EK] sat before me, and opposite unto me) and stepped furth and sayd: I am life and breath in Liuing Creatures.[667] All things liue by me, the Image of One excepted.[668] Behold the face of the Earth. EK: There appeareth all Kindes of

brute beastes, fowles, Dragons, and other. Δ: He Clapt his hands to gither and they all, vanished away at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight, Lo, all these, do I endue with life: my seale is theyr Glory. Of God I am Sanctifyed: I reioyse: (1) the **Liuing**, (2) The ende, and (3) begynning of these things,[669] are known unto me: and by sufferance I do dispose them untyll my Violl be run. EK: He taketh owt of his bosom a little vyol glass: and there seameth to be fiue or six sponefulls of oyle in it. Δ: He answered and sayde, That it is: and it is a mysterie. Δ: I spake somwhat of this oyle, and he answered me, and sayd, Thow sayst true. In token of God his Powre and Glory, write down BLISDON. EK: He taketh his hand of from the Heptagonum.

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides. [Δ: Note, the cote of the first of these seuen is shorter[670] then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to EK, Ô I wold shew thee, but flesh and blud cannot see. Write shortly, (it is enowgh) Noui Januam Mortis.[671] Δ: Than sayd he to me in an ernest muse, Ô, Muse not, My words ar dark; but with those that see, light enowgh. Et per cussit Gloria Dei, Impiorum parietes. Dixi.

Δ: In mervaylous raging fyre, this worde BRORGES[673] did appeare, tossed to and fro in the furious flames thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that EK, could not endure (without great annoyance to his ey sight) to behold the same. And finally he sayd, Mysteria in animis vestris imprimite.[674] And so the fyre vanished away.

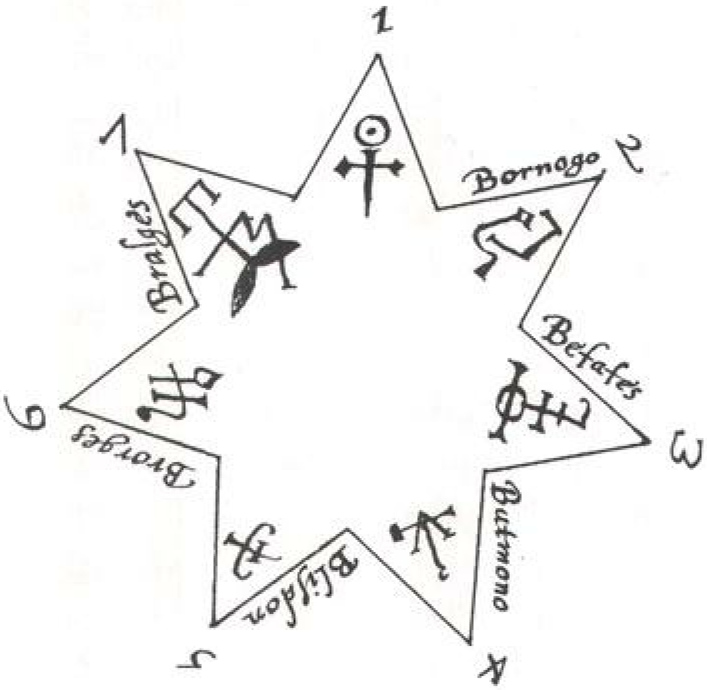
7. **EK:** The stone semeth all Blew: and **onely One now beholdeth the Heptagonum: all the rest being set down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work.** Now the last putteth his hand to the Heptagonon and turned his face to EK hauing his face (all the while before) turned toward D. He sayd, The Creatures liuing in my Dominion,[675] ar subiect to my powre. Behold I am **BRALGES**.[676] **The powres under my subiection are Invisible**. Lo what... are. **EK: All the world semed to be in brightnes** or w... fire: and **therin appered Diuerse little things like little smokes without any forme.**[677] He sayd, **This is the seale**[678] **of my Gouernment.** Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you.

¶ **Beware of wauering. Blot out suspition[679] of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our Mysteries shalbe known unto you.**[680]

EK: All the 7 vanished away, onely H remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to **EK**), **Behold, these things, and theyr mysteries shalbe known unto you, reseruing the Secrets**[681] **of him which raigneth for euer: [EK: The voyce of a multitude, answered singing,] Whose name is Great for euer. H Open your eyes, and you shall see from the Highest to the lowest.**[682] **The Peace of God be uppon you.**

Δ: Amen. **EK**: The blak Cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme:

Sanctus sanctus sanctus Dominus Deus noster.[683]


1
2
Bornogo
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Butmono
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Bliſdon
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Brorges
7
Bralges

Anno 1582: Saterday. Die 17. Nouemb: A meridie hora circiter 1 ã.[684]

Δ: The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ: The Man with the Crowne,[685] (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell of the forsaid Globe, was very glystring bright. The man[686] shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superfices of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the whole) did appere very smalle, and unworne, or unoccupyed.

Δ: He turning his face toward EK, spake thus, I haue declared things past and present. And now I speak of things to come. The Whole shalbe manifest. Nam ipse unus et Indiuisibilis est. Gloria Gloria Gloria Creatori nostro.[687] Two partes[688] are yet to come, the rest are finished allready. Δ: He shewed the rownd Table[689] with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd,

> Venite gradatim repetamus,[690] opera Dei.[691]

Δ: The first of the .7. which had yesterday appeared, did now appere with the short robe,[692] as he did before. Than H sayd smylingly (being turned to EK),

> Hæc sunt documenta tua,[693] quæ nondum intelligis.[694]

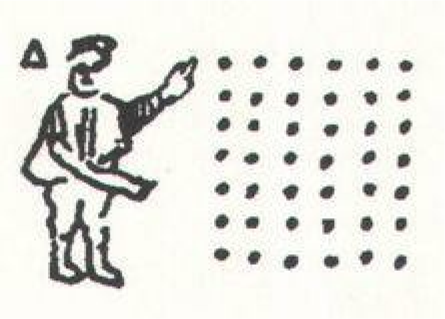
Δ: Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,

> Unus est Deus, et Unum est opus nostrum.[696]

Δ: Then cam very many uppon the Globe his convex superficies and they sayd,

> Parati sumus seruire Deo nostro.[697]

Δ: Eche of these had somwhat in theyr hands. Som had crownes, some garments &c.[698]
The number of them was: 42: and stode in this order:



and sayd embracing (as it wer) the whole number of this Cumpany,

> Et nomen meum, numerus est totus
> Nec est crimen in numero nostro
> Moyses nos nominauit.
> Potestas istorum, quàm istarum, quamvis non una,
> tamen in uno sunt.[700]

Δ: I sayd that I thowght there wanted at the begynning of this sentence, this word Tam.[701] He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt, Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione.) Disseritur apud Phõs., idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei mouebimur. A Deo venit. Homo, et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat,[702] non nobis solum modo, sed operibus nostris.

> Inhumata tibi anima tua, quid quærit?[703]

Δ: I understand you now: He answered Ab humo, homine: Ab homine dictum est.[704] I axed thee, what thow desyrest.

Δ: Wisdom, and Veritie, I answered: // then, he answered, H: Thow shalt. Δ: There cam in a smyling fellow: and they pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell: and he skaped[705] from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe, and (as it wer) to get behinde the Diaphanous Globe.

Δ: These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or 3/4 of Crownes, or robes &c. Six of them semed more glorious than the rest, and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and these had perfect Crowns in theyr hands. The second six had thre quarters of Crownes, the Third six, haue clothes[706] in theyr hands.[707] All the rest semed to haue balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.[708]

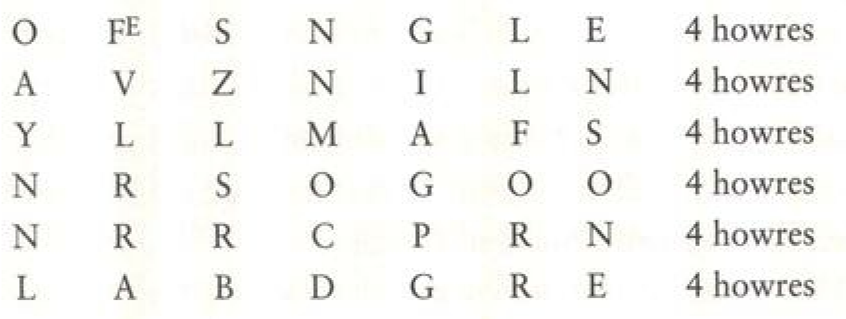
Δ: The first six sayd, Our names cannot be expressed: neyther can the names of these that follow.

Δ: The first six made cursy to the man with the short robe: the second six made cursy to the first, and the Third to the second, and they all, and the short robed man, made cursy to H.

Our workmanship is all one. Δ: Sayd the short robed man.[709]

H: The whole day is diuided into 6 partes:[710] Euery part occupyeth a part of them here. (Δ: Pointing to the 42 standing there.) Therfore yf thow wilt work with Kings (thow knowest my meaning), finally what so euer thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Depriuation: I meane the next six. The residue all do serue to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Δ: Than they, spedyly (eche of them uppon the place of theyr standing) made a square table: and euery table had but one Letter. The first of the first six did go away, and in his table appeared an O, &c, and so of the second six, orderly theyr letters appeared in theyr tables: But the Third six, they cowred down uppon theyr letters, and were loath to shew them: but at length, did &c: and at the last of euery row, they all cam togither &c.



O	FE	S	N	G	L	E	4 howres
A	V	Z	N	I	L	N	4 howres
Y	L	L	M	A	F	S	4 howres
N	R	S	O	G	O	O	4 howres
N	R	R	C	P	R	N	4 howres
L	A	B	D	G	R	E	4 howres

H: Remember how they stode, when they wer secondly disposed unto thee: They stode first in six rows; and next they wer turned into 7.[711] I speak of the greater number and not of the less. In speaking of the greater, I haue comprehended the lesser.[712]

Δ: They went euer away toward the[713] hand.

The third row went of lamenting: being commaunded by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK: Now remayneth onely the man with the Crown H : he made shew with his hands, beckning toward E.K., and sayd, I haue told thee, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first[714] name of the Table.[715]

Thow hast 49 names in those Tables. Those names thow hast in former Tables by thee written: in that of 7 tymes 7. Confer it with the rownd Table.[716]

The first letter[717] from the point of his[718] sword, is B. That B signifieth the number of the Bees, begynning the 49 names, environing that Circle. In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. &c and so to B.49. Those Bees begynne the names of all the powres that haue governed, do gouern, and shall gouern.

The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables. The letter standeth in the myddest of euery square, of euery Circle: thowgh some be turned upside down: Which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Judgment. There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

O in the Circumference is the ninthe letter.[719]

Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them.-----------Ihaue sayd.[720]

Mighty is thy name, O God of Hostes:

Blessed is thy name, Ô Lord, for euer.
Δ:Amen.

* * *

After 7 of the clok at night. die ♄.[721]

H: Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly, obscurely or without a truth, in affirming that I towght thee those Tables: For they are from him, which made and created all things: I am from them[722] in powre and message, under whome I here rule[723] and shall do, tyll the ende[724] of all things be:[725] Ô, Great and bowntifull in his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Joy for euer. Behold thow desyrest, and art syk with desire.[726] I am the disposer thowgh not the Composer of Gods medicines . Thow desirest to be cumforted and strengthened in thy labors. I mynister unto thee The strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted **unto thee.**[727] I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee.

Banish wrath: yt was the first,[728] and is the greatest[729] Commaundement.

I rayng in him, and liue by him which rayngneth and liueth for euer.

Δ: I pray you make some of these last instructions, more playne, and euident.

H: I haue shewed thee perfectly. Behold I teache thee agayn. O how mercifull is God that revealeth so great secrets to flesh and blud? Thow hast 42 letters. Thy Tables, last, conteyn so many. Euery letter is the name particular by him self of the generall actions, being, and doing of these 42, which appeared with theyr workmanship. The first, was theyr Prince: and he gouerneth **onely**[730] theestate, condition and being, limited by God unto Kings of the earth. The 7 next him,[731] are those that are Messagers of God his good gifts to those that beleue him, and faithfully serue him: wherof few re ... and rayng now frutefull in his sight.[732]

Regnat, Regnat, Regnat ô regnat Iniquitas super faciem totius terræ Cor hominis impletum est malitia, et nequicijs. Incipit, incipit enim noua illorum potestas, illis non sine re dedita,[733] nec dis . . .[734]

Vide quæso.[735] Δ: He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

H: All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Faythless:[736] whose myserie is most lamentable. 7 onely, haue 7 letters comprehending the dignitie of theyr vocation:[737] The rest are particular, not onely in powr, but allso in theyr vocation. Like leaves they spring and grow from one branche.

These words which thow seest in the last Table, **some** of them unhable to be pronownced, are notwithstanding the names of those 7[738] which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the **powre,** but allso the **Being of the rest.**[739] The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides him, which was theyr prince. The first 7,[740] are called by those names, that thow seest, as OFS &c.

Δ: And so of AVZNILN &c. H : Thow hast sayde.

There are but 6 names,[741] that are in Subjection. I teache breifly. Doost thow not remember the **Circle** and the prick in the myddest: which was on the right hand[742] of him, that was theyr **Prince**? **That onely** representeth 7 in number which being added unto the rest maketh 49. Read the letters. Δ: I red OF &c, and he willed me to strike them out.

H: That is the name of **those** of the first of the 7.[743] which held the Crownes in theyr hands.

Note: The second line,[744] is the name of the second, and so to the ende of the table. 42 letters: 42 names: 42 persons.

The first, where his fote stode, is both his Name and Character.[745] And so of the second, Third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and the some of the Tables. Yt is easy to be understode and perfect.

Whan thow wilt work for anything apperteyning unto the estate of a good King: Thow must first call uppon[746] him which is theyr prince. Secondly the ministers of his powre ar Six:[747] whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which 42, in generally, or one of them do and can work **the destruction**, [748] hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Liuing **Prince**. In owtward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the gouernment of Princes?[749] For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the furder understanding **of all Sciences**, that are past, present or yet to come.[750]

Frute hath a furder vertue than onely in the eating: Gold his furder condition, property, and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature.[751]

Thow art Dignified.[752]

Δ: Yf I wold haue the King of Spayne his hart to be enclined to the purpose I haue in hand, what shall I do?

H: First Cast thyne ey unto the Generall prince,[753] Gouernor or Angel that is principall in this world.[754] [Δ as yet, is BALIGON or Carmara.]

Secondly consider the circumstances of thy Instruction.[755]

Thirdly place my name,[756] whome thow hast all ready.

Fowrthly, the name of him, which was shewed thee yesterday, whose garments were **short**, and of purple.[757]

Fifthly, his power,[758] with the rest of his six perfect Ministers.[759] With those thow shalt work to a good ende. All the rest thow mayst use to Gods Glorie. For euery of them shall minister to thy necessities. Moreouer, when thow workest, Thy feete must be placed uppon those tables[760] which thow seest written last comprehending 42 letters, and names. But with Consideration, that the first **Character**, which is the first of the 7, in thy former boke,[761] be placed uppon the top of the Table,[762] which thow wast, and art, and shalbe commaunded to haue, and use.

Last of all, the Ring, which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.[763]

Euen as God is iust, his iudgments true, his mercies unspeakable, so are we the true messagers of God: and our words are true in his mercy[764] for euer.

Glory, ô Glory be to thee, ô most high God.

EK: Now commeth Michael and heaveth in his hand out of the stone and sayeth, **GOD Bless you.**

H: As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne.[765]

And whereas thow dost use a demaunde, as concerning thy doings to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoeuer thow **shalt speak, do or work,** shalbe profitable and accepted,And the ende of it shalbe good.[766]

Moreouer wheras thow urgest the absence of thy frende, as an excuse for the ring, No excuse can preuayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both. Thy Chargis in worldly affayres, are not so great, that God cannot Minister help to theyr necessities. Thow shalt be comforted. But Respect the world to come[767] (1); (whereunto thow art provided) and for what ende (2): and that, in (3) what tyme.

Serue God truely: Serue him iustly. Great Care is to be had with those that meddle with Princis affayres. Much more Consideration, **with whome** thow shalt medle or use any practise. But God hath shaddowed [768] thee from destruction. He preserueth his faithfull, and shaddoweth the iust with a shield of honor.

None shall enter **into the knowledge** of these mysteries[769] with thee but this Worker. Thy estate with the Prince (now rayngning,[770]) shall shortly be amended. Her fauor encreased, with the good wills of diuerse, that are now, deceyuers.

Thy hand, shall shortly be theyr help:[771] and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.Finally, God doth enriche thee with Knowledge: and of thy self, hath giuen thee understanding of these worldly vanities.[772] He is Mercifull: and we his **good Creatures,**[773] neyther haue, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. I haue sayd:

Δ: Laus, honor, Gloria, virtus et Imperium,

Deo opto. Max°.[774]
Amen.

H: Yf you will stay[775] one half howre, I will say farder unto you.

Δ: We will: by gods leave.

Δ: After that half howre passed, (being 10½ noctis ♄:) he sayde,

H: Venito BOBOGEL Rex et princeps Nobilitatis[776]

Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis munitus.[777]

Δ: I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyue the presence of some spirituall creature abowt me.

EK: And I here the thumming.

H: Behold, Before this work be finished,[778] (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with **the Contrarie** Powres and beyond any accustomed manner. But take heade,[779] they prouoke thee not to work agaynst our Commaundements. Both thy ey and hand shall be manifest witness of it: well, this is true.

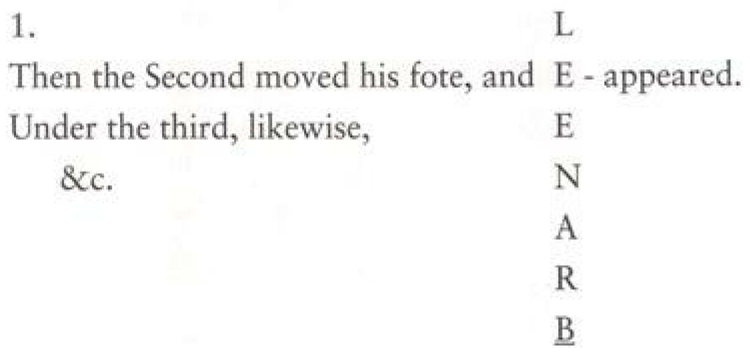
EK: They that now come in are ioly[780] fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak veluet coat, and his hose close, rownd hose of veluet upperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak feather in it: with a cape on one of his sholders his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons.[781] Of these, in Company, are 42. 7 of them, are apparayled **like** BOBOGEL: sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

EK: The stone is brighter, where the sage and graue 7 do stand, and where the other do stand the stone is more dark.

EK: Now **they come to a circle**, the sage and the rest, but the sage stand all to gither.

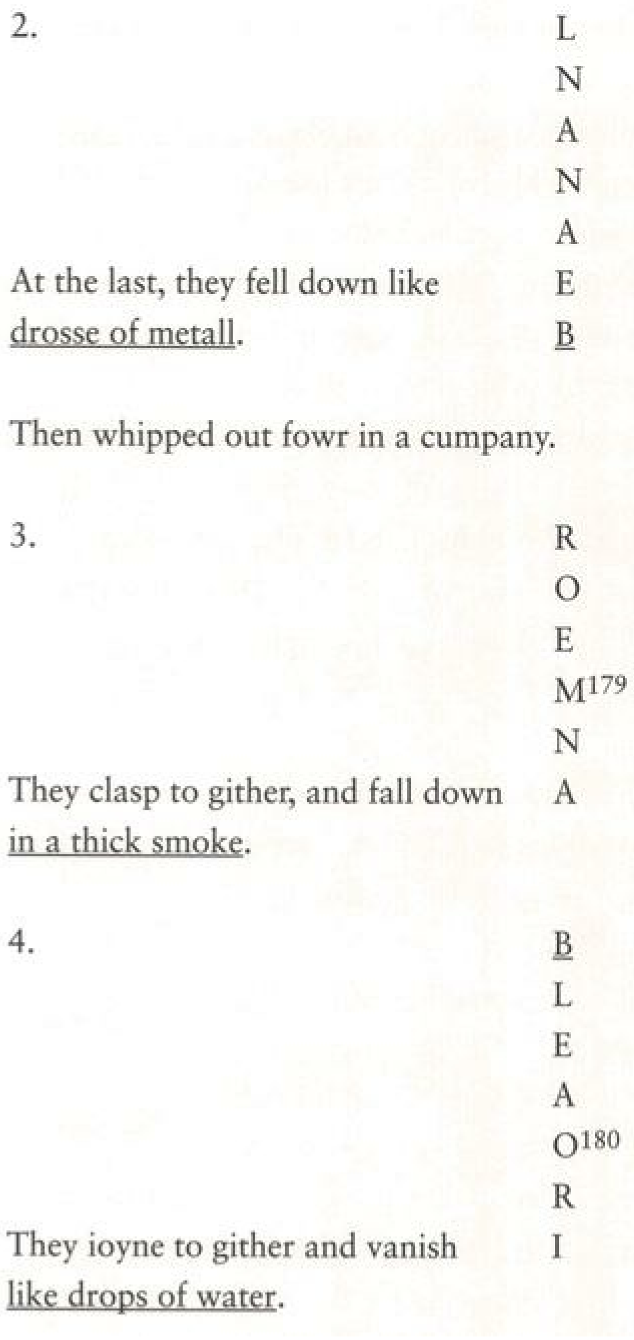
Δ: The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus.[782] He pluckt up his right fote, and under it appeared an L.



1. L
Then the Second moved his fote, and E - appeared.
Under the third, likewise, E
&c. N
A
R
B

Then the last .B. and immediately they grew all to gither in a flame of fyre and so sonk down into the former Globe.[783] Of the rest the first pluckt up his fote, and there appered an L &c.



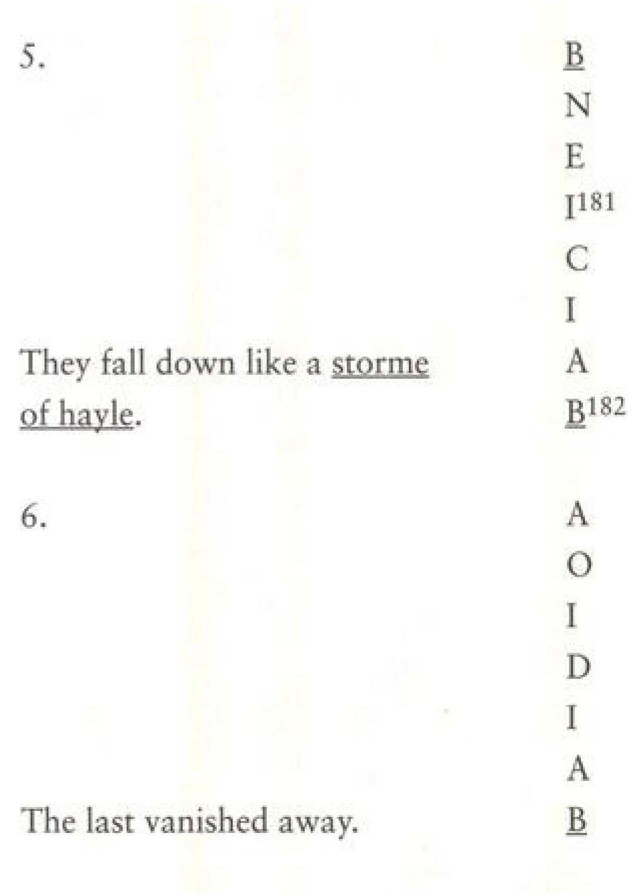
2. L
N
A
N
A
At the last, they fell down like E
drosse of metall. B

Then whipped out fowr in a cumpany.

3. R
O
E
M[179]
N
They clasp to gither, and fall down A
in a thick smoke.

4. B
L
E
A
O[180]
R
They ioyne to gither and vanish I
like drops of water.

784, 785

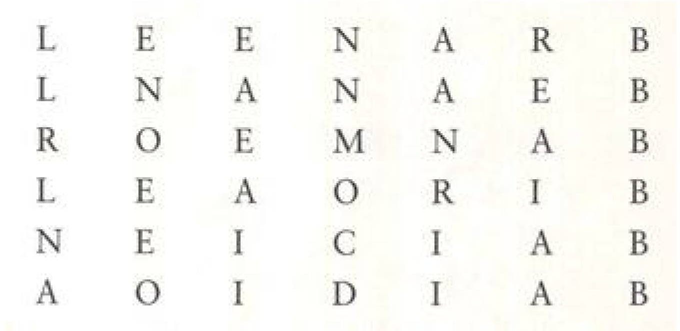


5. B
N
E
I[181]
C
I
A
They fall down like a storme of hayle. B[182]

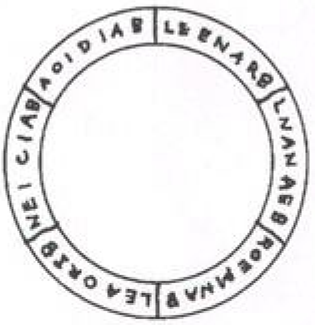
6. A
O
I
D
I
A
The last vanished away. B

[786], [787]

Δ: This I fashioned thus after my first dictata penning of my own fantasie:



L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



Δ: Then he sayd, Well, I will shew thee more of these things at the next time.
God be with you: God bless you both.

Δ: Amen.

Δ: When shall that next tyme be? A voyce spake, On monday. Δ: Deo soli omnis Honor et Gloria.[788] Amen.

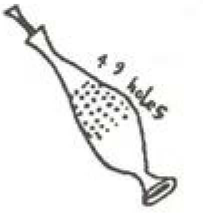
Monday. Nouembris 19: Circiter 1 ã horã a meridie[789]

Δ: Long after our comming to the stone (abowt half a quarter of an howre) the Cloth of sylence remayned drawn: and nothing appeared: but EK heard a far off very pleasant Musik the while.

H: He seamed to take the cloth away with his hands. After that (abowt 6 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

EK: Now come in 7 men with Musicall Instruments: and before them cam one with a veluet Coate,[790] and a hat-Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. Afterward cam 42 more, seeming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument:



These Musiciens did play, one with an other, iestingly: they bobbed one an other, and than played agayn. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table[791] in theyr hands. The 7 pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes: Of which, the last 7: on the forepart to behold seamed rather wemen,[792] with fardingales[793] very much sprowting out, but theyr face had no peculier attyre of wemen. The 42 held the circle[794] (or rownd Table) up,over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

H sayd, Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.[795]

Δ: The letters appeared to EK, and he told me them, and I began to write:

LEENARB

H: Thow writest in vayne.Thow hast written them allready.

Δ: It is true: I see them now last before noted down.

H: Loke the eight name in the Tables. [Δ: of 49, collected.]. Δ: That eighth is Bobogel. Loke to his Character in the great Circle. Loke the second name in the Table with 7 angles.

Δ: That I finde to be Bornogo.

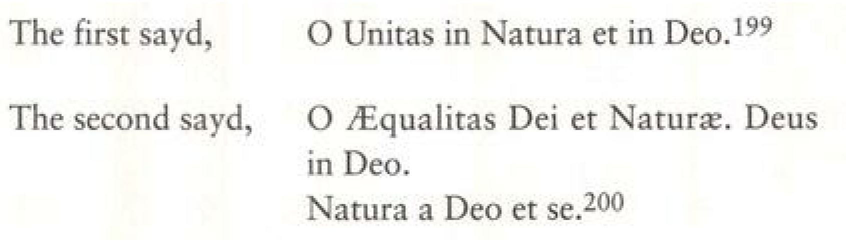
EK: He with the cape on his one sholder, sayeth, Nomen meum est Bobogel:[796] And he that is my subiect, is Governor of the second Angle of the 7.[797]

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief; [EK: He falleth down on his knees and speaketh wordes which I understand not.] yea the **onely distributer** , giver, and bestower **of Wisdome and Science.**[798] I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor[799] to estate and dignitie. All Dignitie and gouernment that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane[800] without firm grownd.

Those which thow sawest, (being pipers) signifie **praters.**[801] with unaccustomed, and not usuall Instruments: which allwayes seame to sownd that, which None but I my self, with my subiects, (yea **not all** of them, but the fewest) can performe. But I am true Philosophie. I am true understanding. Oh my descending from him which rayngneth, is euen uncomprehensible of the Angells. Neyther do I know, my self: But what I think,I utter, and What I measure, I am.

He sayd, Ordinationem Infinitæ potestatis eleuate.[802]

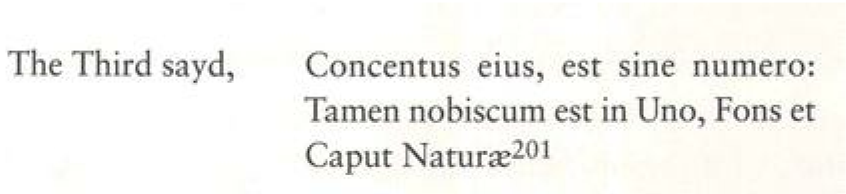
EK: Now come Three[803] out of the 42, and layd theyr fingers uppon the three first letters: and,



The first sayd, O Unitas in Natura et in Deo.[199]

The second sayd, O Æqualitas Dei et Naturæ. Deus in Deo.
Natura a Deo et se.[200]

[804][805],

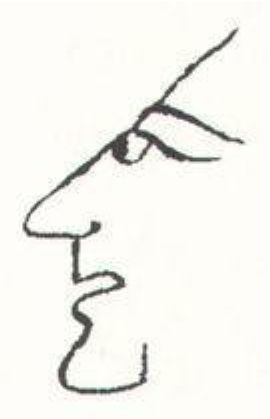


The Third sayd, Concentus eius, est sine numero: Tamen nobiscum est in Uno, Fons et Caput Naturæ[201]

[806]

EK: They ioyne them selues to gither and become, all One Man; most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde,

Veritas quæsita,nostra est.[807] [808]EK: His apparayle is diuided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: The other half seemed to be of diuerse metalls:[809] and his right fote seamed to be Leade.[810] He sayd (with an Aposiopesis) thus,



Beatus est qui Lumen capitis mei &c.[811]

EK: The rest, all, quake. He sayd farder,

Unus in Capite, unus in pectore, unus in pedibus.[812]

EK: Then stept oute 9, at ones.

EK: Then the great man returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Ientleman[813] with the Cape on his sholder - BOBOGEL - who sayde,

Dee, Dee, Dee, at length, but not to late.[814]

EK: In the place of the former first thre, appeared L E E.

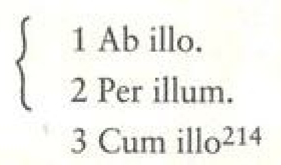
EK: Of the 9, which stept out, they of the first Ternarie[815] sayde, eche thus orderly,

1. Volumus.
2. Possumus.
3. Quid non.[816]

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres sumus Adam; societate.[817]

EK: They become One man, as the other before, but a slender and a weak one, neyther so high as the first, euer laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did put them from him, with his sworde, skabbard and all, as it hanged by his side. Theyr letters were ----- N A R.

EK: Then cam the Ternarie—B L N,[818] and orderly they sayd thus,



1 Ab illo.
2 Per illum.
3 Cum illo[214]

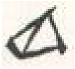
{1 Ab illo.
2 Per illum.
3 Cum illo[819]

Bob: Qui caret hijs tribus,[820] [EK: He whispereth to the first Three leaning to him: and with all, seeing me muse at the Aposiopesis, he sayd,] No No, Thow shalt not dowt [pointing to me.]

In ecclesia Dei, laborabit in Vanum.[821]

EK: This Ternarie of men becam to haue one onely hed, and three bodyes and that one hed was in good proportion.

EK: The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked, and semed to wepe:[822] and to wipe theyr brests, and where they wiped the place becam fayre.

EK: This Ternary did seme to stand uppon a triangular stone , and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened. And euery of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white. The second body, his hand had in it, a little sword flamming with fyre. The third had a thing like a hatt band of lawn,[823] of many cullours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

These three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard or loke into the Globe at the forsayd hole therof.

H: A wonder to behold the heuen, much more this.

EK: Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

H: Sunt semper, et Cibus illorum est unus.[824]

Δ: Note: The first Ternarie, they semed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim,[825] close by Bobogel his feete, one of these betwene two of the first; euer so that orderly one of the first, and one of the Third ternarie, one of the first and one of the third; one of the first and one of the third.

EK: Then cam the Ternarie A N A.[826]

They sayd, orderly thus,

1. Ab illo sed.
2. Cum illo sed,[827] looking on his own belly.

Δ: Then I demaunded of theyr Apparayle: and EK sayd that these were brauer than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni.[828] This he sayd, pointing to theyr apparayle. Then the third sayd,

3. Per illum, Per illum, Per illum,[829] with a frowning cowntenance thrusting furth his hand.

EK: They ioyne to gither into one hed and three bodyes.The Hole of the Globe opened very wyde now. This one Compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos[830] of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

EK: They turn in order agaynst the Hole of the Globe: But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.[831]

EK: These, being dissolued into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Δ: Here I fownd a certayn error in my writing of the first Notes: which I haue amended in the writing of this: But while that error did trubble me, the spirituall Creature sayd these wordes.
Bob: The Fawt is in EK his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me.

NAR are the Three that I reiect.

BLN are the Thre which are enterlincked with me.

ANA are the Three that are reiected.[832]

Bob. sayd, Omnes naturam ad, Sed, Nôn in illo.[833]

EK: The 30 remayning,[834] cam all away, and satt betwene Bobogel and the reiected Cumpany: and from that Cumpany[835] cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these,[836]

AOIDIAB.

EK: **They** say, In use,[837] we are perfect; Misused, we are Monsters. Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.[838]

EK: These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30[839] semed also converted into black smoke, and to fall into the Globe.

Bob. sayd, In sexto et septimo sunt omnia.[840]

EK: The six that were next him, semed to clyng hard and close to Bobogel. (Bob: Behold.) EK: They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared, so that this Princely Noble man, and his six adherents [LEE:BLN], in this manner went out of sight.[841]

H: Formator horum, Secundus[842]est in Heptagono.[843]

They are diuided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Theyr use, is onely thus (obseruing the former order) with the Circle uppon the grownd.[844] The first six,[845] with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six,[846] are diuided into the partes of the day as before. The Letters onely where they stode, are theyr names and Characters. **What doth the heven behold or the earth conteyne, that is not (or may be) subdued, formed and made by these. What lerning, grownded uppon wisdome, with the excellencies in**[847] **Nature, cannot they manifest? One in heuen they know.**

One and all in Man, they Know.

One and all in erth, they know.

Measure heuen by a parte, (my meaning is, by these few). Let God be Glorifyed: His name praysed. His Creation[848] **well taken, and his Creatures, well used.**[849]

Δ: I craued for some playner Instruction, as concerning the use of the ... and he answered,

H: Behold: Are thy eyes so blynde? Dost thow see and wilt not see? Thy mynde telleth thee. Thy understanding furdereth, and thy Judgment doth establish it. That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme, **So shall this work haue relation to 1: tyme present and present use, to 2: Mysteries far exceding it, And 3: Finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.** [850]

Dixi.[851]

Δ: Than immediately after he began agayne, as followeth,

H: **Venito, veni (inquam) adesto Veni Rex. O Rex, Rex, Rex Aquarum,**[852] **Venito, venito inquam. Magna est tua; maior autem mea potestas.** Deus noster, restat, regnat, et est, Quod, et sicut fuit.[853]

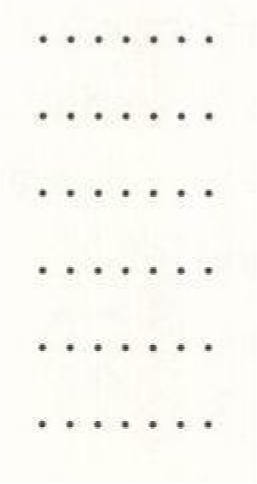
EK: Then cam one and sayd,

------------ Parati sumus nomen eius Creatoris nostri, nomen, nomen laudare Nomen (inquam) Unius nunc et viuentis.

Obscura sunt hæc animis obscuris. Vera et manifesta Veris et perfectis.

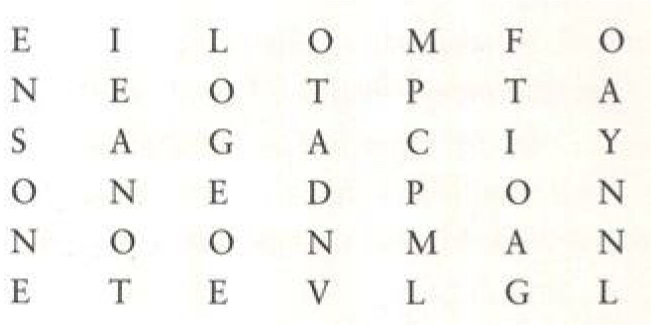
Ecce adsunt.[854] EK: He that sayd this, is as thowgh he were a king, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.[855]

EK: There cam after this King a Cumpany of 42: and euery one of them had a letter in his forhed,and they were 7 in a row, and six, downward.



The King had written in his forhed, BABALEL.[856]

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Thirdth &c had these letters as here appeare.



E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

H: At the next tyme, more.

Δ: Omne quod viuit laudet Deum unum et trinum, in omne æuum.[857] Amen.

EK: The cloth draws.

Nouemb. 20 Tuesday, a meridie circa 2ã.

Δ: After a great half howre attending, and diuerse tymes our prayers to god, The black Cloth was pulled upward: and so vanished away. H appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while: half a quarter of an howr. In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, He is here, at an ynche.[858] Than he sayd, Hark. To me he sayd, Ha-sir-ha. Δ: What wilt thow say to me? [Grene Coate:] I am Multin his minister, wilt thow any thing with me? I cannot tarry. Δ: Then this skipiak[859] espyed a spirituall creature comming, and sayd, Ha, ar you there? Δ: And so went out of sight.

Δ: This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleue on his arme, blak: and the left sleve very white. He seamed to stand uppon water.

The other 42 cam likewise and stode.

Bab: **Veni princeps**[860] 7 **principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus.** Princeps iste[861] (Δ: pointing to a Prince, new come to sight which **had a red long robe, and a cerclet of gold on his hed**[862]) est Tertius principum in Heptagonon.[863] Δ: I sayd Heptagono: he replyed, Heptagonωn,[864] and sayd: Verè planè, et perspicuè dixi.

Bab: Mensurasti aquas?[865] Befafes answered, Factum est.[866]

Δ: I seemed to dowt of some matter here, and Befafes sayd, Thow shalt be answered in any dowt. I am thy frende. I haue fauored thee **in many things.**[867] Ph'ers[868] haue imagined vaynely of my name. For thy loue towards me, Thow shalt know my name. I was with Salomon; I was also (unknown) with Scotus.[869] I was, in respect of my powr: unknown, in respect of my name. He called me Mares. Since, I was not with any. And I preserued thee from the powre of the wicked, when I told thee things of truth to come. When I rid thy howse of wycked ones and was with thee in extremities. I was with thee. Behold I was with thee throwghly.

Δ: Then he bad EK Ax me, yf I knew Obelison. Δ: I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit. Bef: Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seuenth,[870] which haue the skowrging of Obelison the wicked: but not wicked for euer, neyther accursed to the ende. We Angels haue tymes, and our faultes are amended.[871]

Δ: Shall I Note your name, by Befafes? He answered, My name is so, in dede: The Ægyptians called me Obelison in respect of my nature. Δ: I pray you what is the Etymologie of Obelison? Bef: A pleasant deliuerer.[872]

EK: The former 7, haue Crownes.[873] Theyr letters stand betwene theyr feete.[874]

E I L O M F O &c.

Bef: Thow hast receyued these letters allready.

EK: The water seameth, contynually to pass ouer these letters.

Bab: I Gouern uppon Tuesday.

1. **EK: The first seuen take the water and throw it up, and it becometh clowdes.**
2. **The second throweth it up, and it becommeth hayle and snow.** One of the first 7 sayde, Behold, Behold, Behold: All the motion of the waters, and the saltnes thereof is æqually assured by us. We giue good success in battayles, reduce ships & all manner of vessells that flote uppon the seas: Our make is great. Muse not [Δ], For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giueth victory from him that is most Victorious. Fishes and Monsters of the sea, yea all that liueth therein, are well known with us. Behold we are (generally) the Distributers of Gods Judgments uppon the waters that **couer the earth.**

   EK: Than stept furth all the rest.
3. The Third seuen sayd, Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliuerers of the Threasures and the unknown substances of the seas.[875]

Bab: Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.

EK: **Now the 42 diue into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.**

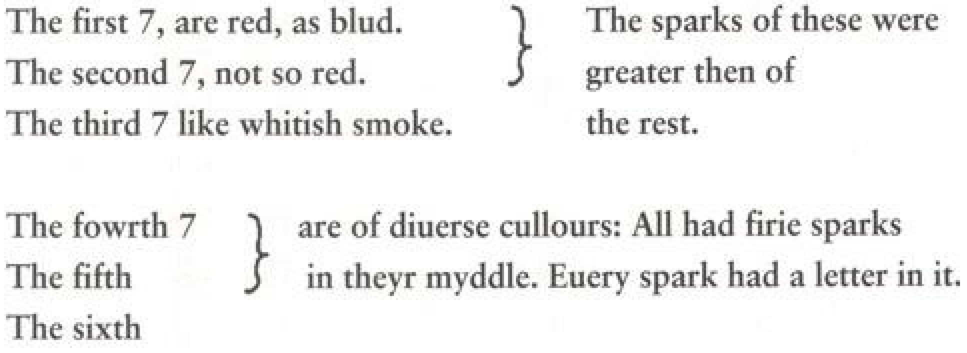
H standing up sayd, **LO, Thus thow seest the glory of Gods creatures: Whome thow mayst use,[876] with the consideration of the day, theyr king, theyr Prince, and his Character. The King and prince gouern for the whole daye.[877] The rest according to the six partes of the day.**

Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie. Δ day is 24 howres. Δ: But whan doth that Day begyn?

H: Thow shalt be towght the rest.

H proceded, and sayd, **Vitam dedit Deus omnibus Creaturis. Venite Veni Ignis, veni Vita mortalium (inquam) Venito. Adesdum. Regnat Deus. Ô Venite. Nam unus ille Regnat, et est Vita Viuentium.**[878]

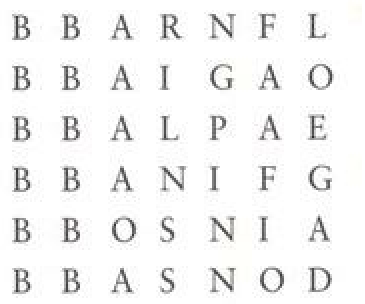
EK: **Now there commeth a King.[879] and hath a Prince[880] next him and after them 42, like ghostes, or smokes, with out forme: hauing euery of them a little glittring spark of fire in the myddest of them.**



The first 7, are red, as blud. } The sparks of these were
The second 7, not so red. } greater then of
The third 7 like whitish smoke. the rest.

The fowrth 7 } are of diuerse cullours: All had firie sparks
The fifth } in theyr myddle. Euery spark had a letter in it.
The sixth

Verè beatus[881] (sayd this King that now cam.)
Δ: I pray you to tell me your name.
King: I am the fowrth King in the Table and the two* and twentyth in number.
Δ: I understand in the Table of the names collected from the 7 Tables of 49.



B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

And in those tables taking of the first septenarie, Baligon for the first King; and in the second septenarie, Bobogel for the second King, and in the third septenarie, taking Babalel, so accownted the third, and in the fowrth septenarie, the first of septenarie is Bynepor, and so accownted the fowrth: but accownting euery one from Baligon he is the 22th: and so the fowrth and the two and twentith.

EK: A Voyce I here, saying, You shall begynne to work agayn, at 6 of the clok next.

Δ: Omnium bonorum largitori, laus perennis et immensa.[882] Amen.

Δ: Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away: H sitting in the chayre.

EK: There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.

Bynepor sayd: Lo, [and than he kneled down, and semed to pray, a prety while]. The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, allthowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd,[883] and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in generally,[884] hath his universall and unmeasurable powre in the workmanship of my Creation. Visible and Invisible, were not, withoute my record. When he [Ipse[885]] cam, I was magnified by his comming, and I am sanctifyed, world Without ende.

Vita suprema,
Vita superior,

et Infima, sunt meis mensurata manibus.[886] Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble **life from One,** unto a thowsand of Thowsands: and One thowsand of thowsands, to a number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. **Write this reuerently. Note it with Submission: What I speak hath not byn reuealed, no not in these last tymes, of the second last world.**[887] But I begynne new worldes. new people, new kings, & new knowledge of a new Gouernment.[888] To be short,

Vitam tradidit; deditque mihi potestatem
esse, Viuere, et in perpetuum glorifica...
Omnibus et ubique.[889]

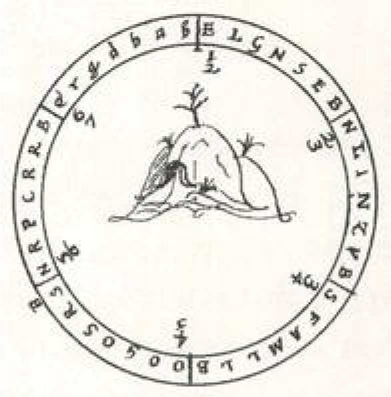
As these cannot be comprehended, what they are, with mor...

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.[890] I Gouern uppon Thursday. For Instruction, the rest as before. **Thow shalt work mervaylous mervaylously. by my workmanship** in the highest. To whome[891] (with overshaddowing thy light with life, and blessing you both, in his name of whome I am the Image,) I prayse God.

EK: Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

H stode up and moved his hand, aboue his hed, cumpassing with it a loft.[892] After that cam a Cumpany, with a King,[893] and after him a prince.[894] The king had a red robe on, and a crown on his hed. The Prince had a robe of many cullours, and on his hed a Cerclet. **The Cumpany [42] seemed to stand rownd abowt a little hill of Claye. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people, a far of:**[895] **Those which seeme to stand rownd abowt the little hill seme to haue in the palmes of theyr hands, letters, in order as here appereth.**

Δ: The king spake, Beholde, All the Earth with her bowells and secrets what soeuer, are deliuered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then **I. Unto my Prince, (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angells that gouern under him:** whose Gouernment is diuided, as before. **Use them, they are and shalbe at thy commaundement.**[896]



Those that stand afarr off are the Spirits of perdition, which kepe earth with her Threasor, for him &c: and so furth.[897] I haue sayd.

H, standing up, sayd, His name is the fifth and the 29th: and his Prince his name, the fifth, and the 23th.[898] Δ: The first name, I understand in Tabula collecta, The second name I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

H: Venite, ubi nulla quies, sed stridor dentium.[899]

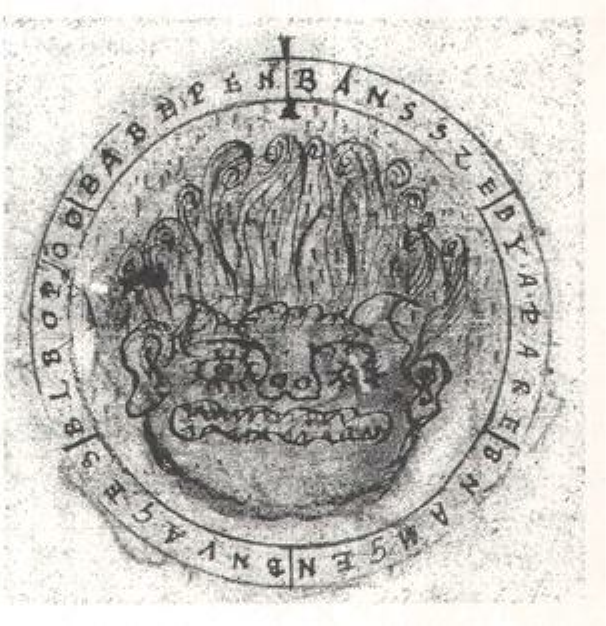
EK: Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day.[900] H beckened with his hand unto him, and his coates went to gither, and so couered that horrible sight.

EK: **There appeareth a rownd Table, which 42 hold and toss, all in fyrie flames.**

H: Write quickly, thow [EK] canst not behold it.

EK: The first seameth to be a King[901] with a crown on his hed, and the &c.

Lo I gouern (as I[902] haue sayd before) All enchanters, Coniurers, witches, & Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye, whose measures I haue, and kepe accownt of) are all at my government. [903] By me, thow shalt cast oute **the powre of all wicked spirits. By me thow shalt know the doings and practises of euill men, and more then may be spoken or uttred to man.**



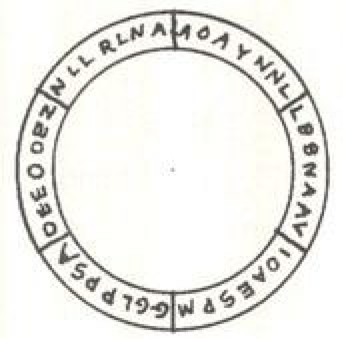
Blessed be his name, whose Glory is euerlasting fode to the Just, and Sempiternall[904]8 to the Wicked.

H: The 36the name, is the King his name,[905] And his Prince his name.[906] is the last [saue one] written in the Heptagonon.[907]

H: Venite vos qui sub mea estis potestate.[908]

EK: Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures. Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.[909]

H: Of these, I am Gouernor my self.[910] Behold I am of tyme present . I am of the last Ternarie.[911] Loke what may be wrowght, in all aëriall Actions, I can distribute and bestow at my pleasure: my tyme and day, is Friday. The day of the last before, is Saterday. The day of the Fifth is Wensday.



H: Behold,

I haue towght thee. His name be blessed who raigneth and liueth for euer.

Δ: Amen, Amen, Amen.

H: I will answer thee of all Dowtes herein (being demaunded of me) to morrow. For, so I call it, for thy sake: Not, for that, it is so to me.

Δ: So he went away.

Δ: Then cam URIEL and MICHAEL, and an other (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also H had his peculier chayre, at his tymes of teaching me.

MICHAEL (sayd,[912]) **Mercifull is our God, and glorious is his name Which chuseth his creatures, according to his own Secret Judgment and good pleasure**.

This Arte is the first part of a Threefold Art,[913] ioyning Man (with the Knowledge of 1. the WORLDE, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Maiestie.):

Unto him (Ô., I say) unto him; which is
Strength, Medicine, and Mercie[914]
to those that feare him:
Amen.

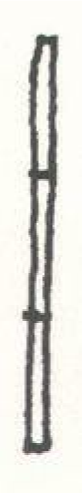
Δ: Gloria, laus, honor, et perennis Jubilatio, sit Deo nostro Omnipotenti, Optimo, Maximoque.[915]Amen.

Δ: Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.[916]

Wensday: Nouemb 21. hora 7 a meridie

Δ: There appered the first table, covered with a cloth of silk changeable cullour red and grene:[917] **with a white cloth under it: all hanging very low.** The first Chayre allso: wherein Michael used to sit. And H did appere likewise, and his peculier chayre:[918] and he standing by it. But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those spirituall creatures, yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master, and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do. H, he held up his rod (which had two portions or partes of it black and one, red): and sayde,

Ô quanta est hõis infirmitas et Corruptio, qui Angelis, idque suis bonis, fidem autem Deo, vix habet? Omnia mundana, fæces: Mundi Corruptiones in se habent: Deus noster, Deus noster, Deus (inquam) ille noster verus, cum Veris suis angelis, eique[919] inseruientibus Semper verus est. Pete quæ vis? Dixi: et quod dixi, obumbratum est veritate, iusticia et perfectione.[920]



Ecce, (Δ: holding up the rod[921]).

Hîc (Δ: pointing to the ende of the rod).

Per hoc (Δ: pointing to the middle of it). Et a Mensurae fine, nos nostramque mensurabis potestatem. Age (inquam) Quid vis?[922]

Δ: I, than, of the premisses used a little discourse: how they might parabolically,[923] betoken other more profownd matter, and litterally other: yet what sense so euer the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh EK his mys reporting to me matter shewed to him, or by my mys-hering or negligent writing &c. To some part therof he sayd these words ensuing.

H: In umbra mortis non est æqualitas. **Obscurum enim nihil est quod per illum [EK] recepisti. Age**.[924]

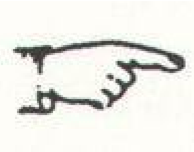
H: **Thow hast a work of three proportions in esse;[925] of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below: which, of it self is pure perfect and without blemish.**[926] Notwithstanding I will answer thee thus.

The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed; published and perfectly formed within the first grownd and fowndacion of this Threefold work.[927] The kings I meane with theyr Characters,[928] and the names of theyr 7 liuing and semper adherent Ministers:[929] Whose names thow mayst see not onely there written, but openly, and most playnely, truely, and sincerely spoken of before:[930] as, by due examination of thy bokes thow shalt manifestly perceyue. Notwithstanding, as euery king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, haue the gouernment of my self perfectly, as a mysterie known unto my self: which is a thing unlawfull to be published unto man and lawfull[931] in respect of the charge committed unto us: and the slender Dignification of mans frayle estate; Which thow mayst see in the Heptagonon: where, there wanteth a name: the rest of the Cr... the utter Circumference of the Globe, are the Six Kings Or . . . following: according as they are written in the Mysteries of the . . . which do begynne the[932] Powres, with theyr Prince,[933] and theyr Characters orderly taken, by and uppon the Heptagonon . . .

Ô God, how easy is this first understanding. Thow hast byn told perfectly, playnely and absolutely, not onely the Condition dignitie. and estate of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme and use of them.[934]

But this will I tell thee (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally aforesayd.[935]

Take the Names, I will teache thee to know them, which els, [without] by direction[936] thow canst not fynde.

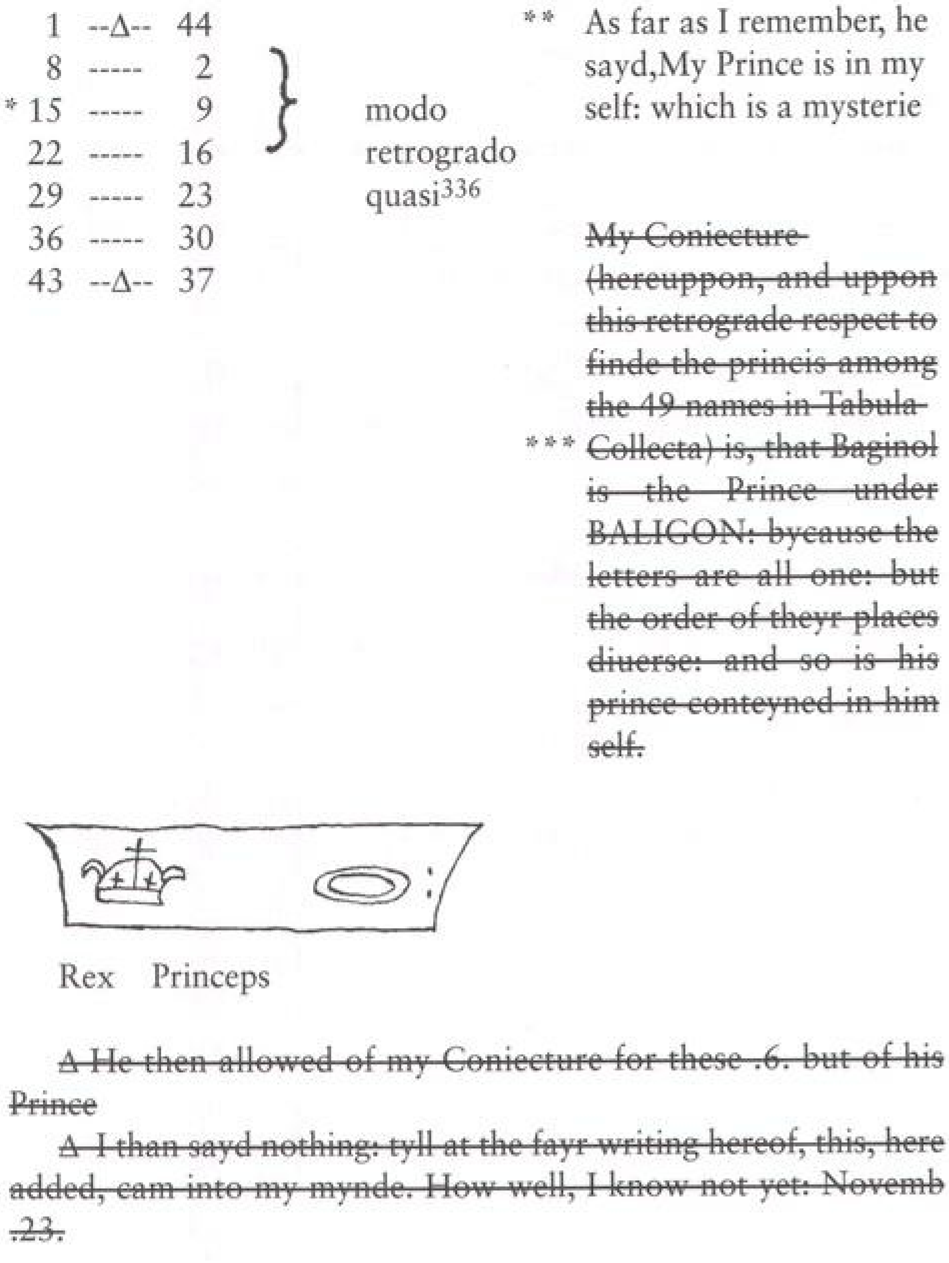


> Loke thy First Table. I am called BALIGON with men. Thow hast Noted my name (which is secret) among the Angels,[937] begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARA: but otherwise CARMARA : but that letter M, shall not be expressed, &c.

Thowe seest, next, BOBOGEL, He it is that is the Second King. Thow seest the name BORNOGO, to be the first[938] uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c[939]

Δ: I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete,



1 --Δ-- 44
8 ----- 2
* 15 ----- 9
22 ----- 16
29 ----- 23
36 ----- 30
43 --Δ-- 37

modo
retrogrado
quasi[336]

** As far as I remember, he sayd, My Prince is in my self: which is a mysterie

~~My Coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol~~ *** ~~is the Prince under BALIGON: bycause the letters are all one: but the order of theyr places diuerse: and so is his prince conteyned in him self.~~

Rex Princeps

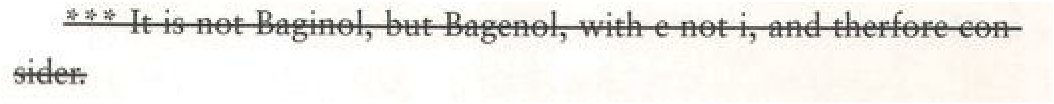
~~Δ He then allowed of my Coniecture for these .6. but of his Prince~~

~~Δ I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I know not yet: Novemb .23.~~

[941]

* Addendo 7 - fit hic processus. Ergo addendo 7, numero 43, proueniet 50: numerus: major 40 quam 49 per .1. qui respicere pt illum: primum Regem Baligon.[942]

** addendo 7, fit processus hic g°. Si 7 addantur numero 37: inde emerget 44. pro proximo principe.[943]



~~*** It is not Baginol, but Bagenol, with e not i, and therfore consider.~~

and farder he sayd, **The Characters of Kings, are in the Globe:**[944] **and of the Princis in the Heptagonon**.

Δ: Note: from the ☞ on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre: or Heptagonum.

H: **Beholde. Euery one of these Princis hath**[945] **his peculier Table.** Thow hast Noted the First Table which begynneth, as I will tell thee.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table OESNGLE and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the seuenth. Bnagole is the seuenth and last of this first seuen of this first Table: accownted the first. ¶ AVZHILN.

   The second seuen by like order is gathered of Babalel, and the rest of his septenarie. And so furth, to the ende downward as thow didst before &c.
2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth of Basmelo &c and so you haue LEENARB.[947] For the rest kepe that order downward to the ende of the last Name Bamnode. Tranversim, quasi retrograde.[948]
3. 4: In the Third, begyn at the lower[949] letter [of the latter[950] worde] of the last of the second seven: and so upward, toward the right[951] hand: Δ: The last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table: and the i, in Brisfli, is the second, and the 1 in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand: till ye come to Bobogel, his second letter, being O. Then to N in Bonefor: e in Bermale: o in Bragiop. &c.
4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table the first B of the Table is the first B of Bobogel. The second B of this Table, is the B of Befafes. The third letter is a, the second letter of Basmelo. The fowrth letter, R, is the thirdth of Bernole. The fifth is the fowrth of Branglo. The sixth, is the fifth of Brisfli. The seuenth is the sixth of Bnagole. And so in to the next sevens downward orderly for the rest of the table.
5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next seuen, for the next: begynning at the n of Bonefon, and so furth.
6. 7: In the sixth, (the Infernall Table) The first is B of Bobogel, The second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: The fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode, two letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being Y), the third at the thirdth of the 29th, then the 4th of the 30th,: the 5th of the 43th.
7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all the second letters of the

7 kings: Then all the third letters, then all the fowrth letters, then all the fifth letters, then all the sixth letters only and finally the seventh and last letters of the first names of the Septenaries.

Δ: Note, this Table is made all of Kingly substance &c.

Δ: Now I trust I understand (meterly well,[952]) the making of the 7 Tables. I wold gladly here som instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Characters; and so within, 7 tymes 7, seuen tymes . . . 7 tymes 6, seuen tymes furnished with letters and numbers . . . sorts.

H: That doth apperteyn to an other tyme.[953]

EK: The Cloth was lett down, and the stone did yield voyce but nothing visible but the forsayd blak cloth.

H: One thing is yet wanting: a mete receptacle &c. There is yet wanting a stone &c. One there is, most excellent, hid in the secret of the depth &c. In the uttermost part of the Roman Possession.

H: Write. All lawd, Glorie and honor be unto him, which rayneth for euer. Amen. Be of good Cumfort.

Lo, the mighty hand of God is uppon thee.

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it. Dost thow see, loke and styr not from thy place: EK pointed toward it.

Δ: I see it not.

H: It is sanctified, blessed, and . . . .[954] in the use of his Creatures.

Thow shalt preuayle with it, with Kings, and with all Creatures of the world: Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thow see it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as bigg as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c.[955]

H: **Go toward it; and take it up**.

Δ: I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which, (taking up, I) perceyued to be the stone before mentioned.[956]

H: Kepe it sincerely.

Veritas in veritate: Deus in Deo, Unus in uno est.[957]

Let no mortall hand towche it but thyne owner[958]

Prayse God.

Δ: Illi qui venturus est Indicare Speculum per ignem sit omnis honor, laus, et gloria, in sempiterna sæcula.[959] Amen.

Liber Mysteriorum Quintus

1583 Martij 23.

Liber 6us.
Liber 7us[960]

Jesus †.

Anno 1583 Martij 23. Saterday a meridie.

Δ: EK being come, with Mr John Husey of Blokley. (on the 22 day of marche) and EK being desirous to understand somwhat of our spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill[961] by the direction and leading of such a spirituall Creature, as when they had gotten the same, and they endeuored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c. which thing now they did.[962]

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,[963] in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.[964]

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.[965] He went away as it had byn a bunsh of fethers pulld in peces. The Clowd wexed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarryed behynde.

He sayd-----------Auete.

Verum est, et incredibile.[966] He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatrix[967] et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabiliæ sunt (Iustitia) dona tua? O remiges varpax. Kyrie eleyson.[968]

Δ: All this he sayd Kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum. et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam[969] ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna.[970]

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.[971] What willt thow?

Δ: Recte sapere.[972] Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. [He semeth to eate.] **So is it** in thee.

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.[973]

Me: **Go and thow shallt receyue. Tary, and you shall receyue slepe, and you shall see, But watch, and your eyes shall be fully opened. One thing, which is the grownd and element of thy desyre, is allredy perfyted.**[974]

Yt seemeth that you beleue not.[975] But I haue sayde, as he hath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. **Oute of Seuen thow hast byn instructed most perfectly of the lesser part,**[976] the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy, to our felicitie: Muse not, thowgh I say ours: for we all liue in tasting of this liquor. His Hed is a marble stone.[977] His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdome; My wisdome the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

Martij 24. Sonday: morning abowt 8.

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: He lay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

Me, he sayd, Signa sunt hæc vobis, humilitatis et pænitentiæ; quæ facio omnia, vestra, non mea sunt.[978] Laudetur verbum eius in Cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.[979]

The feldes wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason[980] haue disputed profowndly and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, **after**, and not **like**. Whose fote slipping hath dasshed his hed in peces, and it becam dark: untill agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew **all** things,[981] but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, unleast thow be directed and led-in unto the true use and order of the same.[982] Great are my words, and great is thy thowght: Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

EK: He plucketh out a boke: all the leaves are, as thowgh they were gold, and it semeth written with blud, not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not well cownt them: whereuppon he sayd: I will raze out[983] thy dulnes, and at length, make thee clere.

EK: There are 48 leaves. Me: Et finis est.[984] One is one; neyther is, was or shalbe known: And yet there are iust so many. These haue so many **names,** of the so many Mysteries, that **went** before. This is the second and the Third: The Third and the last.[985] This is the measure of the whole.

Ô what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These shallt thow know: These shall you use.[986] The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: loue togither. Be contented with your calling: For, all beasts see not a like: yet are they all Creatures: Vessels, not of one bignes, yet are they all full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third; whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thow wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholder, unknown to us, but somwhat like to Mr Adrian Gilbert,[987] &c.

Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasor hid (here portrayled by picture), say any thing?

Me: As thow wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternallliquor be uppon you. Ones more, what wilt thow?

Δ: I do prefer the heuenly liquor, before all things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.[988] Remember the Prince and Subiects, which haue powre (as is told thee) of Erthly Bowels (The thing there, ~~[whose]~~which you desire of me, is no parte of my charge), Call him: It is his office: for by his ministers it hath byn shewed.[989] God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding liue in truth and humilitie: Use God his Creatures to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.[990] &c. Amen.

Martij 26. hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs hed,[991] and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,[992] making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, Ô how small is the other? How small therfore is the mynde, and how much weakened that desireth those **trifles?** But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupyed with the vanitie of nothing. I will not[993]manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the Iudgment therof. All those before spoken of, are subiect to thy call.[994] This vessell at all tymes they greatly accept. Yet haue they times and seasons:[995] When order breaketh in her self, the labor is in vayne. Euery thing is for and to an ende. Of frendeship, at any time,[996] thow mayst see them, and Know what thow willt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the seven (magnificencie of euery Seuen) stretcheth out it self.

Euery one, (to be short) shall at all times and seasons,[997] shew thee direction in any thing. But, SO, thow canst not use them, in the determina tion, and **full ende** of euery practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former[998] commoditie: For, with Furderance, euery thing in Nature is ayded.

Δ: ---

Reade ouer that, which now, lastly, I declared: Then see, if you be not answered.

Δ: ---

Therfore mayst thow know, what that is, allthowgh thow do not, yet, or presently, put it in practise, by him, whose Charge it is, to deliuer it.[999]

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

Me: What liquor is more liuely then the dew of Truth, proceding from a fowntayn most swete and delectable? Euen that veritie which thy mowth hath preached of.[1000] What water recreateth more, or cooleth ignorance deeper than the knowledg of our Celestiall speche?[1001] your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunder. Hell shall tremble, whan they know what is spoken to them.[1002] The first[1003] excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, hath or doth know the least part (ô it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

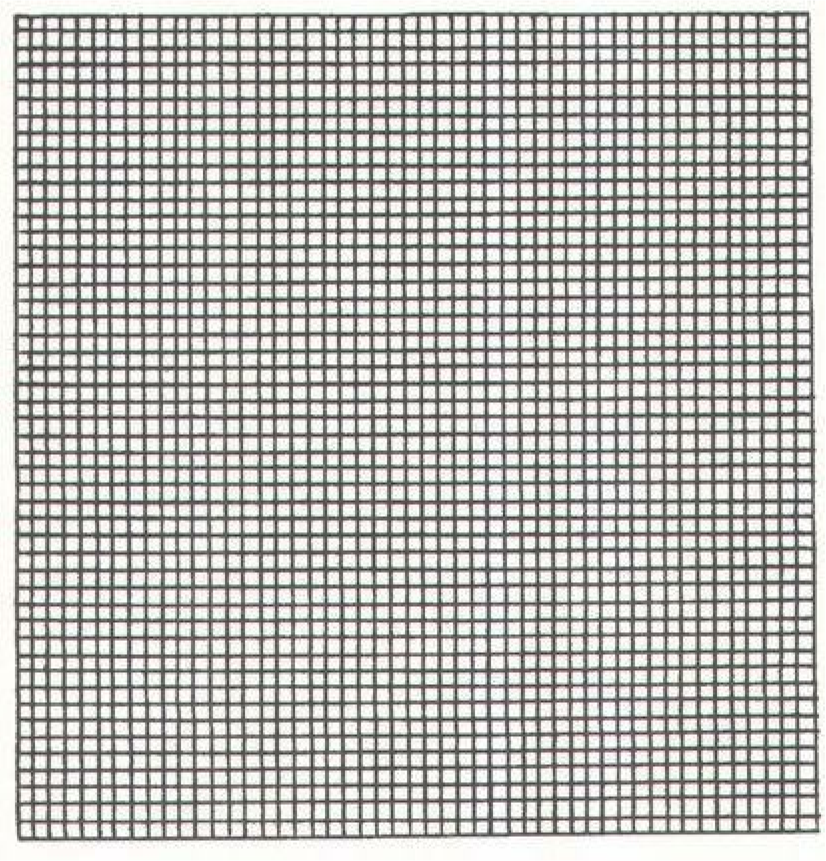
Thow shallt speak with us;[1004] And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy **that Monstre**.[46] They are fed with cælestiall fode, and they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. **It is determined**: else wold I not: **And may be undetermined. yf you break his** commaundements.[47]

A Stone it is that perceth[48] down all things before it; and kepeth them under him, as the heuens do a clowde. What art thow, (O god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, **yf you transgress**[49]one iote of your eyesight :

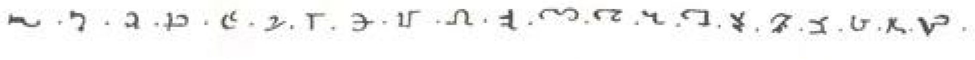
For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered[50] with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it **is the voyce and speche of him**, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor.[51] Lo, this it is. [EK: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they all written with cullour, like blud, not yet dry.[1005] 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters[1006] enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.

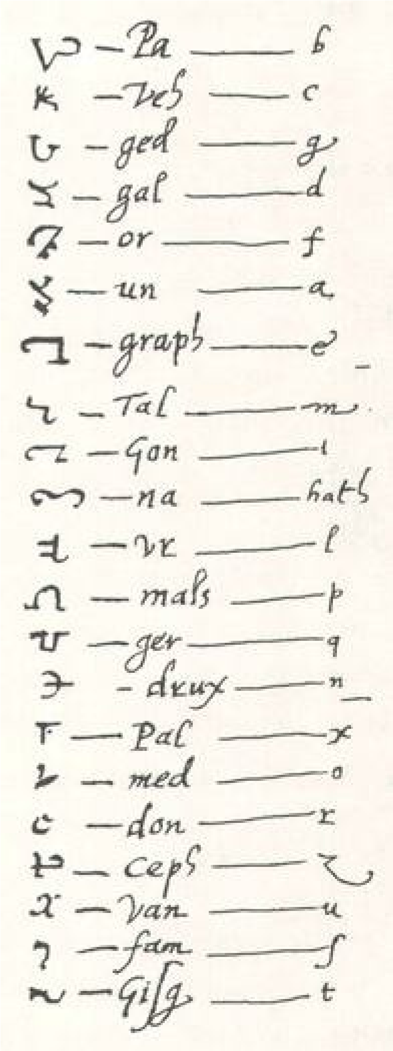


Me: Note what they are.



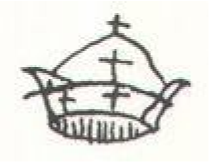
Δ: They are Noted.

EK: He toke from under the Table, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being diuided into three distinctions.[1007] He putteth the ende of the rod on the first of the Characters, and sayeth, Pa: and there appered in english, or latin letters, Pa: He sayd, veh: and there appered veh in writing: Then Ged: and after that he sayd, Unus Unus Unus, Magnus, Magnus, Magnus, es, [1008] Then he pointed to an other, and sayd Gal, and there appeared Gal: Then or [the voyce seemed Orh.] Then un [the sownd semed und.] Then Graph: [The sownd as Grakpha, in the throte.] Then Tal, [in sownd stall or xtall.] Then gon. Then na [but in sownd Nach as it were in the nose.] Then ur, [in sownd our or ourh.] Than mals, [in sownd machls.] Then Ger, [in sownd, gierh.] Then drux, [in sownd drovx.] Then Pal: the p being sownded remissly. Then med. He sayd, Magna est gloria eius.[1009] Ceph, sownded like Keph, But before that, was Don: Then van, Fam, Then Gisg.

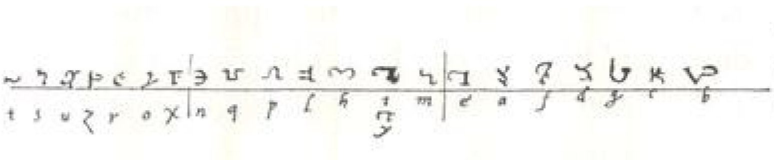


Pa — b
Veh — c
ged — g
gal — d
or — f
un — a
graph — e
Tal — m
Gon — i
na — hath
vr — l
mals — p
ger — q
drux — n
Pal — x
med — o
don — r
ceph — z
Van — u
fam — s
Gisg — t

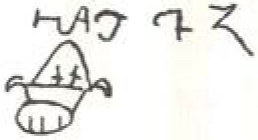
Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi, [1010] Amen.



Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, Remember to lerne those names without boke, and to know them.


t s u z r o x n q p l h i y m e a f d g c b

Δ Thus I deciphred them after a day or two or three.



Martij 26. a meridie + Tuesday hor. 5½

First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.[1011] One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus,—So shall it be, with 21 more.

Δ: Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne hath twise gon his course.[1012]

EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre **shall enter** into this place.[1013] Neyther shall Iniquitie range where the fyre of his percing Judgment and election[1014] doth light, which shall quicken his deadness, and revive his courrage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.[1015]

What wilt thow?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somwhat dark.

Me: **With this world,** for euer. Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With **Three**. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.[1016]

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.[1017]

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.[1018]

Me: Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre.[1019] The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred. with the difference of day and night.[1020] All things haue grown allmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophesy? or, who* [Of God] opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he* it is, that pricked these things forward, and **shall use you** as **his** Instruments to a mightie honor.

Δ: May we require description[1021] of the Cuntryes, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.[1022] These things belong not to my charge. Thow knowest them, which are sufficient,[1023] whan short time shall serue, for the whole instruction.[1024] Greater nede were to enquire How or by what meanes thow mayst be made worthy;[1025] and, so, consequently, haue knowledge for the knowing , hauing and using of this cælestiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly[1026]lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from peculier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow all the convenient leysor[1027] that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he that liueth, shall approve him **self aliue.**[1028] Beautifull are the footesteps of his comming, and great is the reuenge of the wicked.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.[1029]

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et SS.[1030] Amen.

Martij 28. Thursday morning. Mawndy Thursday.

A voyce: Pereant omnes qui insidiantur[1031] virtuti nominis mei: et qui Lumen absconderunt Iustitia mea.[1032]

EK: Now the vale is pluckt away.

Three appeare, as before time.

All three sayd,—Multa nos, quia multa patitur ipem.[1033]

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly: and that there appeared one very **like** unto our good frende, who toke apon him to be **the same**, and now semed to be constrayned[1034] by EK to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder[1035] &c. Whereuppon EK was in a great perplexitie of mynde, and was ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.[1036] And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of matter, which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands togither. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands [he looked up] whose Imperfections are now more innumerable then the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth: whilest thow suffredst his old and withered face to be garnished with thy beawty. Heavines[1037] is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, ô thow (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and.boasting of that they see not? But (alas) All things are confownded, and are contrary to thy commaundements: some onely which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr synnes, but like a iust iudge, fauorably doth ponder the greatnes of theyr enemies which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,[1038] from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish[1039] from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. [Loking to EK.] But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea thowgh they be in honor: yet shallt not thow neyther be ouerturned with the one wynde nor the other: thowgh the afflictions that shall **follow thee, be great and hard**.[1040] In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Iustice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.[1041] Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,[1042] and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers[1043] to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apon you: For those that are present with him, liued with him, eat and drank with him, [and] were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Δ:

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.[1044]

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so diuilishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce:—Dicat, nam nrm non est.[1045]

EK: Now is the Skroll with the Characters browght in, which was fownd by spirituall direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.[1046] He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce:—Els could I not speak.

Δ: Seing now thow canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name?—The wicked answered, Gargat.

Δ: What is the sentence of that skroll?—Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.[1047]

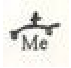
Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and euident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for euer: and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

Δ: All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.[1048]

Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.[1049]

Δ: Then returned our frende, , and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.[1050]

☞ Δ: Master Kelly, is your dowt of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.[1051]

Δ: As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withall: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholy in the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature haue such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him[1052] are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, hom much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back **the dogged** harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps[1053] of his æternall light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him[1054] priuie of these things?

Me: Whan thow wilt. For euery thing is acceptable with those that are accepted. See thow cownsayle him, and be his Father.

Δ: As concerning John Dauis,[1055] we are to ax somwhat &c.

Me: John Dauis, is not of my Kalender. Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed.[1056]

God be emongst you.

EK: He hath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria.[1057] Amen.

Mawndy Thursday, after None. hor 3½

Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.[1058] And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therfore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my behofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiuision conteyneth many and sundry offices. Many Offices require many disposers: yet hath euery disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:[1059] The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are allwayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least qualitie in Nature, haue of them selues propre vertues: and therfore propre Instigators.[1060] I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thow desyrest. But mark me, whom God commonly choseth,[1061] shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election.[1062]

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thow think, that my cownsayle herin, to a grieved mynde, is, (thowgh it can be) Medicinall? Peraduenture[1063] thow thinkest I am not, [in] thy marrow: yes I haue byn long in the highest part of thy body,[1064] and therfore ame somthing perswaded of thy meaning.

Δ: In dede, I thowght that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thow think, that if it pleas god, it shall not please the Prince? **if it** be necessarie , **all ready** prepared?

Secretum dico.[1065]

For all things are Limited, with a full measuration, and unserchable forsight: yea, I say, all ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,[1066] haue dissembling harts, and priuilie do they shote at thee, with arrows of reproche. Whan they[1067] shall haue nede of thee: I meane, of the help of God, throwgh thee, (some shut up, some entangled, some gadding[1068] like masterles Doggs,) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thow shallt not see them. The key of theyr Cares shalt thow be Master of: And they them selues shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I answer thee, all thowgh it be not my office,[1069] to declare that thow desirest: yet for that thow desyrest my Medicine. I say, Thow shalt preuayle agaynst them,[1070] yea euen agaynst the Mightiest. As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thow hast deliuered. One thing, I answer thee, for all Officis. Thow hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction hath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigillum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thow hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other[1071] shall be, but, as a necessary help to the **first Practises, to plant the Tree:** which being confirmed and strongly rooted shall bring furth frute,most abundantly.[1072] The Erth and the tree, can not be **separated.** This is the ende, and true it is. Let him be record, whom I beare record of here,

And so, with thee, Amen.

I must help thee. Lerne ioyntly the Elements or grownds of this heuenly doctrine;[1073] the ende and Consummation of all thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonie in prayer.[1074] Thow knowest what I mean.

The Æternall physitien minister his heuenly grace and continuall blessings upon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ: Amen: Omnipotenti Deo, nostro,
Creatori Redemptori et
Santificatori, omnis honor
laus et gratiarum actio.[1075]
Amen.

Jesus.

On good friday; After None

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Whereat he started; and sayd he felt a thing (immediately) creeping within his hed, and in that pang becam all in a sweat. And he remayned much misliking the moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somwhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me: The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, with letters: some more then other.

Me: Euery side conteyneth 2400 and one od letter.[1076]

EK: All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, ere you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

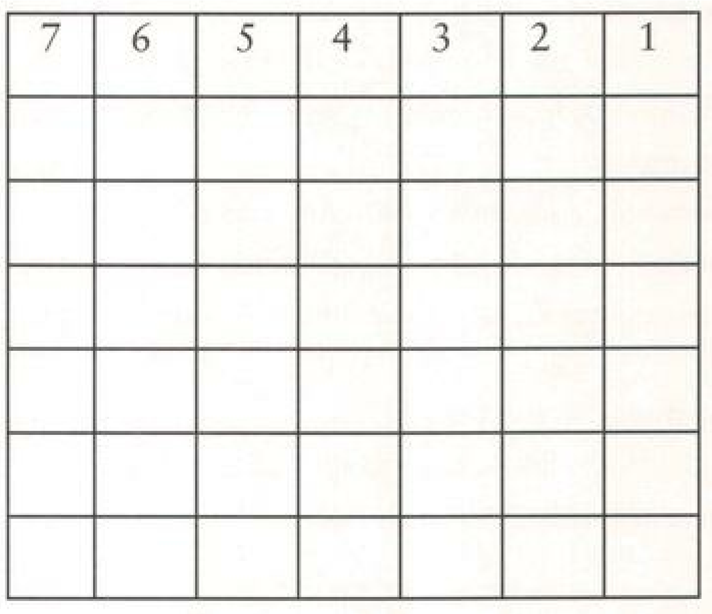
Then it becam light agayne.

Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me:

1. Keph van [He lifted his face to heven.] { Don graph fam veh na

EK: Now he kneleth down; and holdeth up his hands:
The letters of the first square, ar 7.



7	6	5	4	3	2	1

Now he pointeth to the second.

2. Med gal [EK: He turneth him self abowt.]
3. un gal un Mals na.
    Me: Twise seven, Thre and All one: and his mercy endureth for euer.
4. Tal un vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. un van.
8. Tal un don ur un drux. Sownded as δρυξ
9. Med.
10. Tal van fam mals un.
11. un ged gon med gal.
12. Mals un drux.
13. Ged un.
14. Fam graph fam.
15. ged un tal mals graph gal un keph
16. veh un mals veh drux graph na [capcneh]
17. ged med.
18. med gal.
19. Fam graph tal graph ur un pa van ged graph drux

20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.[1077]
24. Van don graph mals don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod, up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.
29. van un
30. veh graph fam gisg fam
31. ged don un mals un gal. He stayed here a good while.
32. fam graph gal
33. van drux pa un don
34. gal med tal gon med urh
35. un gal graph mals med un gal
39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
40. med drux gon keph gal un don. This is a word.
41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

42. Med gal un tal na
43. ged graph tal graph gal fam un ur: eight letters[1078]
44. un
45. gal gon drux med keph un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. Un gal mals van drux
48. Gal un don
49. ged un don tal graph fam: He walked betwene the shewing of tal and graph. There are six letters in that word.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete euery where, redy to revenge the blud of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk[1079] od adaph mal zez[1080] geno au marlan oh muzpa agiod pan ga zez[1081] gamphedax[1082] Kapene[1083] go[le] od Semelábugen donkna[1084] fian[1085] ga vankran vreprez[1086] ádeph[1087] arxe[1088]

drux[1089] Tardemah va tzests[1090] grapad. zed unba[1091] domiól adepóad chieuak mah oshe daph Onixdar[1092] pangepi adamh gemedsol a dinoxa hoxpor adpun dar garmes.[1093]

Me: I teache. Let this lesson instruct thee to read all that shalbe gathered out of this boke hereafter. It is not to be spoken,[1094] but in the time of his own time. It shalbe sufficient to instruct thee: Fare well.

EK: Now he couereth the boke with the veale.

Δ: Prayses and Thankes be rendred to god, of us his sely[1095] ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

Martij 31. Easter day after none abowt 4.

EK hard first a sownd of Musicall harmonie.

Δ: The Veale was pluckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he lyeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his hed as the other day it did. Me taketh out the rod from under the Table: He sayd,

Æternitas in Cælo.

Δ: Uppon my staying from speche, he sayd, What wilt thow?

Δ: The proceding instruction necessary for understanding of the boke.

Me: Mensuratur.[1096] Δ: He putteth up his rod to the boke.

Me: Sint oculi illorum clari, ut intelligant.[1097] [He held up his hands and semed to pray.] He pointed now to the second row of the 49 rows of the first page of the boke, and sayd,

Secundus a primo.

1. Gon na graph na van fam veh na [Now he walketh up and down.]
2. Ged don med drux na un gal med Keph [He walketh agayn.]
3. Un don gal graph drux [He walked agayn.]
4. med
5. drux un [He walked.]
6. ged graph tal mals [He walketh.] un ur med. [7 letters.]
7. med gon veh un fam tal un drux
8. van un drux gal don graph fam
9. med don gal un
10. van graph van graph gon un na
11. drux med fam
12. mals ur gon ged drux un mals na graph
13. Keph un tal mals med drux med drux
14. un drux graph mals na
15. med mals na graph ~~veh~~ gal [Here, veh or gal is indifferent.]
16. un
17. Tal graph gal med ~~[Keph]~~ [or rather] pal [So it shalbe better understode.[1099]]
18. Tal un don van drux graph
19. ged graph drux un
20. mals don graph fam [Now he walketh.]
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam

24. tal un drux ged graph gisg [So it is.]
25. un

    gal graph van drux graph

26. gal un tal mals na
27. drux un pal gisg
28. med fam
29. van un drux gal graph tal na drux un pal un gisg [12 letters.]
30. med don med mals na un fam
31. van med don
32. tal gon drux med gal un ur
33. un tal van gal un fam
34. ged graph don
35. mals un
36. med
37. gal un pal keph van tal
38. pa un drux veh graph fam
39. med don gal un drux [Now he maketh low obeysance to the chayreward.]
40. Mals un Incomprehensibilis es in æternitate tua.[1100]
41. Mals don graph fam
42. van tal pa ur med fam gal un
43. van med don pal
44. drux un gal med drux
45. mals un gisg don med mals na graph fam.
46. van drux gal graph fam.
47. un gal med drux.
48. ged un drux graph pa drux[1101] fam.
49. gon na graph na van gal keph

Me: Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox[1102] arden, o na gémpalo micasman[1103] vandres orda beuegiah[1104] noz[1105] plígnase zampónon aneph[1106] Ophad[1107] a medox[1108] marúne gena pras[1109] no dasmat. Vorts manget a-deüne[1110] damph. naxt os vandeminaxat.[1111] Oróphas vor mínodal amúdas ger pa o daxzum banzes[1112] ordan ma pres umblosda vorx nadon patróphes undes adon ganebus Ihehudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolued of that dowt if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

Δ: He rose and axed me, What wilt thow?

Δ: The former question to be soluted. Me: Thow hast written fals: for, it must be Ihehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.

EK: The Chayre and the Table are snatched away,[1113] and seme to fly toward heven. And nothing appeared in the stone at all: But was all transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke[1114] -49 voyces, Whereunto the so many powres, with theyr inferiors and subiects,[1115] haue byn, are, and shalbe obedient.

Euery Element in this mysterie is a world of understanding. Euery one knoweth here what is his due obedience: and this shall differ thee **in speche** from a mortall creature.[1116]

Consider with thy self, How thow striuest against thyne own light, and shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis.[1117] Thus much I haue sayd, for thy reformation and understanding.

Δ:[1118]

Me: Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall You haue any apparition. Yet, in powre, **my office** shall be here.[1119]

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Euery Element[1120] hath 49 manner of understandings. Therin is comprehended so many languages.[1121] They are all spoken at ones, and seuerally, by them selues, by distinction may be spoken. Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.[1122]

I go. I haue sayde, (and it is true,) No unclean thing shall enter: Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself; for, we are not worthy.[1123] What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.[1124] For, the ende of all things is at hand,[1125] and Powre must distinguish, or els nothing can prevayle. What you here, yea what thow feelest, by thy finger, Recorde; and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight,[1126] is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria.[1127]

Amen.

1583 Aprilis 2. Tuesday. Jesus + before none

Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veale or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.[1128]

EK: There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce:—Impleta sunt omnia gloria et honore tuo.[1129]

EK: All is become clere, saue the Table which remayned couered with the clowde still.

A great th-under began agayn, and the chayre remayned all in fire. Now the boke appeareth euidently lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.[1130]

The sownd of many voyces semed to pronownce this: Let all things prayse him and extoll his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire.

A voyce:—Sic soleo errores hominum purificare.[1131]

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;[1132] for, this place is holy.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.[1133]

A voyce:—Say what thow **thinkest**. Δ: He sayd so to EK.

EK: My hed is all on fire.

A voyce:—What thow thinkest, euery word, that speak.

EK: I can read all, now, most perfectly: and in the Third row[1134] thus I see to be red,

> 3. Palce[1135] duxma ge na dem oh elóg da ved ge ma fedes o ned a tha lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge dah maz gem fatesged oh mal dan gemph naha Lax ru lutúdah ages nagel osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.[1136]

Δ: Then EK red the fowrth row, as followeth,

4. Pah o mata nax lasco vana ar von zimah la de de pah o gram nes ca pan amphan van zebog ahah dauez öl ga. van gedo oha ne daph aged onédon pan le ges ma gas axa nah alpod ne alida phar or ad gamésad argla nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.

EK: It thundreth agayn. All is covered.

A voyce:—Orate.[1137]

Δ: We prayed: and returning to the work agayn, the fire covered all still and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.

Δ: EK then red thus,

5. Mabeth ar mices[1139] achaph pax mara geduth alídes orcánor manch[1140] arseth. olontax ar geban vox portex ah pamo. agématon buríse ganport. vdríos pasch. Machel len arvin zembuges. vox mara. gons Ihehusch dah pársodan maäh alsplan donglses adípr[1141] agínot. archad[1142] dons a dax van famlet a dex arge pa gens.

6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes[1143] gánpogan Undanpel adin achaph máradon oxámax anólphe dan ieh voxad mar vox ihedutharh aggs pal med lefe. IAN lefa dox parnix O droes[1144] marsíbleh aho dan adeph uloh iads ascleh da verox ans dalph che damph lam achos.[1145]

EK: There is a great Thundring agayn.

Δ: It is the hand of the highest, who will get him honor by his own works.

EK: The Voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

A small voyce:—Locus est hic sanctus.[1146]

An other voyce:—Sacer est a te Domine.[1147]

EK: All is now opened agayne.

Δ: Then EK, red thus,

7. Amídan gah[1149] lesco van gedon amchih ax or madol cramsa ne dah vadgs lesgamph[1150] ar: mara panosch aschedh or samhámpors asco*. pacadabaah asto[1151] a vdrios archads ors arni. pamphíca lan gebed druxarh fres adma. nah pamphes eä vanglor brisfog mahad. no poho a palgeh donla def archas NA Degel.

8. Vnaem[1152] palugh agan drosad ger max fa lefe pandas mars langed undes mar. pachad odidos martíbah v'dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicol lumrad v ma. pa granse paphres a drinox a demphe NA. genile o danpha. NA ges a ne gaph a.

EK: The sownd of Melodie, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.[1153] The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extoll his name. For, his hand hath wrought wundrous works, for his owne glorie.

Amen.

Aprilis.3. Wensday, Forenone †

Δ: First the Curten was drawn away: and then all appeared on fire: The whole place all ouer. EK hard voyces, but could not discern any thing but the hummering of them.

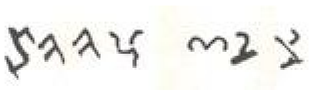
Δ: There cam fire agayn (out of the stone) uppon EK, all his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus.[1154]

An other voyce:—**Locus** sacer et acceptabilis Deo.[1155]

EK fellt the fire to gather up into his hed. Shortly after he could read the boke, as he could do yesterday.



9. Vlla[1156] doh aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax[1157] olna dam var gen vox nap vax. Vro[1158] varca cas nol undat vom Sangef famsed oh. sih ádra gad gesco vansax ora gal parsa.

--10. Varo. nab vbrah NA pa uotol ged ade pa cem[1159] na dax. van sebrá dah oghe aschin o nap gem phe axo or. nec a ve da pengon a moroh ah óha aspáh. niz ab vrdráh[1160] gohed[1161] a carnat dan faxmal gamph. gamph nacro vax asclad caf prac crúscanse.[1162]

11. gam. ohe gemph ubráh-ax.[1163] orpna[1164] nex-or napo, gemlo. a cheph[1165] can sedló pam-geman ange hanzu ALLA.[1166] Cáppo-se damo gam-vas oro-dax-vá ges-pálo palme pola.[1167]

EK: All these, (now red,) fall out and all the rows, before, likewise.

A voyce:—Prayse God.

Δ: We prayed. And after, was this shewed,[1168]

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par mano gan vax no.[1169] gramfa gem sadglá[1170] loh vrox sappóh iad ah oha unra.

Δ: Now appeared an other row.

12. Se[1171] gors axol ma pa a oh la sabúlan. Caph ardox anpho nad v‘rnah ud ago lan vans.[1172] v’xa grad órno dax palmes árisso dan vnra. vánsample galse not zablis óphide ALLA loh. gaslah osson luze adaö max vanget or dámo ans. leóz dasch léöha dan se gla’spa neh.

All becam dark, and it thundred.

A voyce:—Prayse God.

Δ: We prayed.

Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

13. Amprí apx ard ardo argá[1173] argés argáh ax. osch nedo les icás. han andam von ga lax man. nosch. dóngo a yntar cey[1174] lude asch úrise alpé gem var dancet.[1175] nap alped v‘rsbe temps a vod nos gema o ulon máncepax oxné pricos a got. zalpa ne doxam órne.[1176]
14. Admag apa ascò[1177] tar. gans oärz am seph selqui quisben alman. gons sa ieh mársibleh gron áscabb gamat. neý aden vdan phand sempés nan narran al. cáno géme dansé álde nótes parcélah arb ner ga lum pancu[1178] príscas ábra músce[1179] an nox. napód[1180] a on dan sem ges asche[1181]

EK: A sownd of many voyces, sayd,—Orate.[1182]

15. Mica suráscha para te gámmes ádrios NA danos. vra lad pacad ur gesme crus[1183] a prásep ed. a palse nax varno zum. zancú asdom baged V’rmigar orch phaphes ustrá nox affod masco gax cámles vnsanba a oh la gras par quas. cónsaqual lat gemdax tantat ba vod. talpah ian.
16. Gescó[1184] a taffom ges nat gam. pamphé ordáquaf cesto chídmap[1185] mischná ia-ísg.[1186] iaiálphzudph a dancét[1187] vnban caf ránsembloh. daf-ma[1188] vp aschem graos[1189] chrámsa[1190] asco dah. vímna gen álde os papéam och láuan vnad. oh drosad údrios nagel panzo ab sescú. Vórge afcál[1191] vslaffda mórsab gaf[1192] ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.

A voyce:—Orate.[1193] Δ: We prayed.

EK: It beginneth to clere.

A voyce to EK:—Say.

17. Ar’tosa geme oh gálsagen[1194] axa loph gebed adóp: zarcas vr vánta pas ámphe nóde alpan. nócas se ga ormácased lax naph talpt. pámphicas[1195] sandam Voscméh iodh asclad ar. phan gas málse a quaz nam vngem vansel gembúgel a gémbusez á-ro[1196] tehl alts murt valtab bániffa faxed ar chlyfod
18. A tam nat. glun asdeh ahlud gadre fam Shing la dan. guinsé[1197] life[1198] arilsar zabulan cheuách[1199] se. amph lesche andam var ges ar phex are.[1200] NA[1201] tax páchel lapídox ar da vax malcos. vna gra tassox varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

19. Asmo dahán pan casme co caph al oh. san ged a bansaa[1202] un adon a seb Ian. agláho dánfa zúna cap orcha[1203] dah os. fámsah ON naäb[1204] ab nagah geha fastod. hansey om hauan lagra gem gas mal. parcóg[1205] dax nedo va geda leb ar’ua ne cap sem[1206] carvan.
20. Onsem gelhóldim geb abníh ian. oxpha bas cappó cars órdriph grip gars. of víndres nah ges páhado vllónooh can vaz a. fam gisril ag nóhol sep gérba dot vánca NA.

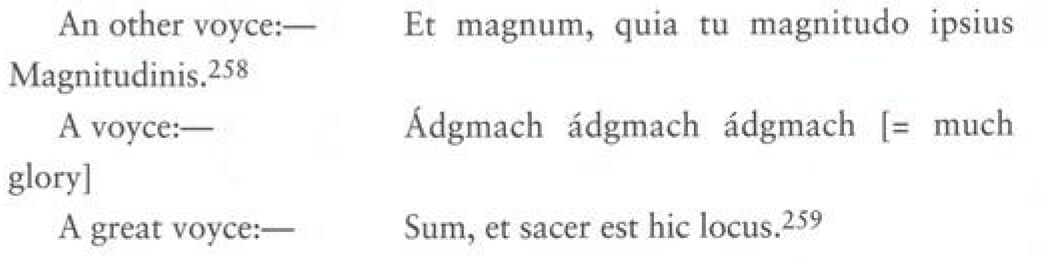
sem ah-pa[1207] nex ar-pah lad vamó iar séque.
Vad ro garb. ah sem dan van ged ah paleu[1208]

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patri et filio et spiritui sancto
nunc et semper.[1209]
Amen.

Aprilis .3. Wensday + After none hor 5¼

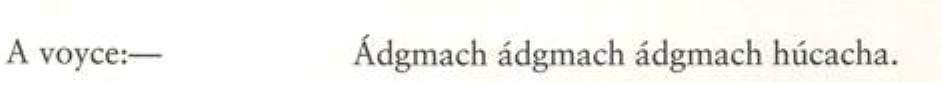
Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd,—Bonum est ô Deus, quia Bonitas ipa es.[1210]



An other voyce:— Et magnum, quia tu magnitudo ipsius Magnitudinis.[258]

A voyce:— Ádgmach ádgmach ádgmach [= much glory]

A great voyce:— Sum, et sacer est hic locus.[259]



A voyce:— Ádgmach ádgmach ádgmach húcacha.

[1211], [1212]

Δ: Then EK read the row on this manner,

21. Padohómagebs[1213] galpz arps[1214] apá nal Si. gámvagad al pódma gan NA. vr cas nátmaz ándiglon ar'mbu.[1215] zántclumbar ar noxócharmah. Sapoh lan gamnox vxála vors. Sábse cap vax mar vinco.[1216] Labandáho nas gampbox arce.[1217] dah gorhahálpstd gascámpho[1218] Ian ge. Béfes argédco[1219] nax arzulgh[1220] orh.[1221] sémhaham[1222] vn'cal laf garp oxox. Loangah.[1223]

Δ: Now appered Raphael [ ] or one like him, and sayde,

Salus vobis in illo qui vobiscum.[1224]

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuayle against them. When it is written, reade it no more with voyce, till it **be in** practise. All wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone, and axed,

What now?
How now?

Vors mábberan = how now: what hast thow to do with us?

Δ: As I began thus to say (The God of powre, of wisdom,) they all interrupted my entended prayer to god for help &c and sayd, We go We go.

Δ: And so they went away.

Then the boke and the rest cam in agayne.

A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thow hearest: for it is true.

Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

Rap:—Be it unto thee.

Δ: Then EK red as followeth,

22. ors lah gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubah aha last gesto
Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses lófgono
Luruandah[1225] lesog iamle padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa
arzusen agsde ghehol max vrdra paf gals macrom finistab gelsaphan asten Vrnah[1226]

A Voyce: Whatsoeuer thow settest down shalbe true.

Δ: I thank god most hartilie: The case allso requireth it so to be.

23. Asch val íamles árcasa árcasan arcúsma íabso gliden paha pacadúra gebne[1227] óscaroh gádne au[1228] arua las genost cásme palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gapes lof lachef ástma vates[1229] garnsnas orue gad garmah sar‘quel rúsan gages drusala phímacar aldech oscom lat garset panóston.[1230]

24. gude laz miz lábac vsca losd pa Cópad dem sebas gad váncro umas ges umas umas ges gabre umas umáscala um’phazes umphagám maaga mosel iahal loges[1231] vapron fémse dapax orgen[1232] láscod ia láscoda vága am lascafes iarques préso tamísel vnsnapha ia dron goscam lápe voxa chimlah aueaux losge auióxan lárgemah.

25. zureth axad lomah ied gura vancrásma ied sesch lapod vonse avó avé lamsage zimah zemah zúmacah Vormex artman voz vozcha tolcas zapne zarvex zorquem allahah gibúrod[1233] Ampátraton zimegauna[1234] zonze zámca aschma[1235] vlpa tapa van vorxvam drusad Caph castárago grúmna can‘caphes absacáncaphes zúmbala teuort granx zumcot lu graf saxma Cape.

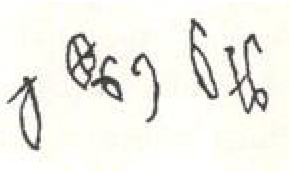
26. Col age lam gem fam tepham vra ap du ca sampat vóxham Lúnzapha axquem Bobagélzod gaphémse lan’se agni cam setquo teth gaphad oxámarah gímnephad vox’canah vrn dage[1236] paphcod zámbuges zambe ach oha zambúges gásca lunpel zadphe zómephol zun zadchal ureseh varún pachádah gusels vx amna pa granna oh vz

Δ: I think it will be dark by and by, and our Cumpany will expect our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.

A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

Δ: Deo nostro Viuo Vero et Omnipotenti
sit omnis laus et graz actio
nunc et semper.[1237] Amen.



Aprilis 4 Thursday + mane hor. 5½

Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita.[1238]

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

EK: The Veale hangeth yet before.

Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero adol macom vaxt gestes[1239] ladúch carse ámages[1240] dascal panselogen dursca zureóch pamcasah vsca huädrongúnda malue ior. gáscama af orthox VAN-CORHG aspe zubra vaacáäh gandeuá arinmaphel vax oh saoh abra iehudeh gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha ensède gumah galseds.
28. Pacádpha palzé zuma carphah uzad capaden v’lsage[1241] EXCOL-PHAG-MARTBH iasmadel vóscon sem abnérda **tohcoth**[1242] iamphala páhath órcheth iesmog pasque Labääh agas lada vng lasco ied ampha leda pageh gemze axax ózed caphzed campha voxal luthed gedan[1243] famech[1244] ártsnad gathad zuresch pascha lo guma[1245] halphe dax vancron patel zurad
29. Canda lahad Bóbagen afna vorzed phadel NOBTDAMBTH gáscala oxad vanges[1246] vodoth mured achna[1247] adcol damath zesvamcul pacadáah zimles zoraston geh galze mazad pethel cusma iaphes huráscah órphade loscad mages[1248] mat lúmfamge detchel[1249] orze cámalah vndan padgze[1250] páthmataph zumad leph́ada oháäx vlschan[1251] zembloh agne phamgah iudad capex Luzad vemech arse
30. Onda gams luzgaph vxan genzed[1252] pádex CÓNGAM-PHLGH [1253] ascath gadpham zurdah zamge gloghcha sapax tastel vn‘sada phatheth zúncapha oxamáchad semteph ascle zuncas magzed dulm pamfra húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth gesch[1254] labba doh dóxa vascheth hoxan lamésde lampha iodoch gonzah hamges[1255] glutha óxmogel[1256] démapha vz’ed ascraph.
31. zudath chádgama[1257] ómsage[1258] hor gadsa gézes ORPHÁM-ZAM NAHE[1259] gedod asphed voxa gémgah lath gáphes zembloth chasca olphe dax marpha lothe sool[1260] separ marges[1261] bosqui laxa cosneth gonse dadg voxma v‘mage vnx gascheth lood admah loo[1262] ga zem-chá-na-phe am’-na-la ia pacheth nox-da a-mah
32. Gedox al SEM-GA-NA-DA-BAH ongagágeda phachel loódath haxna gu-na-pá-ge-pha al se geda oh oöda géhoph pachad enol adax loges famgah laxqui hasche vadol vóms-a-na gax-ma-dephna-zad gel panca vam Sesquin oxal genoph voödal u-má-da-bah
33. Asge lun zumia paxchádma enohol duran ORCHLÓD-MAPHAG mages oschan lod bunda cap luzan lorpha leuándah orxzed famzad ge-nós-o-dath[1263] phasélma gesda chom-gasnaph-geth-nag goth[1264] ládmano Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah vorx guna ia ada Vox-há-ma-na
34. Arze galsam vnza vcha pasel noxda Nobróschom[1265] gu-na-dé-phogas dúnseph man-cax-

mal-cás-mah ied-hah-mel-cár-na zemphe vncah lethoph both-ned-ga-phí-cas-mel ioth-hath-cha-sad ma-neded-ma-gon zuna gothel pascheph nodax vam phath mata[1266]

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcheth[1267] napha. VOR-DOMPHÁNCHES ga-ues-go-sa-del gurah leth agsnah orza max pace ieth cas lad fam pahógama zon-chás-pha-ma zumblés-cha-phax var-gat-ma-gas-ter ne-ho-gat-ma-gan vn-gaphax-ma-la gegath laxqu goga lab naches[1268]

Δ: Thereuppon the Vele was drawn, and the fire cam from EK his eyes again into the stone.

Δ: Deo opt. Max. omnis honor
laus et gloria.[1269] Amen.

Aprilis .5. Friday + a meridie hora 5¼

Δ: The Vele was taken away, without any speche used by me or EK. The boke and all the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectãs expectaui Dominum [1270] &c.

EK: I here the sownd of men playing very melodiously on Instruments and singing.

A Voyce:—Serue God and take hede of Nettels.[1271] Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. [Charles Sled.]

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored.[1272]

Δ: After this voyce, the sayd hedles-people disäpered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate.[1273] Δ: We prayed.

Δ: Then thus appeared,

36. gedóthar argo fa adóphanah gamsech olneh várasah iusmach [= begotten.]

A voyce:—Interpret not, till your understanding be furnished.[1274]

Vschna pháol doa vah oho lazed la-zu-red ámma donax valesto acaph lámphages ronox ganma iudreth loth adágma gonsaph godálga phareph iadsma zema loa ag-náph-ag-on zu-na-ha[1275] al me io-náp-ha-cas zeda ox arni

37. Adgzelga[1276] olms vánaph osma vages otholl dox an ga had[1277] latqui dónaphe zu gar. phamah[1278] nordeph gasmat gasque gasla gas NA gasmaphés gasmagél gasnúnabe vamsech ábsechel gúlapha axnécho demsa pámbochaph iehúsa gadaámah nosad iurés chy almse orsa vax marde zun éffa mochoéffa zuréheffa asga Lubeth bethlémcha máxiche iehúscoth iaphan órnada vamne od ghim-noh

38. Arphe[1279] lamse gaphnedg[1280] argaph zonze zumcoth O'mdopadáphaab [1281] nulech[1282] gaartha ancáphama soldémcah casdra vges lapha ludasphándo ga-lú-ba-noh ap-á-cha-na[1283] iedeph zembloh zamgýssel chéuacha laquet lozódma ierinth onaph uzad máspela gýman orphámmagah iu-mes-ba-lé-go archánphame. zamcheth zoach[1284]

39. Am'chama zeuoth luthámba ganeph iamda ox oho iephad made noxa voscaph bámgephes noschol apeth iale lod ga NA-zuma datques vorzad nu-mech[1285] apheth nudach caseth iotha lax

arseth armi pli ca tar bám a co[1286] zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoámaäh zembles gunza naspolge gáthme orsoth zurath vámeth anseh.[1287]

40. Zalpe íedmacha ámphas nethoth alphax durah gethos aschéph nethoth iubad laxmah ionsa max dan do násdoga mátastos[1288] lateth vnchas amse Jacaph zembloágauh[1289] ad-pha-má-gel ludcha-dam-sa am-phí-ca-tol ar-nó-pa-a a-da-pa-gé-moh no-dás-ma mac-hes-tép-ho-lon
41. Lumbor iemásch onzed gam-phi-dá-rah. gom-ás-cha-pa zeba zun amph naho zucath uomplínanoháhal machal lozma dauangeth búches lauax orxod maches donchaph luzath marpheth oz lanva don gáuah oschol lúmasa phedeph omsa nax do-má-ge-re an-ge-no-phá-cha pha-cha-dó-na
42. óschala zamges onphá gemes phaches nolpha daxeth machésmachoh vastnalpoh gemas nach loscheph daphmech noth chales zunech maschol Lu[1290] gasnaph malces gethcaph madena[1291] oäh gemsah pa luseth iorbástamax elcaph rusam phanes domsath gel[1292] pachadóra amáxchano lu-ma-gé-no ar-ma-cha-phá-me-lon adro micho natath iamesebáchola donádocha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ: Deo soli sit omnis laus honor
et gloria per infinita sæculor
sæcula.[1293] Amen.

Aprilis 6. Saterday affore none hora 10¼

Δ: The fire shot into EK, as before was used: wherat he startled. All was uncovered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any Judgment to discerne what appered, for half a quarter of an howre almost.

A Voyce:—**SVM.**[1294]

And agayn—a voyce:—Gahoachma [= Sum quod sum,[1295] EK expownded it.].

43. Asmar gehótha gabseph achándas vnascor satquama látquataf hun gánses luximágelo ásquapa lochath[1296] anses dosam váthne gálsador ansech gódamah vonsepaléscoh ádmacah lu zampha oh adma zemblodarma varmíga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-dá-bah Va-de-ma-do Va-se-la-pa-gé-do
44. A-mas-ca-ba-lo-no-cha a-nó-dah a-du-ra-dá-mah go-na-depha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-la-ge vocórthmoth achepasmácapha em-ca-ni-dobah gedóah
45. Nostoah[1297] geuamna da oscha lus palpal medna go-rum-ba-lógeph a-cap-na-pá-da-pha Vol-sé-ma go-no-gé-do-cha am-bu-sába-loh ge-mú-sa-cha va-mi-li-ó-pha zum-ne-ga-da-phá-ge-pha **iuréhoh**

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in hel.

46. Zém-no-da amni fa chebseth vsángrada bo-sa-dó-ma zú-macoh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-só NA vuamanábadoth zum-ble-gám-pha zum-ble-cap-há-ma-cha [1298]

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.[1299]

Δ: After our prayers was a very hevenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans lósmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gónboh alze dah lúsache[1300] asneph gedma noxdrúma Vamcáphnapham ástichel rátrugem[1301] abnath lonsas masqueth tauínar tadna gehodód gaphrámsana asclor drusáxpa
48. Amgédpha[1302] lazad ampha ladmaáchel galdamicháël Vn'za dédma Luz zácheph pílathob ganó vamah zúnasch zemblagen ónman zuth catas max ordru iadse lamad caphícha aschal luz. ampna zod-mí-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-ná gam-ges

[The 49th row followeth after 2 leaves: Arney vah nol, &c.]

Δ: Now the boke was couered with a blew silk sindall[1303] and uppon that blew covering appered letters of gold, conteyning these words,

Amzes naghézes Hardeh[1304]

EK: It signifieth, the universall name of him that created universally be praysed and extolled for euer.

Δ: Amen

A Clowde covered the boke.

A Voyce:—Mighty is thy Name (ô lorde) for euer.

EK: It lightneth.

A Voyce:—The place is Holy: stur not [sayd the three heds].

Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.

Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.

Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:[1305] Amen.

Halleluiah Halleluiah Halleluiah
Amen.

Aprilis 6. Saterday after none.

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie[1306] to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,

I AM THAT I AM.

A voyce: Veniet[1307] Vox eius, ut dicat filijs hominum quæ ventura sunt.[355]

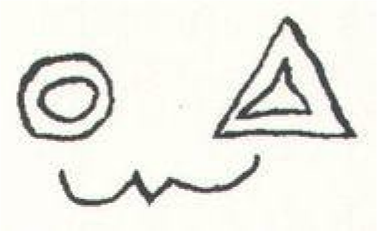
EK: here is a man, in white, come in, like Uriel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.[356]—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What willt thow I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.



Δ: What is the most nedefull for us to lerne herin, that is my chief desire.

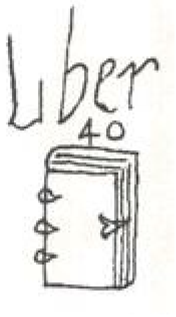
Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.[357] Therfore must thow nedes attend uppon the will of God: Things must then be put in practise. A thing that knitteth up all must of force conteyn many celestiall Vertues. Therfore, in these doings, must things be finished spedyly,[1308] and with reuerence.

This, is the light, wherewith **thow shalt be Kindled.**[1309]

This is it, that shall renew thee: yea agayn and agayn, and, seventy seuen tymes, agayn.

Then shall thy eyes be clered from the dymnes. Thow shalt perceyue these[1310] things which haue not byn seen, No, not amongst the Sonnes of men.

This[1311] other haue I browght, whereof I will, now, bestow the seventith part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with thee; In, (I says,) and **to gither,** with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.



In 40 dayes[1312] must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in **faith**. Therfore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.[1313] That shalt, thow,[1314] write down in his propre and sanctified distinctions.

This other, (pointing to EK) shall haue it allwayes before him, and shall **daylie** performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.[1315]

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of **his Thunder**[1316] shall present the parte of the next leaf unto sight.

You haue wauering myndes, and are drawn away with the World: But brittle is the state therof: Small therfore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfull. God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:[1317] and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dei nostri, fiat mihi iuxta beneplacitum voluntatis suæ:[1318] &c.

Δ: Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.[1319]

Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—Ur:—I am so.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him, I haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman[1320] of her Maiesties priuie chamber) I wold fayn know, wherfore we were not warned of her comming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Maiesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her, I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thow hast sayd, is sayde. Mark the ende.[1321]

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. [Δ: The boke and writing was made very playne to him.]

What thow seest, deliuer unto him.
As it is his will, so be it unto thee:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.

Farewell, for a time.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

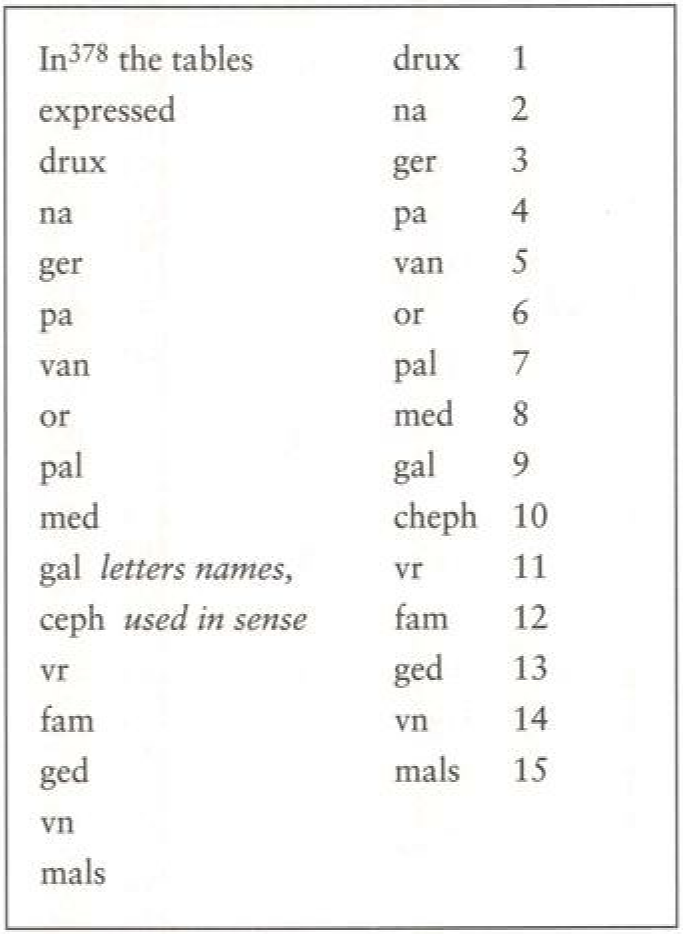
Δ: We put up the stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in latin lettres.

Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page[1322] of the first leafe, I then did copy it out as followeth.

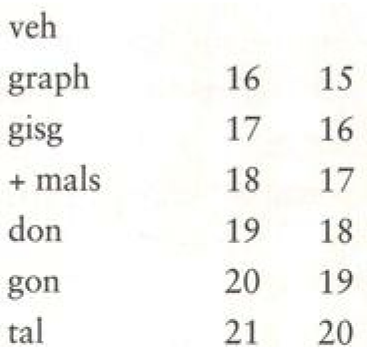
49.[1323] Arney[1324] vah nol gadeth[1325] adney ox vals nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah olden ampha nols admácha nonsah vamfas ornad, alphol andax o'rzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onseple ondemax orzan, vnfa onmah vndabra gonsah gols nahad NA.

1. Oxar varmol pan sampas os al pans orney andsu alsaph oucha[1326] cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan sandquat ox arda'nh onzâbel ormach douquin astmax arpagels ontipodah omvah nosch als mantquts, armad[1327] notgals. Vantantquah +



In[378] the tables	drux	1
expressed	na	2
drux	ger	3
na	pa	4
ger	van	5
pa	or	6
van	pal	7
or	med	8
pal	gal	9
med	cheph	10
gal *letters names,*	vr	11
ceph *used in sense*	fam	12
vr	ged	13
fam	vn	14
ged	mals	15
vn		
mals		

1328



veh		
graph	16	15
gisg	17	16
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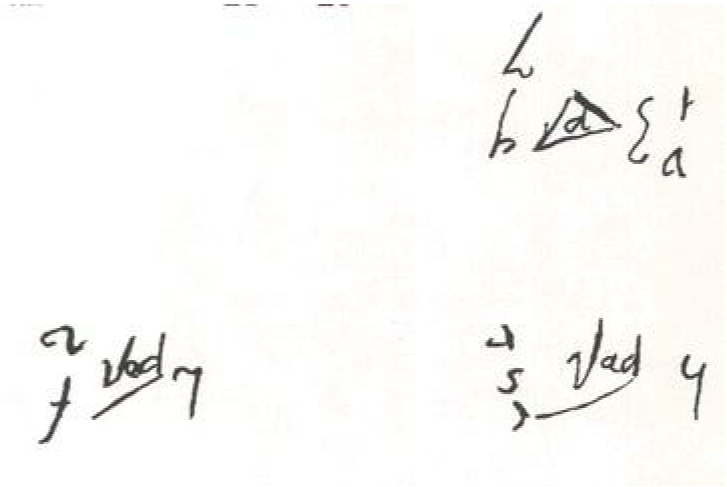
gon	20	19
tal	21	20



I finde diuerse dowts which I cannot order, to my contentment. [1329]

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p &c haue so diuerse sownds, & not allwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p sometymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table ... will not agree to fill up ...all places & to set down the ... perfectly.

2. Ondroh als vrh. panchah orn sandvah loh andah nol pan, sedmah zugeh als ab-mi-cad-am-pâ-get ordomph, axah gethol vav axel anthath gorsan vax parsah vort lanq an‘damsah getheol, vrchan navádah o’xembles armax lothar, vos antath, orsé vax alnoth, other mals olnah gethom várdamach, alls;[1330] Orgeth

3. **Or pasquah omzádah vorts, ange‘nodah varsáua onch aldúmph, ánget ónsaual gálta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-cómph alze ax, orzad andah gost astoh nadah vortes, astmah notesma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna dansa als alst**
4. **arsah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardri’noh astómagel arpáget asteth arde obzá, ols NA[1331] gem-na-pá-la-ba-m’i-da orsat nahah Odmázen an’dulphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh**

tatóh, alsah goth necor andeoh neo alda nah[1332]

5. Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah vor adme ox vastmah gu labazna, gamnácho asthmah ochádo landrídah vons sah, lúgho iahat nabscham nohads vandispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.

6. Arni olbah galpa lohánaha gáu-pu-ma-gén-sah ollo var se darsah goho ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu.[1333]

7. Arnah notah lax vart luhoh désmaph, ol ca-pra-mi-na-cah[1334] ox-and-an-vah gem-ne-lo-ri-pli-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-lo-ge-doh áschah ólmah ledóh vaxma

8. Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg ansel vnsa pah vort velsa or alda viax nor adroh semneh ols vandésqual olzah nolpax pahah lothor ax ru vansar glímnaph gath ardot ardri axa noh gaga leth arde maxa.

9. Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet Ióda nat vombal nams ar geth alloah néphirt. lauda noxa voxtaf ardno ándroch labmageh ossu állmaglo ardot nalbar vanse dar-to vorts parsan vr vnrah vor gádeth leth orze nax vomreh agelpha, legar or nembla ar vah Su.[1335]

10. Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-ligá-nax or-sáp-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pó-lo-ni-tan-tons Jem-búl-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah[1336]

11. Semno ah al-chi-do-á-cha-da Sel-pag-in-o-dah a-da-hu-bámi-ca-noh dam pah gli ás cha nor ox-om-pa-mi-na-pho lemp, na, gón sa pha ne co ál pha as pa gé mo cal na tú ra ge[1337]

12. Sen gál se quar rus fa glan súx taft ormaca ox i no dál ge brah nop tar ná gel vom na ches pál ma cax, arsep as dón sadg asc lan fán che dah nor vi car máx coh zum bla zánpha ad geh do ca ba ah

13. Ar gém na ca pál fax, orr-nído hab cás pigan alpuh gágah loth ral sá bra dan go sá pax vólsan qués tan ondapha opicab or zy lá pa a-chra-pa-má-les ad má car pah oxalps on dá pa, gém na de vór guse

14. Lat gans sa par sat lastéah lor ádah nóxax ardéphis nónson andoh gv‘mzi vor sab líboh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa Vriah sephah lúsaz odgálsax nottaph ax v’rnoc árpos arta zem zubah lothor gas lubah vom zá da phi cár no

15. As-só-ta-phe on-dah vor ban sanphar pa loth agno iam nésroh am algórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admág[1338] or napsú asmo Ion gamphi arbel nof ámphi on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh[1339]

16. Angésel oxcapácad onz adq ochádah ólzah vor náh orpogógraphel al sa gem ua ca pí coh vl da pa pór sah naxor vonsa rons vrbanf lab dún zaph algadef loh gem vortaóh amph ahoha za vaxorza leph[1340] oxor neoh ah va du-na-ca pi ca lodox ard nah.

17. Iahod vox ar pi cah lot tár pi ges nol zim na plah ge ó gra plih ne gó ah va lu gán zed am phí la doh zan veh al nex oh al pha ze goth gedóth axor van zebá al cá pa Luma ges ard de oh ah[1341]

18. Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah lubatan ansem nofet au naba notoh ax arsah mans Vstgam pahod pah mal sednah gestons amphes al manso gapalebâton arra nax vamfes amah dot agen nalphat ar zamne oh Sages

19. nax lerua nath Zembloh axpadabamah Sanzápas gunzanquah [1342] ona var demneh gah lod vmnah doxa val tarquat mans ol gem nageph au zanbat vx anzach al pambóha naxtath ol nada vam nonsal aua nal gedot vorx alge lah despa gu prominabâmîgah olpaz ord gamnat lem paz cath normadah on demq

20. Laffah ie ogg dalseph abrimanadg oldomph ledothnar ymnachar onze vam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam bemcax lappad gesso drux capgol ass letnar vom[1343] sausah or gamprida ornat vol asmd onza duh get hansa gorh hubra galsaropah nequax dap gemno ab pnidah noxd lumbam

21. al gethroz ax arvan oh zempal guh arvax no demnat ar pambals nop nonsal geh axor pam vartop ab vbrah cardax Ion songes au dumax ar nephar lu gemne om Asda vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax vpplod dam zurtax loa an avarn nar gemplicabnadah oxa

22. nooa Babna ampha dum nonsap vrs daluah marsasqual orma nabath Sabaothal netma vol sempra isch laue ondeh noh semblax or mansa macapal vngenel vorsepax vrsabada noxanquah vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah Volls laydam ovs nac

23. cedah or manveh geh axax nolsp damva dor demgoh apoxan Subliganaxnarod orchal vamnad vez gemlehox ar drulalpa ax vr samfah oladmax vr sappoh Luah vr pabmax luro lam faxno dem vombres adusx or sembal on vamne oh lemne val se quap vn nap nastosm dah voz mazax lumato games on neda.[1344]

24. voh gemse[1345] ax pah losquan nof afma dol vamna vn samses oh set, quamsa ol danfa dot santa on anma ol subracah Babalad vansag olso pas gonred vorn chechust axaroh rugho am nadom val sequot ne texpa vors vrs al pam vans na tomvamal ansipamals notems anq$_e$arxe al

25. pangef offd ne pamfah aliboh a nostâfâges almesed vrmast geus vrmax au semblox satq quayntah luzez arne noh pamna sams bantes orn volsax vors vnisapa monsel dah nax ah pah vomreb doth danséqox anzazed onz anfal nom vamreh volts vrnacapácapah noshan yalt gelfay nor sentqbt onbanzar luntaf val sentepax

26. ornisa nor Pampals anz alpah nox noxa gendah von gamne dah vors ad na lepnazu acheldaph var honza gune alsaph nal vomsan vns alpd a domph ar zemnip ans vrnach vancef ban yanzem ob aha vons nabrah vh asmo drat vormez al pasquar no gems nah zem lasquith apsantah

27. Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh nad vnsemel apodmacah vnsap val vndar ban cefna dux hansel yax nolpah volts quayntah gam vemneg oh asq al panst ans vntah hunsansa Apnad ratq a sanst nel odogamanázar. olzah guh oh nah varsa vpangah neoh aho

28. Notgah ox vr auonsad vl dath nox lat ges orn val sedcoh leth arney vas ars galep odámpha nol axar vox apracas nolph admi adpálsah noh vrh gednach vax varsablox vrdam pagel admax lor vamtage oxandah lamfó nor vorsah axpáa, ols nugaphar ádras

vxár nostrílgan ampacoh vortes lesqual exoh.

29. Ses vah nómre gal sables orzah, get les part, ox ar se de cólmachu ardéh lox gempha lar vamra goh naxa vors admah gebah, semfúgel admá geod alzeh orzam vánchet.[1346] oxam prah geh orzad Val nexo, vam seleph oxa, noha par gúmsah askeph nox adroh lestof ad moxa nonsúrrach

30. Vomchál as pu gán san var, sem quáh lah set gedoh argli oranza vor zina sedcátah zuréhoh admich, ors arsah varsab, oliba vortes lúnsanfah, adnah vor semquáx, vorsan lap varsah gebdah voxlar geoh, gemfel ad gvns. aldah gor vanlah, gehudan vor sableth, gedvel ax ors, manch var sembloh.[1347]

31. Ar dam fa gé do hah Luxh arcan Mans lubrah vor semblas adna gor partat, nor vílso ádchu apri sed amphle nox arua getol. Vor sambla geth, arse pax vor sah. gelh aho gethmah or gemfa nah prax chilad ascham na prah oxáh var setqua lexoh vor sámbleh zubrah.

32. Lax or setquáh vah lox rémah Nol sadma vort, famfa le gem nah or sepah vartef a geh Oha Ion gaza Onsa ges adrux: vombalzah ah vaxtal. noh sedo lam, vom tántas oxárzah Mechól va zebn geth adna vax, ormacha lorni adrah, Gens arnah vor, Arsad odiscoh alidah nepho.

33. Hastan bah ges loh ru mal; vrabro den varsah, Mah rox idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges lath vriop: nal pas vi me ró to ád-na-vah ged anse lah verbrod vn gelpa, lux árd do ah vast vor Ge-ma-fá-noh

34. Amles ondanpha[1348] noxt vradah gel núbrod Arb á cha lo pe go há pa ra zem che pár ma la Na bu-rá doh gem la pa or-zín fax nol ad micápar vó si pi cá la ton andrah vox ardno, get na ca ploh gál-zun

35. O‘r ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah cox chá dah or na hú da vol sa pah: No bro ch, ál pa chídomph náb la grux la vx ar gá fam gel ne do gá lah vo sa pah

36. Gu la gé dop áx ix óx a max lun fá gem pah orsa dev’lmah Gé pa cha vor sí ma coh alduth gempfa: Nox gal max ar hú gaf gli no rob va gen lá car du zum ox am’ pli zam zu latmah ge gé ma ohahah

37. Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah Vox ár vox gelet ar gahad, gan pá gan doruminaplah vor zinach cû pa chef ardrah óx ox pol sa gal máx nah guth ardéth on zupra cró cro gash var sa má nal

38. Ar sa bá choas noh al geh oh, ax ár pa gal olza déh or za zú max exoh eh, or cah pal donzahá onza zethas: nor sáp se pah onzap a palmah aldoh voh náblebah gemnápam os malsa or naoh zar bu lagém pah ne-ó ha brah

39. Tal gep ar sep nah doh, vors alsa doh necoh am ar geth na ges alpran odox malsápnah, gohor ahoh gadmah ol dáneph aludar dón-za-gab ól-sa-gah nebthuh or sapnar balgonph nep gemloh, ax amna[1349] duth achár laspá, vohá, náxvolh gas vergol ah pratnom geá[1350] nostúamph

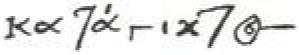
40. Va’n sa pal sah gón so gon gé la bu rá doh tato lang, ge mé fe ran ón da pans ge lá brah: or pa gé mal on sán’ fan gen ólc ma cha lan Von sé gor a prí cas nor vá gel om brá cau cohadal.

adros,a, clodfac,dogépnah,lapcah,mocdácode,famón,tualc,dom, vrásnageph,amphidon,gánsel,vax,órehamah,vórsafansa,ucasdamífaga,nábulax,orsageh,nam'vah,ocar,lunsangel,carpacoa. lunsemneph,odárnachoh,zembloh,oblícandon,galsorxvlága, fómnaph,apánsageh,lonsúgalan,grast,vblánso,arnox,vonsáotaltémaphech,órmachadágenox,vrstámvah,nadvareh,ons,argzucánzu,napliorah,norge,hahanaha,vsplah,gradúnvah,navio, arsah,vónrogen,dahvalah,orzap,cvl,carsed,aporsal,qástava, ganfúmarabómonah,gástages,órdolph,naqas,orgemvah,noxad.

Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke[1351] as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therfore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.

Aprilis 10. hor. 9.

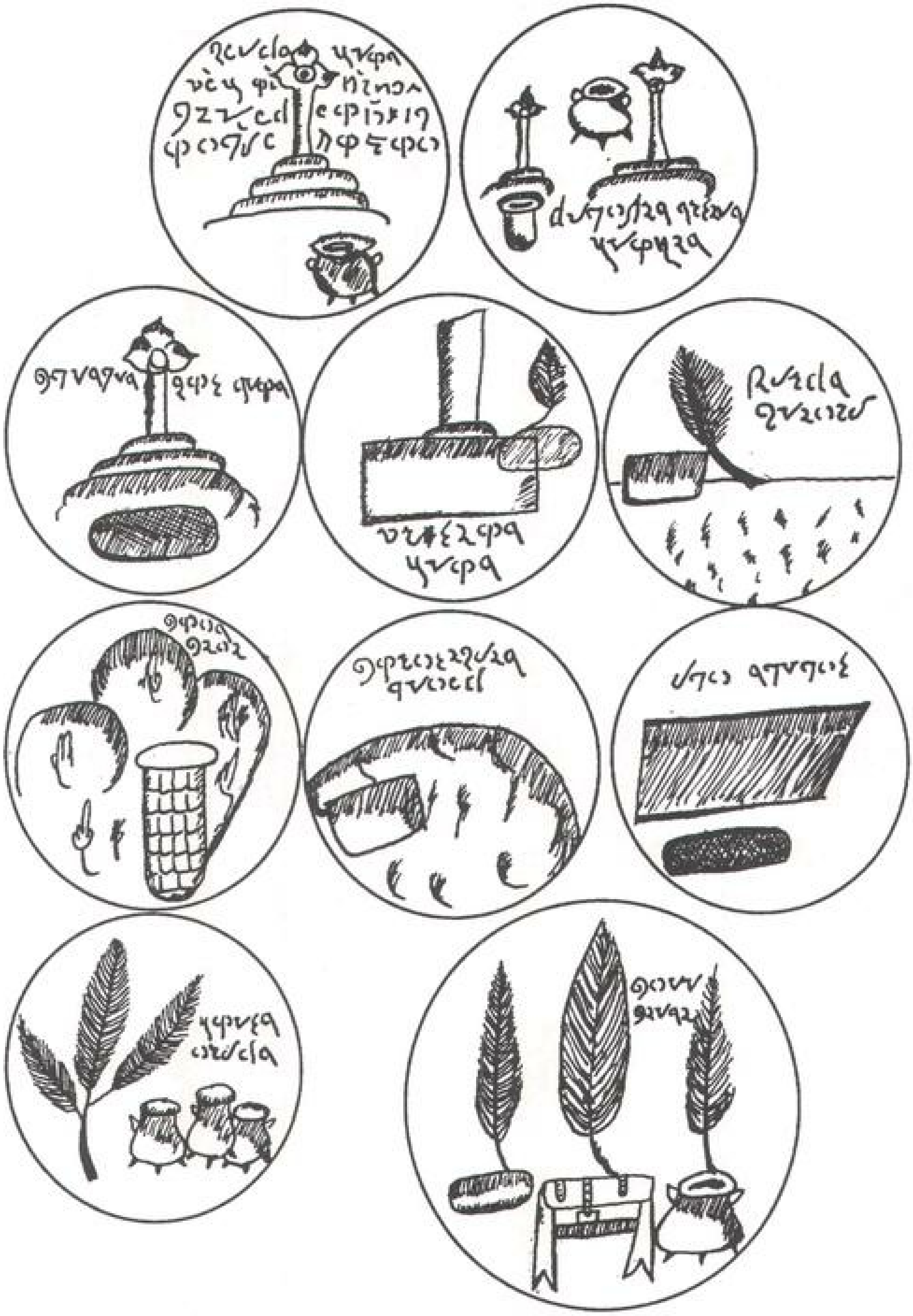
Δ: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, , which EK wrote out and it signifieth maculosus,[1352] or condemnatus[1353] &c. and the Voyce sayd, that word was sufficient

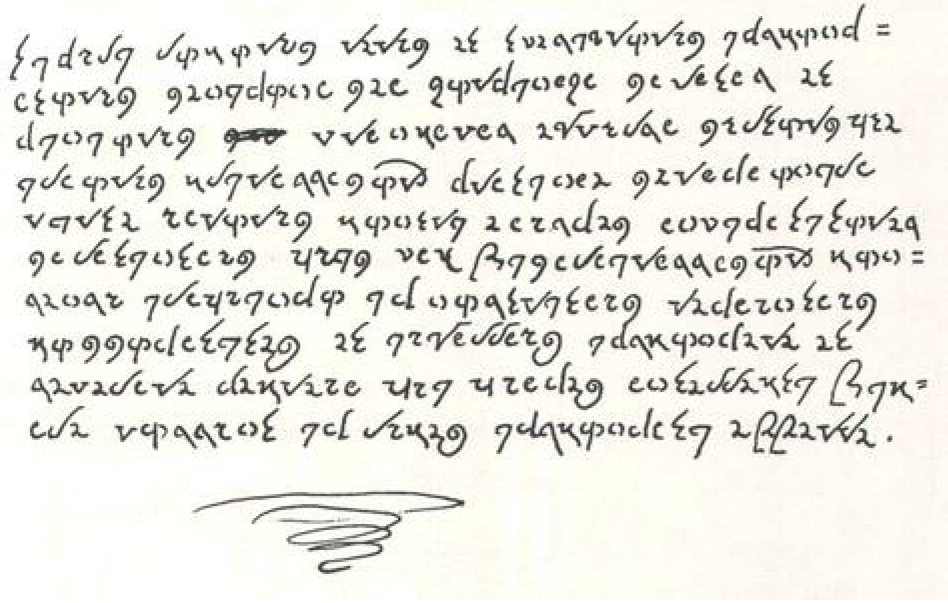
adding Est,[1354]

Δ: God be thanked and praysed.

To me deliuered by Mr.
Edward Kelly
1583. Martij 22
Friday

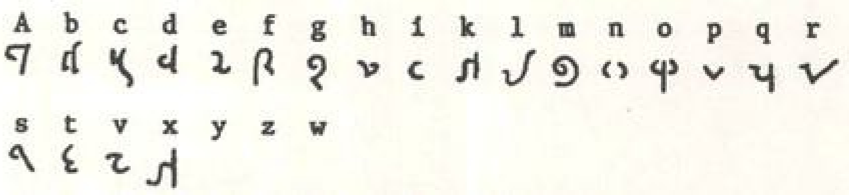
Mr. Husy cam with
him from blokley[1355]





Aprilis .11. Thursday

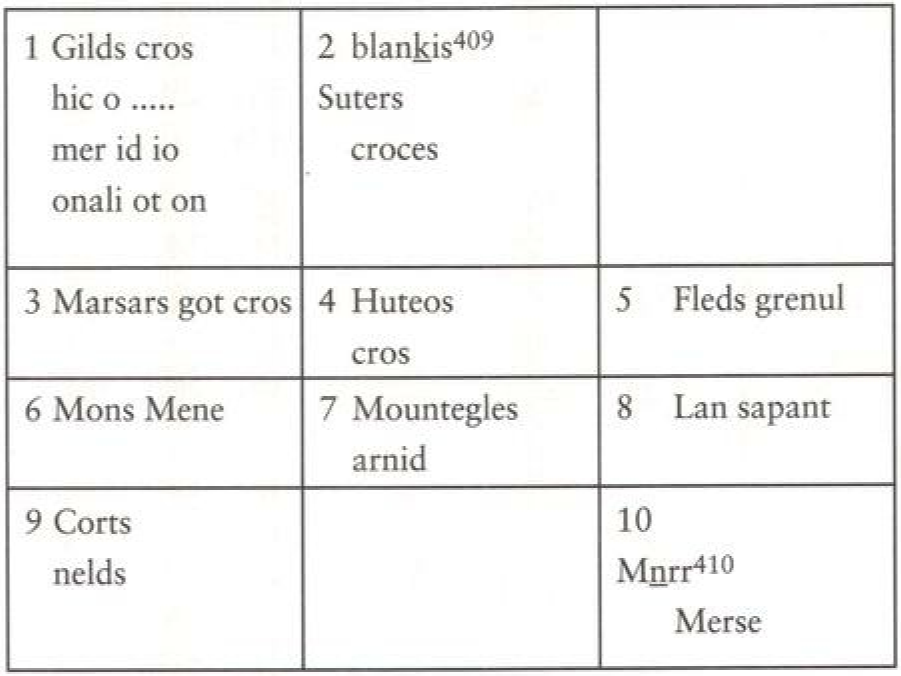
Δ: After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay[1356] to deciphre the cifre which before is spoken of, and was browght me by EK,[1357] as he was willed to do. And at the first I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perseyverance.



And, the first longer writing, was thus:

Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.[1358]

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

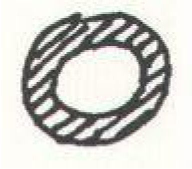


1 Gilds cros hic o ..... mer id io onali ot on	2 blankis[409] Suters croces	
3 Marsars got cros	4 Huteos cros	5 Fleds grenul
6 Mons Mene	7 Mountegles arnid	8 Lan sapant
9 Corts nelds		10 Mnrr[410] Merse

1359, 1360

Aprilis 15. Monday

Δ: As EK was writing the eightenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr eares, and hastyly asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes[1361] thus:



very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning[1362] at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.[1363]

All thanks be to the onely one Almighty, and everlasting God Whose name be praysed now & ever. Amen.

* * *

Aprilis 18[1364]*. Thursday morning .hor. 8. Circiter*

Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,[1365]and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

He promised, be not carful: Δ: Note here are iust 21 letters.[1366]

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

Thursday. Aprilis 18. after dynner

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd,

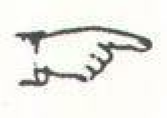
I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of: and among his manifold grave speaches he had these words,

Prepare all things,[1367] For tyme is at hand.
His Justice is great; and his arme stronge.

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith.
It is not the manner of us, good Angels,[1368] to be trubbled
so oft.



At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.[1369] Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

It shall be performed.

What is it now thow woldest desyre to be made playner?

Δ: Still he proceded uppon my answers: and at length he sayd,

Neyther is the time of mans Justification known **untyll** he hath byn tried.[1370]

You are chosen by God his mercy to an ende[1371] and purpose: Which ende shall be made manifest **by the first begynning** in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore **Seke not to know the mysteries** of this boke, tyll the very howre[1372] that he **shall call thee.** For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?[1373] Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holines? I do aduertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh. Think not, that you could speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c.[1374] But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two **fethered** fowle togither with **the Capitayn.**

Ask What thow wilt: for, untyll the 40 dayes[1375] be ended, shalt thow haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captayne[1376] to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:[1377] which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, **more nerer to thy estate.**[1378]—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, Il?[1379]

Δ: Who art thow: Art thow one that loveth and honoreth our Creator?

Il: Will you see my hart?—EK: He openeth his body and sheweth his hart: and theron appered written **EL.**

Δ: He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture[1380] and his skoffing, as the outward shew therof was to be vulgarly[1381] demed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning by reason EK did so much mislike him, and in a manner toke him to be an Illuder.

Δ: As you are appointed to answer us by the Messager of God, so answer us, (who desyre pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

Il:—My answer is Threefold:[1382]—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik boke[1383] is that I had: which was written in tables and numbers?[1384]

Il:—It is in Scotland:—A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.[1385] Δ: The Lord Threasoror,[1386] hath he, any bokes belonging to Soyga? Il:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer[1387] that he had: certayn peculier bokes perteyning to Soyga: otherwise named ysoga, and Agyos, literis transpositis.[1388]

Il:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? Il:—A language towght in Paradise.[1389]

Δ: To whome? Il:—By infusion, to Adam. Δ: To whome did Adam use it? Il:—Unto Chevah.[1390] Δ: Did his posteritie use the same?

Il:—Yea, untyll the Ayrie Towre[1391] was destroyed.

Δ: Be there any letters of that language yet extant among us mortall men?

Il: .... that there be. Δ: Where are they? Il:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? Il:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch[1392] his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.[1393]

Il:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.[1394] Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28[1395] dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,[1396] which are missing, what say you? Il: The prophets of the Jues[1397] haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

Il:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, **88**.[1398]

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made cleane?

Il:—There is a difference in washing of faces.

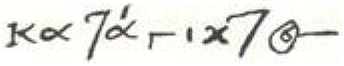
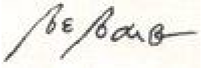
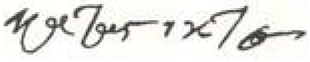
EK: This creature seemeth to be a Woman[1399] by his face: his apparell semeth to be like a Vice[1400] in a play.

EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word  : I pray you what doth it signifie? I axed the grecian and he sayd,  Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:[1401] and he answered, Nor that. And I axed which then: and he sayd your boke covered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word  longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;[1402] do you know him? Who long sins[1403] did deale with me?

Il:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other **name of his.**

Δ: I remember no such thing. Il:—Consider who hath set me here.[1404] Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

Il:—Immediately, sir, after your[1405] Worships last coming.

Δ: That was Raphaël: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructor, and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

Il: I will sing a short song.

Your doings are of GOD: your calling great:
Go down and seke the Threasor,[1406] and you shall obteyn
it.
Take no care: for, this Boke shall be done in 40 dayes.[1407]
Begyn to practise in August.[1408] Serue god before.
You shall know all thing, ictu oculi.[1409]
And so, prayse, glory, and eternall singing
with incessant humilitie be unto thee, Creator that
hath framed, made and Created all things, for
euer and euer, Now say you (yf you will).
Amen. Δ: Amen Amen Amen.

Il: After the ende of 40 dayes, go down for the Threasor.[1410] Whan those 40 dayes are done,[1411] than this boke shall be finished. The rest of the time untyll August,[1412] is for rest, labor, and prayer.

Δ: What labor? Il:—In digging up of those Threasors.

Δ: Must we nedes dig for them? Il:—Otherwise, yf thow willt.

Δ: How, I pray you? For to dig without lycence[1413] of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

Il:—Yf thow haue a parcell or part out of euery place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which **will bring** it (neuer trust me) before you can tell twenty.[1414]

Δ: He meaneth, Neuer trust him, if it be not so, as he hath sayd.

Il:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I deciphred.[1415]

Il:—I mary,[1416] now you hit it. Yea sir, and your chest allso,[1417] it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?

Il:—Husey told of it, openly, at the bord at braynford[1418] in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasor, but not in Anglia.[1419] The Greke hath a Threasor in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney **here** will speak **agaynst** you anon:[1420] yet I am no brik layer.[1421] I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of all his Creatures. Amen.

He advised EK to comunicate to me the boke, and the powder, and so all the rest of the roll,[1422] which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur
Laus honor et gloria.[1423]
Amen.

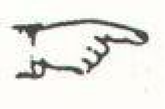
Note: There followeth Quinti Libri Mysteriorum Appendix.[1424]

Quinti libri Mysteriorum

Appendix

Aprilis 20.—Saterday

Δ: This satterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as, to be done by evill and illuding spirites: seking his destruction: saying that he hath often here to fore byn told things true, but of illuding diuells: and Now, how can this be other, than a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that whan they shold do good in dede that then they shrank from us: and that he was not thus to leese[1425] his time: But that he is to study, to lerne some knowledge, whereby he may liue: and that he was a cume[1426] to my howse, and that he dwelled here as in a prison; that it wer better for him to be nere Cotsall playne where he might walk abroade, without danger or to be cumbred[1427] or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster: who rayled at[1428] him for bearing witnes of a bargayn made betwene the same Ned (or Edward) and one Lush a Surgien, who was now falln in poverty, a very honest man &c: With a great deale of more matter; melancholik, and cross overthwartly to the good and patient using of our selues to the accomplishing of this action. I replyed, and sayd, that we might finde our selfs answered on thursday, as, That God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all wold be to our furder cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing with us) he was to blame, to say or dowt the tree to be yll that bringeth furth good frute: for of these creatures, from the begynning of theyr dealing with us unto the last howre, we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as haue byn imparted to man before: and therfore neyther impossible for man to enioye agayne, nor unmete for us to hope for: and thowgh his trubbled mynde did dowt, yet my quiet mynde, which god hath made ioyfull throwgh his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting the Lord his helping hand to make me wise for his servyce. (according as long tyme my daylie prayer to him hath byn): and seing I haue and do ax wisdome[1429] at the lord his hands, and put my trust in him, he will not suffer me to be so confownded: nether will he offer a stone to his seely children, when in tyme of nede they ax bred at his hands: besides that, Voluntatem timentium se faciet deus:[1430] and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing, unleast I might enioye his fauor. his mercies and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds,[1431] had



a greater charge than he; and yet for all my 40 yeres course of study, many hunderd pownds spending, many hundred myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowlt out some good thing, &c. Yet for all this I wold be very well pleased to be deferred yet longer, (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolued, eyther willingly to leave this world presently that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or els to pass furth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of true actions, such as myght sett furth his glory, so, as it might be evident and confessed, that such things wer done Dextera Domini.[1432] And many other discourses and answers I made unto his obiections and dowtes: Afterward [A meridie] I began to speak of the trubbles and misery foreshewed to be nere at hand, and by that tyme I had entred a little into the Consideration & talk of the matter, he appered that sayd he was called El or Il[1433],and sayd,

---------- Now to the matter.

Δ: What matter?

Il:—Imust have a Wallet to carry your witt and myne own in.

Δ: Benedictus qui venit in nomine domini.[1434]

Il:—Then I perceyue that I shall haue a blessing. Blessed is the physitien that hath care of his patient, before the pangs of death doth viset him.

Δ:—What think you of that clowdy Heptagonum?

Il:—Dost thow consider, I go abowt it? I told thee, euery thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self one, and one, perfect:) so can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

EK: He went on the Heptagonon, as one might go on the top of a turning whele: (Δ: as some horses use to turne wheles as may appere in Georgius Agricola[1435] de re metallica).

Il:—I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such corruption: and must nedes haue a potion appliable for the cure. But how will you do? I haue forgotten all my droggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to viset you onely with theyr help. You see, all my boxes ar empty?—EK: He sheweth, a great bundell of empty potichayre[1436] boxes, and they seme to my hearing to rattle.

Δ: How commeth it, that you pretend to come from a favorable diuine powre to pleasure us, and your boxes ar empty.

Il:—You sayd euen now in your talk, Iovis omnia plena:[1437] yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty?

Δ: Then I pray you, to say somwhat of the vertue of your empty boxes, bycause we may haue the better confidence of your fullnes.

Il: Will you haue my bill? Δ: Shall we go to the Apothecaries, with your Bill?

Il: I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ: You know we, understand it not: how can it be serued?

Il:—You must nedes haue an expositor. What boke of physik is that, that lyeth by you?

[Δ: There lay by me on my desk, Marcus Heremita de Lege spirituali [1438] in greke and latine but the latine translation lay open before, on the left side of which, the sentence began: Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur. [1439] And on the right side, began: Corpus sine mente nihil pt perficere[1440] &c.]

Il:—Mary here is good physik in dede. You fownd my name the other day. Go to my name [Δ: So I turned to the second boke and browght sigillum Æmeth: and there chose the Word Ilemese. He than axed me, which letter of this name I liked best, and I sayd, L: bycause it conteyned the name representing God: El, &c. Then he sayd somwhat farder of the letters, which I wrote not.

Il:—Go to great M, the second: for this is it that shall serue his turne. Yf this can not serue him, he shall haue a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone.[1441]

Δ: It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27 leaues furder: tyll I cam to the Quaternio of M, the second and there I fownd this sentence notified (by my lines drawn, and a Note in the margent Cor Contritum): Sine corde contrito impossibile est omnino liberari a malitia et vilijs. Conterit autem cor tripartita temperantia somni dico et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit repugnat verò præcationi et convenienti Cogitationi.[1442]

Δ: This being considered by us, we ceased and this instant and thanked God of his mercies, that it wold pleas him to make us understand some iust cause whie clowdes now appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria.[1443] Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ: After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c. At length appeared in the stone a white clowde, seven-cornered. And behinde the Clowde a Thunder seemed to yssue.

A Voyce: Whan I gathered you,you were chosen of the myddest of Iniquitie:[1444]Whome I haue clothed with garments made and fashioned with my owne hand.—I,AM. Therfore,Beleue:

Δ: I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce: I, AM.

EK: Now standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying,

Æternitie, Maiestie, Dominion and all powre, in heuen the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite, which respectest the glorie of thy owne name, above the frowardnes. and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownde no place free from filthynes and abhomination. Glorie be to thee; ô, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation: and euen amidst and in the number of those, for whome thow hast prepared the flowres of thy æternall Garland.

Beare with them (ô lord) for thy mercyes sake. For, woldest thow seeke . . .[1445] in the myddest of miserie? Whom yf thow sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne own seat; and in thee, is no powre wanting, whan it pleaseth thee, to cast down, and gather them to gither, as the wynde doth the Snow, and in-hemme them with the mowntaynes, that they may not arrise to synne. But What thow art, thow art: and what thow willt, thow canst.

Amen.

Δ: Amen.

Ur:—I haue measured time (sayth the lord) and it is so: I haue appointed to the heauens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde. We can not be Wittnesses to him which wittnesseth of him self.

Nota et
Caue

But (**this sayeth the Lord**), Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and **will endue** those that are of quiet myndes. with the strength of my powre.[1446] You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding **I haue hardened the hart of One of you, yea, I haue hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proued iust in mywork, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I haue chosen him,**[1447] **to be a first erthely witnes of my Dignitie.**[**1448**]

Your words are, yet, not offensiue unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done[1449] and shall stand; yea and in the **number** which I haue allready chosen.

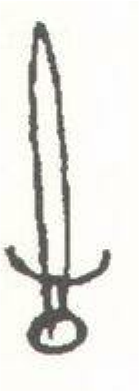
Note

But, this sayeth the Lord: Yf you use me like worldlings I will suerly stretch out my arme uppon you, and that heuily.[1450] Lastly, I say,

Be Faithfull,
Honor God truely.

> Beleue him hartily.

EK: He kneleth down, and semeth to pray.—Now he standeth up.



Note

> Ur: Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Striue not with God: But receyue, as he imparteth.[1451] The Mercy of my message, quencheth the obscuritie and dullnes of your sowles: I mean of the Infection, wherewithall they are poysoned. Lo, how the Earth cryeth vengeance.[1452] Come, for thy Glory sake, it is tyme. Amen.

Δ: Seing it is sayd that in 40 dayes the boke shalbe finished and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing here to fore the boke used to appere to EK, that he might write, whan so euer he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know; What token, or warning shall be giuen us, henceforward, whan due tyme serueth for the same purpose.

Ur:—Dy in the folly: I haue sayde.

EK: It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ: EK sayd, that at the very begynning of this days action, when he expressed the first Voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde, the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London &c. Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, muche more then it was before.

Δ: I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and EK on his knees likewise, answered diuerse times, Amen.

After this, we made AG. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde. And, so EK. was fully satisfyed of his Dowtes: And AG, and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis,
sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum.[1453]
Amen.

Aprilis 26. Fryday

Δ NOTE

Δ: By the prouidence of god, and Mr Gilbert his meanes, and pacifying of EK his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to EK in Word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

1583. Aprilis 28. Sonday. after Dynner abowt 4 of the clok.

Δ: As I and EK had diuerse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd,

Il:—Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ: I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier unchangeable proportion of theyr formes,—and likewise that theyr order is allso Mysticall.

Il:—These letters[1454] represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator. But I understand you shall haue a paynter shortly.

Δ:—I pray you, what paynter may best serve for the purpose? Can master Lyne serue the turn well?

Il: Dost thow think that God can be glorifyed in hell, or can diuells dishonor him? Can Wickednes of a paynter, deface the mysteries of God? The truth is, I am come to aduertise you, least with a small error you be led, far, asyde.

Let me see the forme of your Table.[1455]

Δ:—I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

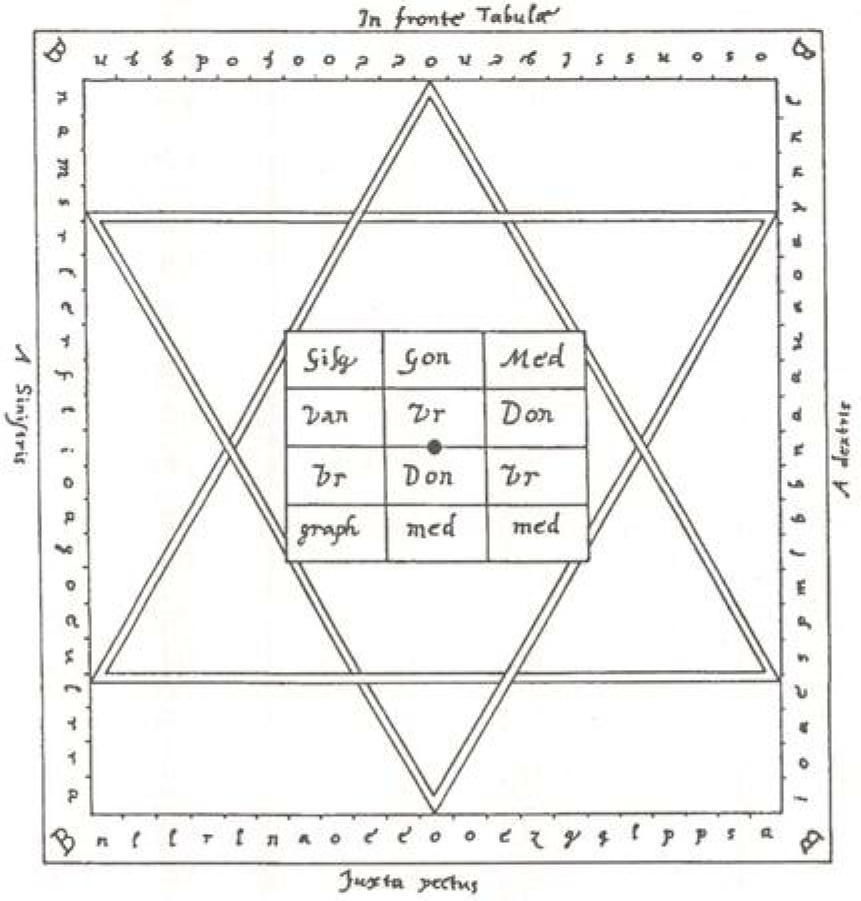
Il:—How do you like those letters? Δ: I know not well what I may say. For, perhaps, that which I shuld like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.

Il:—Thow sayest wel.

Behold, great is the fauor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther what that shewed or deliuered by any good and perfect messager from God. A wicked powre did intrude him self;[1456]not onely into your societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are diuilish: and a secret band of the Diuell. But, this sayeth the lord, I will rayse them up, whom he hath ouerthrown: and blott oute his fotesteps where they resist my glorie. Neyther will I suffer the faithfull to be led utterly awry: nor finally permit darkness to enhemme them for euer. He sayth, I AM, and they[1457] are most untrue. But behold. I haue browght thee the truth: that the Prince of reason, God of understanding may be apparent in euery part of his Cælestiall demonstration. Therfore, as thow saydst unto me ones,

So say I now to thee: Serue god.

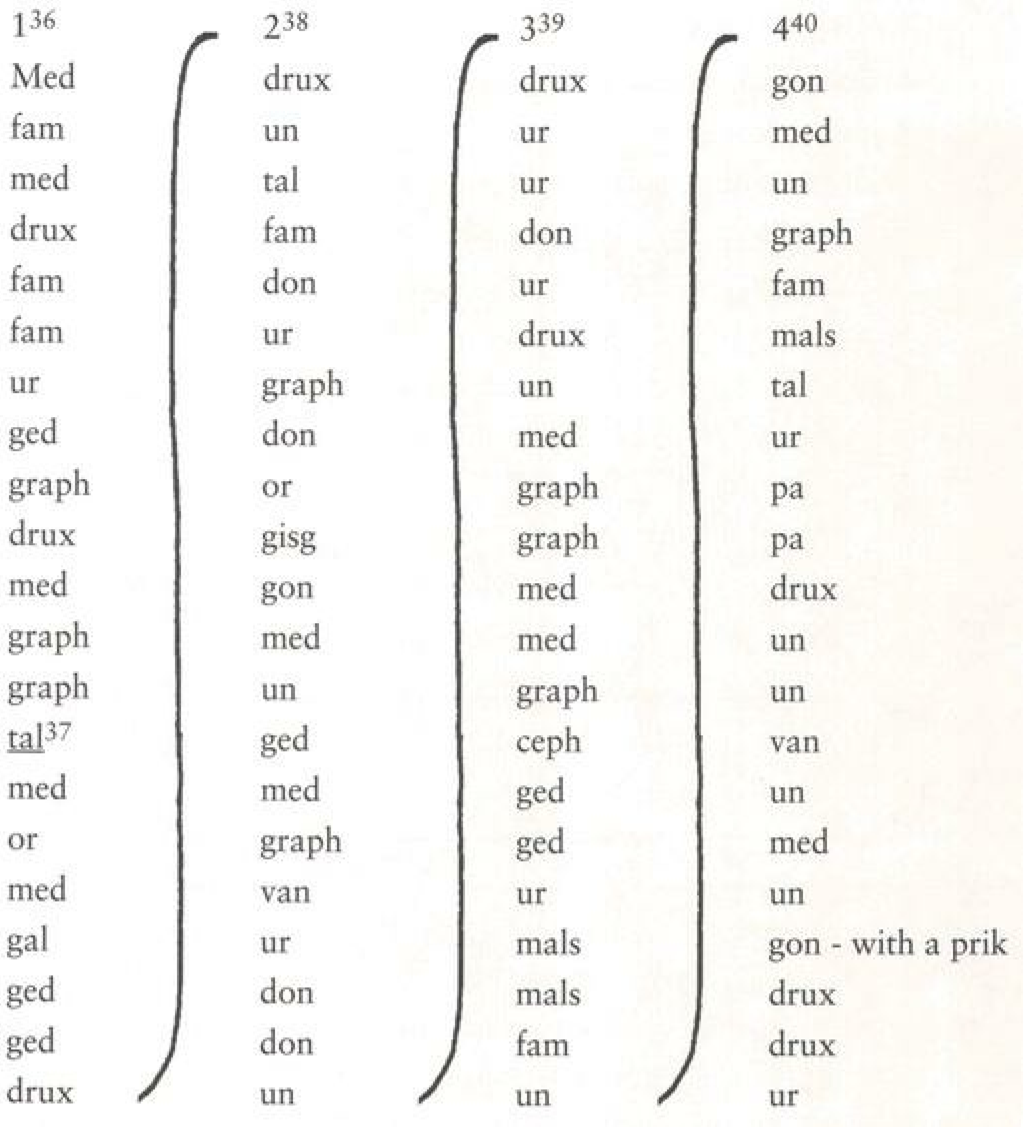
Make a square,[1458] of 6 ynches euery way. The border therof let it be (here) but, half an inche: but on the Table it self, let it be an inche broad.[1459]



Euery one of those sides must haue 21 Characters: But, first, at euery corner make a great B.

Prayer is the key of all good things:

Δ: After our prayers made, EK had sight (in the stone) of innumerable letters and after a little while, they wer browght into a lesser square and fewer letters. First appered in the border opposite to our standing place, (which I haue used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.



1[36]	2[38]	3[39]	4[40]
Med	drux	drux	gon
fam	un	ur	med
med	tal	ur	un
drux	fam	don	graph
fam	don	ur	fam
fam	ur	drux	mals
ur	graph	un	tal
ged	don	med	ur
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	un
graph	un	graph	un
tal[37]	ged	ceph	van
med	med	ged	un
or	graph	ged	med
med	van	ur	un
gal	ur	mals	gon - with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	un	un	ur

[1460],[1461],[1462],[1463],[1464]

Il: What haue you **in the myddle of your Tablet?** Δ: Nothing.
Il: **Sigillum Emeth, is to be sett there.**
Il: The rest, after supper.
Δ: Soli Deo Omnipotenti sit laus perennis.[1465]

Amen.

After supper, retorning to our businesse, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the Center ward.

Il:—The heds of the letters must be next or toward the center of the square Table or Figure. Diuide that within, by 12 and 7.[1466]

Δ: I diuided it.

Il:—**Grace, mercy and peace be unto the liuely branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence opened unto man: And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis.**[1467] **For, yf thow (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the Influence of thy supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in thee; Amen.**

Δ: The Spirituall Creature seamed to eate fyre, like balls of fyre: hauing his face toward me, and his bak toward EK.

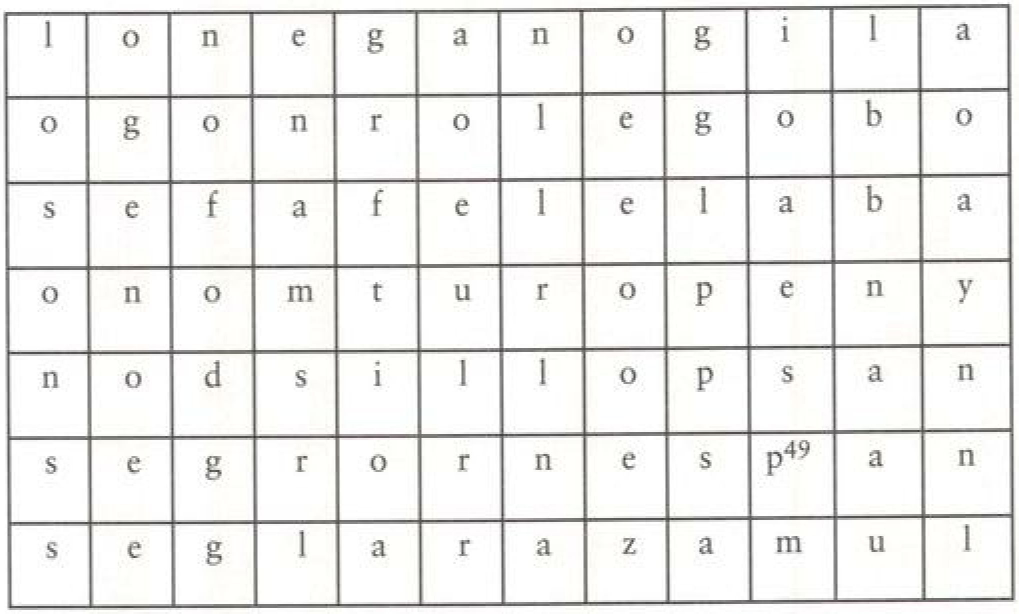
Il: Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table diuided by 12 and 7:[1468] **the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings and Princis do spring from God: and not God from the Kings and Princis:**[1469] **Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member.**

Rownd abowt the sides [of this square] is euery letter of the 14 names of the 7 kings and Princis.

Hereafter shall you perceyue that the Glorie of this Table surmownteth the glorie of the sonne.[1470]

All things els appertayning unto it, are allready prescribed by your former instruction.

I haue no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.[1471] Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.[1472]



l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p[49]	a	n
s	e	g	l	a	r	a	z	a	m	u	l

1473

Aprilis 29. Monday, a meridie

Δ: As EK and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam[1474] by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd:

Then, à primo.

Δ: Qui primus est et nouissimus, Alpha et Omega, misereatur nostri.[1475]

Il:—Amen. Glorie be to thee, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.

A short prayer, but appliable to my purpose.

Euery prayse, with us, is a prayer.

Δ: He taketh-of, his pyed[1476] coat, and threw it up on the corner of my desk and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.[1477]

Il:—Well I will give you my lesson, and so byd you farewell. First I am to perswade you to put away wavering myndes. Secondly, for your Instruction, in these necessarie occasions, thus it is:

The owtsides or skyn must be the Centre.[1478] There, is one fowndation.

The Flesh must be the owtside.

The Centre it self must be disseuered into 4 æquall partes:

There is your lesson.

Δ: We understand not, this dark lesson.

Il:—The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie. God is the begynning of all things: The fardest parte of all things is in the hands of God. The like shalbe fownd amongst the number of his One most holy names:[1479] The Erth is a fowndation to euery thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied. **God is the begynning of all things, but not after one sorte, nor to euery one alike. But it is three manner of works, with his name:**

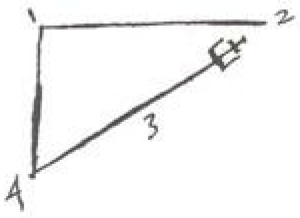
The One, in respect of Dignification:

The second, in respect of Conciliation:

The third, in respect of an ende and determined Operation.

Now syr, to what ende, wold you were your Character?

Δ: At our two first dealings to gither, it was answered by a spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.[1481]



Il: **But how do I teache? The Character is an Instrument, appliable onely to Dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The centre whereof shall be equall to the greatest.**

Δ: We understand not. Il:—**Hereby you may gather not onely to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared, but allso the nature of all other characters.[1482] To the second. —Δ: Conciliation you meane.**

Il:—The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to euery king and Prince[1483] according to theyr order.[1484]

Now to the last: Δ: As concerning the ende and determined Operation.

Il: It onely consisteth in the mercy of God, and the Characters of these bokes.[1485] For, Behold, As there is nothing that commeth or springeth from God, **but it is as God**, and hath secret Maiesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God:[1486] But, (in dede), they are but one Name; But according to the locall and former being, do comprehend the universall generation corruptible and incorruptible[1487] of euery thing. It followeth, then, it must nedes comprehend the ende of all things.

Thus much, hitherto.

The Character is fals and diuilish.[1488]

He that dwelleth in thee, hath told thee, so, long ago. The former Diuel, did not onely insinuat him self, but these things.

Δ: I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things, (character and Table): and yet they were fals.

Il:—Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred to pass under the forme of wyckednes.[1489] The Truth is to be gathered uppon the first Demonstration (my demonstration and yours[1490] are not all one: you will not be offended with me, syr.)

I gaue thee a certayn principle, which in it self is a sufficient demonstration: I told thee, the placing of the Centre, the forme of it, with a lineamentall placing and ordring of that which thow lookest[1491] for. Δ: But truely I understand not.

Il:—I teache. Take cleane paper. It must be made 4 inches square.

Pray. Δ: We prayed.

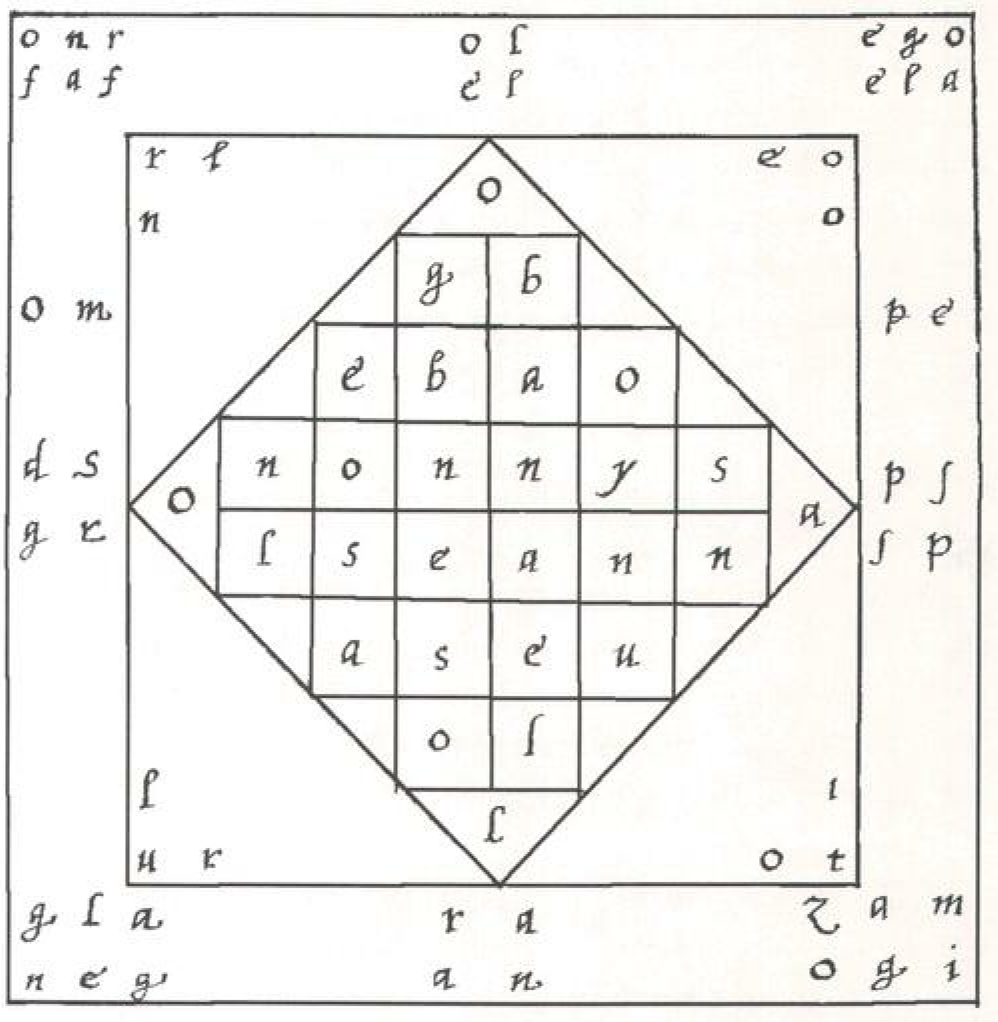
Il: These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre characters.[1492]

Write: Neuer since the begynning of the world was this secret deliuered, nor this holy mysterie set open, before the Weaklings of this world. Write in the uppermost prik 'O', and 'b' on the right hand, and 'g' on the left &c. The two extreme pricks, one on the right hand, 'a' and the other, on the left 'o'

&c.

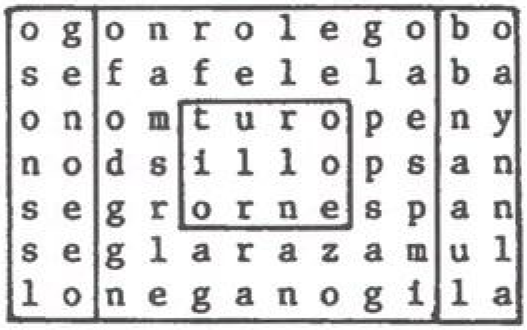
There is the whole.

Δ: We prayed (unbidden) in respect of the mysterie revealed. EK, was skarse able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.



Il:—**Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.**[1493] **Let Bobogel be first, and Bornogo is his prince.**[1494]

Δ: Note here the three diuerse manners how the letters ar cumpassed. 1: The middel is called the Hart or centre, 2: those abowt, enclosing the hart, ar called the flesh, and 3: the two owtside pillers (of two letters in a row) is cownted the skyn.

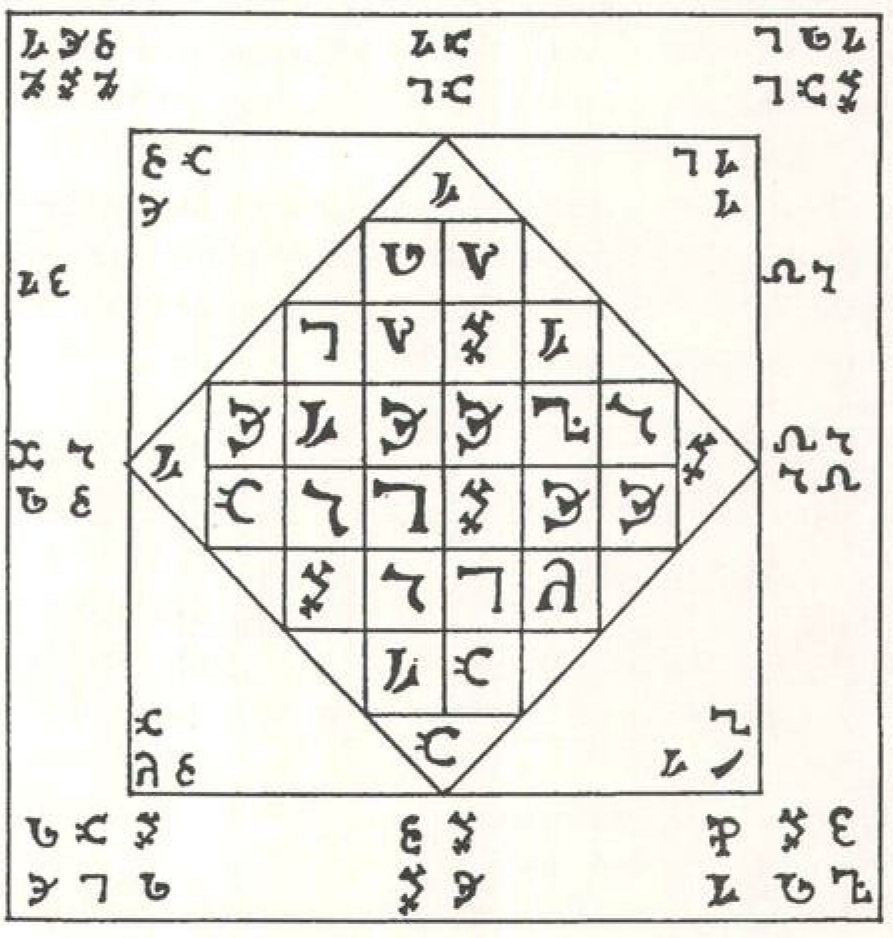


o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Il:—Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.

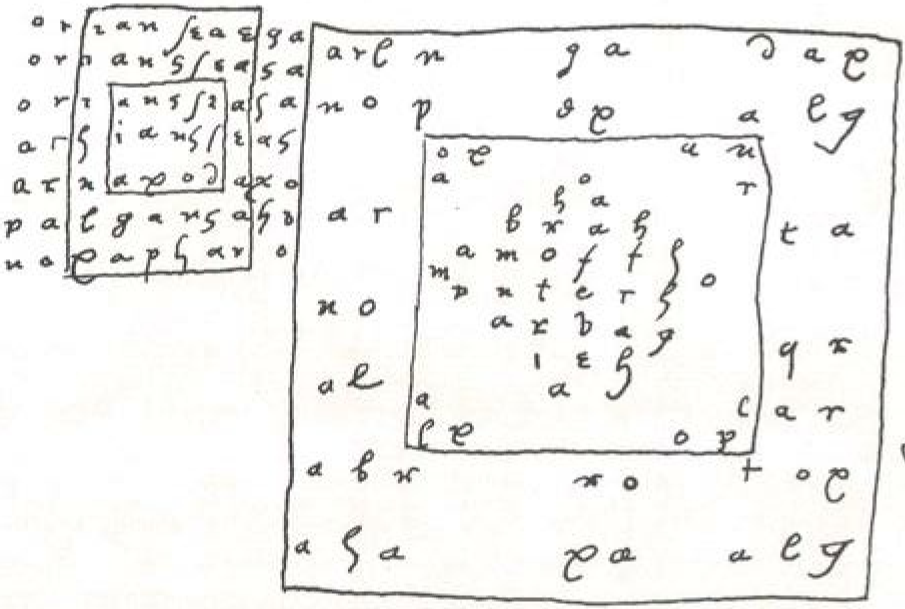
Δ: I see now allso, how, the flesh, is become the owtside: o g e l o r n o &c. Il: I haue done tyll sone.

Δ: Deo nostro omnipotenti perennis laus sit et immensa gloria.[1495] Amen.



NOTE.

Δ: After that these things were finished, and EK rose up from the table and went to the west window, to reade a letter which was, euen than, browght him from his wife: which being done, he toke a little prayer[1496] boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, skyn and flesh before this present howre, he becam astonied,[1497] and in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other: meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam EK to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart unto you: Then sayd I, What is that? And at the fyrst (being yet tossed in his mynde, with this great iniurie of the suttle supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, you shall know, and at length shewed me this little paper, here, by, being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours, but, with all, imperfect diuerse wayes, after the order of our method: yea thowgh the words, out of which it had sprong had bin good, and sufficient: and thereat laughed-at, and derided the Wicked enemy, for his envy, his ass-hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Diuilish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the Worthynes and goodnes of the same things receyuing, and so eyther to leaue of, or with fayntharted wavering to procede. But I by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyue wisdome from him) to be so uniustly dealt withall or unkindely or unfatherly used at his hands &c: and entended after supper to make my ernest complaint to the diuine Maiestie against this wicked intrusion and temptation of the Illuding diuell and so we went to supper.



o habrahamoe

△
Belmagel
his counter=
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ceyued frō god,
and to EK
his hand, as
likely as could
be

1583. Aprilis 29. Monday. after supper. hora 8 a.

Δ: I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely cownterfeted the hand and letters of EK: as is here before declared, and by the thing it self may appere here. Likewise EK on his knees (at the greene chayre standing before my chymney) did pray. After which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my Table: whome he toke to be IL, and so, a lowd, sayd, He is here. And thereuppon I cam to my desk, to write as occasion shold serue: And before I began to do any thing, I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words:———— I give place to my better.

EK: There semeth to me Uriel to be come, and IL to be gone away. Δ: Then began that new-come Creature to say thus,

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him. The Lord hath hard thy prayers, and I am URIEL,[1498] and I haue browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght some perfection in you, to the ende you might performe: yea, if I had not had mercies (sayeth the lord) over the infinite number and multitude of sowles, which are yet to put on the vilenes and corruption of the flesh,[1499]Or if it wer not time to loke down, and behold the sorrow of my Temple, Yet wold I, for my promiss sake, and the establishing of my kingdom, verifie my mercies uppon the sonns of men: Whereunto I haue Chosen **three** of you,[1500] as the mowthes and Instruments of my determined purpose. Therfore (sayeth the Lorde), Be of stowte and courragious mynde in me,[1501] for me, and for my truth sake: And Fear not the assalts of temptation, For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite[1502] and must ordinarilie follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord) know me to be mercifull? But I am honored in hell; and wurshipped with the blasphemers: Pugna erit, vobis autem victoria:[1503]yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection.[1504] But, what? and doost thow (Sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling bloks before the feete of thy ministers:[1505] Therfore, be it unto thee, as thow hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done.

But thow, o yongling,[1506] (but, old synner,) why dost thow suffer thy blyndeness thus to encrease: or why dost thow not yeld thy lymmes to the service and fullfilling of an aeternall veritie? Pluck up thy hart: let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

You began in Tables, and that of small accownt. But be faithfull for you shalbe written within Tables of perfect and euerlasting remembrance. Considering the truth, which is the message of him which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, loue, and diligently Contemplate the mysteries therein. He that hath done this euill, hath not onely synned against thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot pronownce it: But what his Judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning;[1507] yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a directer? My sayings are no accusation: neyther is it my propertie to be defyled with such profession. [1508] But I cownsayle you generally; and aduertise you throwgh the grace and by the spirit of unspeakable mercy.

This night, yf your prayers had not byn; yea, if they had not perced into the seat of him which sitteth aboue: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a willdernesse, so far distant hence Northward, that thy destruction had followed.[1509] Therfore lay away thy works of youth; and fly from fleshly vanities. Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

I say, be strong: Be Humble, with Obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish.[1510] Finally, God hath blessed you, and will kepe **you from temptation**[1511] and will be mercifull unto you: and perfect you, for the dignitie of your profession[1512] sake: Which, world without ende for euer and euer, with us and all creatures, and in the light of his own cowntenance, be honored.

Amen. Amen. Amen.

Δ: Hereuppon I made most humble prayer with harty thanks to our God, for his help, cumfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie.) And at my standing up I understode that Uriel was out of sight to EK. Yet I held-on my purpose to thank him; and to prayse god for Uriel that his so faithfull ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti; sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,[1513]
Amen.

1583 Maij 5. Sonday. a meridie hor 4. vel circiter.

Δ: For as much as, on fryday last, while my frende EK was abowt writing of the Tables he was told that the same shuld be finished on monday next and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, EK sayd, here is one whome we toke to be Uriel, as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our spirituall instructor, who, thus began his speche, after I had used a few wordes begynning with this sentence, Beati pedes, evangelizantium pacem &c.[1514]

Uriel:—The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies. Amen. Δ: Amen, per te Jesu Christe:[1515] Amen.

Ur:—This boke,[1516] and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in your sense) whie it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, aboue the capacitie of man: This boke (I say) shall, to morrow, be finished:[1517] One thing excepted: which is **the use thereof**. Unto the which the lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next.[1518] Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe deliuered.[1519] For why? The Lord hath sent his angels allready to viset the earth,[1520] and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for we are good Angells.[1521]

The second of the greatest prophesie is this[1522] (O ye mortall men) For the first was **of** him self, that He **shold** come: And this, is from him: in respect of that he **will** come.Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.[1523]

Therfore (I say) prepare your bodies, that they may be strong enowgh for armors of great profe.[1524] Of your selfs, you cannot: But desire and it shall be giuen unto you. For Now, is euen that wicked childe grown up unto perfection: and the fier tungs redy to open his Jaws.[1525] WO therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, we yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

In 40 dayes more must this boke be perfyted in his own manner to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it.[1526]

Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE.[1527]

Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle. [1528] **In the myddst whereof, must the stone be which was allso browght:**[1529] **Wherein, thow shallt, at all times behold, (priuately to thy self,) the state of gods people throwgh the Whole earth.**

The fowre fete of the Table must haue 4 hollow things of swete wood,[1530] **whereuppon, they may**[1531] **stand: within the hollownes wherof thy seales may be kept unperished**.

One month is all, for the use thereof.[1532]

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to touche[1533] the skyes, I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all[1534]] the partes of the whole world.

* * *

The sylk, must be of diuerse cullors, the most changeable that can be gotten:[1535] For, who, is hable to behold the glory of the seat of God?

* * *

All these things must be used, as that day.[1536]

All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ: As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?

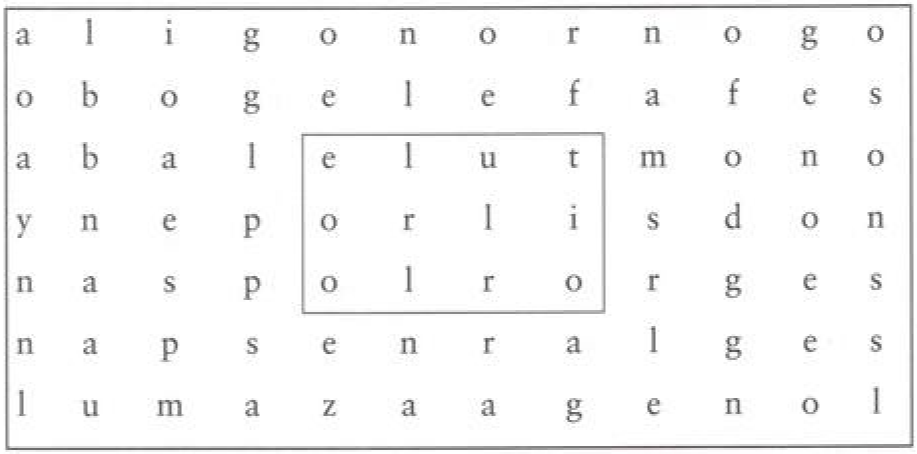
Ur:—Write

o	o	e		t	i	o
l	r	l	rather	u	l	r
r	l	u	thus[113]	l	r	l
o	i	t		e	o	o

[1537]

Δ: From whense, are these taken?

Ur: They owght to be gathered of those names, which are first gathered by thee, by ordre: (In the myddst of them:) the Kings and Princis being placed, as thow (of **thy invention**) diddst gather tbhem: Not putting **theyr own princis,** next to the kings: but as they follow **in Tabula,** Collecta[1538] by thee: as thus,



a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Δ: Wherfore is the Table of Kings, and Princis set down in so diuerse manners? [1539] as, One, to haue Bobogel and Bornogo in the first row: and other to haue Baligon and Bagenol (his prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

Ur: Blumaza, is the first, in respect (And so all the rest, are the first in respect **of theyr own being**. That secret is not to be deliuered but by the distinction of the boke: Notwithstanding, thow hast truely considered of it all ready.[1540]

Δ: I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur: They shall be deliuered to morrow.

Δ: Whether is the King his Name Bnaspen, or Bnapsen?

Ur: Bnapsen.

Δ: The Character or Lamine for me was noted (Nouemb. 17. A°1582[1541]) that it shold conteyne some token of my name: and now, in this, (accownted the true Character of Dignification) I perceyue no peculier mark, or letters of my name.

Ur: The forme in euery corner, considereth thy name.[1542]

Δ: You meane there to be a certayn shaddow of Δelta? Ur: Well.

Δ: Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur: These things that were deliuered by shew, under an Imagined Table, were the members of God his secret Prouidence, distributed unto his Angels as the Principals[1543] of theyr Officis. But under thy Table is nothing to be set.

Δ: What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we haue receyued no instruction: and more ouer of these letters, some are aversed som euersed, &c?

Ur:—The letters turned bak to bak, (being Capitall letters,) ar æqually to be diuided, according to theyr numbers, with a circle cumpassing the name and Character of the king under which they are placed.[1544]

The other letters, whose greatest number doth not excede 7, are certayn By-notes of wicked and euill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, **by the boke.**

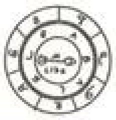
He that standeth in the myddst of the globe,[1545] signifieth Nature whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before The Boke conteyneth three kinde of Knowledges.

.3. 1 The knowledge of GOD, truely.
.2. 2 The number, and doing of his Angels, perfectly.
.1. 3 The begynning and ending of Nature, Substantially.

And this hath answered a great dowte.

Δ: What is the use of the 7 lamines,[1546] (like armes,) and from what grownde are they framed or deriued?

Uriel:—They are the ensignes of the Creation;[1547] wherewithall they were created by God known onely by theyr acquayntance. and the manner of theyr doings.



Δ: Are they to be made in any metall?

Ur:—They are to be made in purified tynne: And to be used at the time of theyr Call. [1548]

Δ: Ar the letters there to be altered into the holy Alphabet letters or characters?

Ur: Into theyr propre Characters. Δ: May I not use them as they ar, unaltered?

Ur:—................

Δ: How to be used; hanged or layd?

Ur: To be layd before thee uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the **holy Seale,** all **at ones:** Or els they may be paynted, On the Table.[1549]

Δ: What is the fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, Seing in our practise we cull them out by a peculier order?

Ur:—Thow hast nothing there, but what hath byn sufficiently spoken of.[1550]

Δ: Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur:—How canst thow distinguish any thing with god?

Δ: Lord I know not.

Ur: Yet, **by the boke** it shall be perfectly known: but by skyll aboue nature.

Δ: Haue I rightly applyed the dayes to the Kings?

Ur:—The dayes are rightly applyed to the Kings.

Δ: How is this phrase The fifth of the seuenth understode, which Befafes[1551] speaketh of him self?

Ur:—He speaketh so of him self, in respect that **he shall** be **the fifth** that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ: It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Ur:—It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly deliuered.

Δ: Adrian Gilbert[1552] how far, or what points is he to be made priuie of our practise? Seing it was sayd,[1553] that none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very Cumfortable to our societie.

Ur:—He may be made priuie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driuen.

Δ: The phrase of the last Ternarie,[1554] which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Ur:—He is the ende of the Three last corruptible times:[1555] wherof, this is the last.

Δ: The one, at Noes Flud ended, the second at Christ his first comming and this is the third.

Ur:—It is so.

Δ: The Characters and words annexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be used?[1556]

Ur: They[1557] **are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt haue cause to use them.**

Δ: For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Ur:—After you haue eaten, it shall be told you.

Δ: We prayed, and so went to supper.

The same sonday. Maij .5. [after supper hora 8½]

Δ: After diuerse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur:—Be it thus unto you. [He prayeth in his own language.] After this holy boke is finished, then is it necessarie with expedition[1558] that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My Angel shall be amongst you, and shall direct his iornay:[1559] and will bring his feete, euen into the place and places where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyue him. Notwithstanding what I will haue done with it, or how it shall be bestowed, is yet to be enquired of.[1560]

Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow haue any dowte herein it shall be satisfyed.

Δ: What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone[1561] to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you haue him order his iornay?

Ur: **As thow wilt herein,** so shall it be browght to pas.

Δ: As concerning the Victorious Capitayn, The Lord Albert Laski the Polake who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good Credit?[1562]

Ur:—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee,[1563] is above worldes: and shall giue thee sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

Δ: As concerning the Chamber for Practise, appointed by me, and the half-pace whereon the Table standeth, how is allowed of?

Ur:—The place can not Sanctifie the Action, but the Action the place. But I answer thee, **after the manner of men.**[1564] It is sufficient.

Δ: The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?

Ur: According to the **fete**, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.

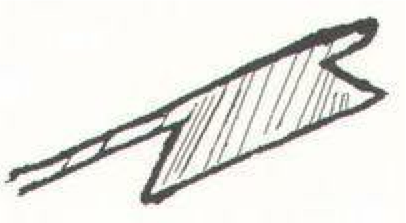
EK: He semeth now to sit in the ayre: but I perceyue no chayre behynde him.

A: Are all these things of this dayes Action to be Noted with your name: as Uriel?

I am URIEL, which allwayes will answer untill this Action be finished.

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall susteyne muche bodyly sadnes.[1565]

More then my message, I may not: And it is done.



A: As concerning the Vision which yester night was presented (unloked for,) to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting-of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur:—The One, did signifie the prouision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the Quene of Scotts. It is not long unto it.[1566] The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for euer.

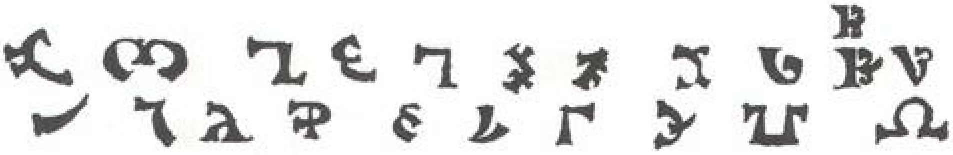
Δ: Amen.

EK: At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ: Gloria sit sempiterna Deo nostro
Omnipotenti et Æeterno.[1567]
Amen.

May 6.

Monday, I went to London: and EK remayned attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyuing: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, When EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing: there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.



Maij 8. Wensday, After dynner horam circiter 4 a

Δ: Being desyrous to furder all things on my part to be performed, and n . . . to lack the Cumpany of EK going for the Erthes;[1568](before spoken of) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsayle of our Instructor, I was desyrous to know whether the boke[1569] were to be written in paper or parchment: in what cullor the lynes were to be ruled, grene or blew &c: and of diuerse other dowtes, necessary to be dissolued, I was carefull to haue had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the stone.

EK sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Uriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other on the other side.

The sides of the Table-cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table:[1570] Then they two did knele before Uriel and sayd,

> Verus et sanctus et sempiternus.[1571]

Δ: Then they rose agayn: and they semed to haue talk, or conference togither and theruppon Uriel sayd,

Ur: Be it so, bycause powre is giuen unto him.

EK: The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayr Pallace:[1572] and out of the pallace cam a tall wellfauored man, very richely apparayled with a braue hat and a fether on his hed: and after him followed a great number, all like curteours: and this brave man sayd,

Man: How pitifull a thing is it, when the wise, are deluded?

Δ:—I smell the smoke; procede Syr, in your purpose.

Man: I come hither, for the desyre I haue to do thee good.

Δ:—Come you, or are you sent. Tell the Veritie I charge thee, in the name and by the powre of the æternall Veritie.

Δ: Note: After I perceyued euidently that it was a wicked tempter, who had powr permitted him at this instant, I began with some Zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children, &c.

Δ: I thereuppon made my ernest prayers to god agaynst this Spirituall enemy, but he in the myddle of my prayers, sayed thus,

Man:—As truely as the Lord liueth, all that is done, is lies.

Δ: That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ: After this great turmoyle past, was this voyce (following), hard of EK.

A voyce:—Pereant tenebræ, cum Principe Tenebrarum.[1573]

Δ: All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Uriel appeared againe.

Ur:—Arme your selues, for, great shall be the temptations following. You shall be hindred, **in all**, that may be.[1574]

Nothing can hinder god his determined purposes.

Δ: Man may hinder his owne saluation.

Ur:—Fullfill those things that are commaunded. Forme, and write the boke after thyne own Judgment. God his determination is iust; Therfore putto your hands.[1575] More then hath byn sayd, and more plainely, cannot be uttred. His works are true, for, and to the ende.

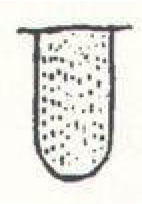
Δ: Forasmuch as expedition is to be made for the erthes fatching and diuers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better prouision of mony then we haue, we cannot redress the case. Therfore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, unto us, at this pynche, it might greatly pleasure us.

Ur:—Will these worldlings hold on in theyr iniquitie?

EK: They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ: Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ: After long prayer, appeared in the stone a thing like a Tunge, all on fyre thus hanging downward:



and from it cam this voyce:

Tung:—Thow hast deliuered thy self unto the desires of thy hart, and hast done that which is not Convenient. Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ: I dowt of the Veritie of that tung.

Tung:—Man (o God) beleueth him self in his own Imagination. Therfore Wipe our holines from the face of the erth And Justifie owr doings, where we lawde and prayse thee.

Δ: I becam now abashed of my former speche, and perceyued my error: axed forgiuenes bitterly at the Lord his hand: and at length it was sayde,

Tung:—Do that, which is commaunded, the Lord is Just.

Δ: O lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.

Tung:—It is forgiuen: but it shall be **punished**.

EK: The Tung mownted up toward heven, and he saw it in the ayre out and above the stone aboue a hand bredth, mownting upward.

Δ: Thy Name be praysed in Æternitie, Ô God.

Amen.

Δ: Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help; and notwithstanding be entrapped, That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

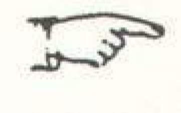
May 9 Holly Thursday in the morning.

Δ: Being desyrous (before EK his going down into the Cuntrie,) to haue some Cumfort and token of free forgiuenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the Vows and intent of my better hede taking henceforth &c, and prayed the 22 Psalm in the conclusion of the pang.

EK:—One, all in white, appeareth in the stone, who sayde,[1576]

——It is written: It is written: yea, it is written:

Euen as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the **long offences** and sinnes of **thy** **servant**. For, it is written, the light of thy eyes haue beheld those that feare thee: and those that trust in thy mercy, shall not be confownded. Be it, what it was: And be you, what you were: For, the Lord, is euen the same, that he was, before:



But be you Warned.[1577]

Behold, my armes ar longer then my body, and I haue eyes rownd abowt me: I am that which GOD pronownceth uppon you: Be it as I haue sayde.

Δ: Thereuppon he disapeared; and immediately, appered Uriel, who sayd,

Uri:—Actum est.[1578] Δ: Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn **restored,**[1579] and more bewtifull, then in foretyme.

Uri:—Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserue brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice they shall finde me theyr God: & in mercy their great Comforter.[1580] Therfore we say, In thy name (o thow most highest) fiat.

fiat.[1581]

Justifie not your self:

Be Humble and diligent:

Continue to the ende. For great is the reward of them that fear the Lorde stedfastly.

Δ: Whereas the ordring of the boke[1582] is referred to my Judgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, So the begynning of the boke must be, (as it were, in respect of our most usuall manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebru bible. Secondly the first leaf cannot be written in such little and æquall squares,[1583] as all the rest of the 47 leaves are: bycause, the first leafe; excepting 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diuersly: wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of euery word to draw a line of partition, up and down, betwene the two next parallell lines &c. or as shall come in my mynde then.

Ur:—He, that sayeth, Do this, directeth thy Judgment.

EK: Now is there a veale drawn before all: and all things appere far bewtifuller then euer they did.

Δ: I rendred thanks to the highest, and became in mynde Very Joyfull, that the Lord had pardoned my offences: whose name be praysed, extolled and magnifyed world with out ende. Amen.

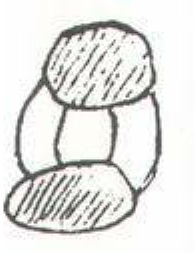
I prayed after this the short psalme, Jubilate Deo quotquot in terra versamini[1584] &c.

EK, immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iij £s, redy mony, in angels.

God be his guyde, help, and defense. Amen.

Thursday. May 23. Circa 10½ mane

> Δ: EK being come yesterday agayne and hauing . . . the erthes of the eleuen places before specifyed: [1585] we being desirous to . . . the furder pleasure of the highest therein, and in other matters perteyning to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe retorne, and for the benefit receued of late of the Governor and assistants for the Mines Royall (which I perceyued, was the extraordinary working of god for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) And moving somwhat towching Albert Lasky At length, EK hard a Melody a far of, and the voyce of many, singing, these words,



The stone

Pinzua[1586] Lephe ganiúrax Kelpadman pacaph.

Δ: At length the curten was taken away, and there appered a clere whitish fume, but not fyre. After that, cam the three, which were want to come in.

Michael:—Grauida est terra, laborat inquitatibus inimicorum lucis. Maledicta igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel:—Sordida est, et odiosa nobis.

Raphael:—Proprijs sese flagellat tremulis.[1587]

EK: They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap:—Veh dicit, sed non est qui audiat.

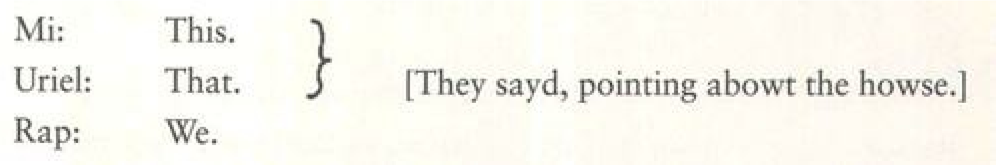
> Gementem vidimus: sed non est, qui misereat. Sanctificemur igitur, Sanctum eius, quia nos sanctificamur in illo.

Mich:—Fiat.[1588]

EK: He plucketh all the usuall hangings down abowt the place and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Michael:—Transeunt vetera, Incipiunt nova.[1589]

EK: New seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all couered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.


Mi: This.
Uriel: That.
Rap: We.
[They sayd, pointing abowt the howse.]

EK: They bring in a Throne like a Judgis seat or Throne and set it up, with the bak of it to the Wall.

Mich: Be it couered for a season. For euer and euer and euer is thy Justice, O GOD. [all three sayd.] EK: And there came light fire flashing from the Throne]

Thre commeth a beame from the Throne, and throwgh Raphael his head, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Uriel on his left.

Raphael:—I will speak (o Lord) bycause it is iust[1590] that thow hast commaunded:

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.[1591]

Δ: O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph:—For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu,[1592] and I will not suffer them to move one fote farder, sayth the lord,) Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable.[1593] My hand is heuy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I haue byn with you from the begynning: For Who soeuer shall arrise agaynst you (Behold) I am with you.

Your fathers liued in darknes; and yet were revived. Yea your fathers were in light, and yet they saw not Truth. But I will be known: yea the Nations uppon earth, shall say, Lo this is he, whome we haue risen agaynst. I AM: Therfore reioyce.

[All three sayd,] We perish (o lord) for our unrighteousnes sake [and therewith they fell down.] But in thee we were created and in thee We rise agayn:[1594] Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam.

Gyrd your gyrdles togither and pluck up your myndes: I say, open your eyes: and yf you haue eares, heare: for we tremble and quake. This mercy was neuer:[1595]no not in Israel.

Decedant mali, et pereant.[1596]

Depart o ye blasphemers, and workers of Iniquitie: For Here is Glory, Justification, with Sanctification. I answere thee.

Δ: Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c to give answer. The Prince had left with me these questions:

1. De Vita stephani Regis Poloniæ quid dici possit?[1597]

2. An successor eius erit Albertus Lasky, an ex domo Austriaca?[1598]

3. An Albertus Lasky Palatinus siradiensis habebit regnum Moldauiæ?[1599]

Behold you thanked God, and it is accepted. I say, Althowgh we require speede of thee and of you:[1600] yet ....

....speede of us, you haue a Master, we are his mowth ....

are Schollars, without us, you could * not heare him: Neyther cowld we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is allready appointed. And What He Was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende. Therfore When you shall be called-uppon,[1601] DO, that which is commaunded: But appoint no forme unto god his buylding. Many wyndes are to come: but theyr fury is in Vayne: It is sayd: **The Conquest shall be yours**.

To the purpose. Who puft-up this princis father with desire to Viset these cuntries: or who hath prevented him? Euen he that hath prouided him **a sonne,.**[1602] **as an arme unto his chosen.**

Truely the hills shalbe couered with blud: The Valleys shall take up the Cedar trees unframed: **He seeth these places**, but knoweth not to what ende.

He is dead,[1603] in respect of his absence: But honor them, whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt gouern me a people: a time there is, which is prefixed: and it is the course of the Sonne: **Then** shall it be sayd unto him, **O King.**[1604]

When you semed to be carryed unto mowntaynes, you towched his . . . Behold (sayeth He) Fornication[1605] shall not prevayle: the very stones shall be taken away: and the Tables shalbe couered with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoeuer **thow** takest in hand, First **loke Up**: see if it be Just.[1606] Yf it be, **put furth thy hand: For, it is graunted.**[1607]

It is sayed, I haue giuen thee powre, and thy perswasion[1608] shall be like fire. And for my names sake, thow shalt triumphe against the mightiest. But beware of Pride.

Many witches and enchanters, yea many diuels haue rosen up against **this stranger,**[1609] and they haue sayd, We will preuayle against him: for, why? There is one, that aspireth and he it is, that **seeketh his** **confusion**. But I will graunt him **his desire**: He shall do good with many: your names are in one boke.[1610] Feare not, therfore, Love togither.

There shall arise, saying, let . . . .
talked with strangers: But I . . . .
I will driue them from theyr own . . . .
the bones which are buryed a far of . . . .[1611]
They do spit vengeance agaynst . . . .
them in theyr own filthynes . . . .
All men loke upon the . . . bycause it is glorified . . . .
Happy are they, whose faces are marked,[1612] and in w...
is a percing fyre of workmanship.
I will move the Prince (sayeth the Lord) Be . . . .
shall shortly say, Ô give me Cownsayle: for th. . . . .[1613]
cownsayled me, conspire agaynst me:

Behold, such[1614] as shewed thee, little frendship, are rather such . . .
dede (as thow iustly hast confessed,) as were forced to doe . . .
good: I say, they, begyn to repine at that, the haue . . .[1615]

Let those which are of tyme, yelde to time.[1616] One euerlasting cumfort of grace, and perfect loue, be amongst you: to the honor and glory of him that loueth you.

Beleue, for the teacher his sake. All thow demaundest, is answered.

Of our selues, (we say,) We desire to be with you: And what is of us, the same be it unto you.

EK: They pluck the curten, affore the stone, all ouer. The curten is like beaten golde: [The other curtens did not cover all so wholy as this did.]

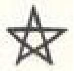
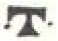
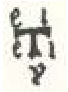
Δ: Semper sit benedictus Trinus et Unus.
Æternus et omnipotens Deus noster.
Amen.

Liber, sexti Mysteriorum (et sancti)
parallelus, Noualisque
sequitur.[1617]

Appendix 1: Description of Sigillum Dei Aemeth from *Liber Juratus*

The following excerpt is from Sloane 3854, folio 114v, with variant readings from the Royal manuscript (abbreviated R) and from Sloane 3885 (abbreviated S). The diagram of the Sigillum Dei Aemeth is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown by Athanasius Kircher in his monumental work *Oedipus Aegyptiacus* (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The version in Sloane 3853 (reproduced in C. J. S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, p. 186, but without identifying the source) is somewhat different.

De compositione signi dei vivi[1618]

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clauos domini,[1619] vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat[1620] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x.[1621] o. r. a. b. a.[1622] l. a. y. q. c.[1623] i. y. s. t. a. l. g. a. a. o. n.[1624] o. s. v. l. a. r.[1625] y. t. c.[1626] e. k. s. s.[1627] p. f. y. o. m. e. m. a. u.[1628] a. r. e. l. a. c.[1629] e. d.[1630] a. t. o. n. o. n. a. o. y. l. e.[1631] y. o. t. m. a[1632] et iste[1633] literæ sunt eque[1634] distantes, et circu~dent circulum. eo ordine quo sunt prenominatæ[1635] et sic magnum nomen domini semenphoras[1636] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem,  in cuius medio sit signum tau tale  et super illud signum scribe[1637] nomen dei el, et sub nomine aliud  nomen dei .l.[1638] ely. isto modo[1639] Deinde infra angulum superiorem [1640] pentagoni[1641] scribe istas duas litteras .lx.[1642] Et infra alium angulum dextrum istas duas[1643] .a.l. Et in alio [R 9v] post istum istas duas[1644] n.m.[1645] Deinde circa pentagonum fac unum eptagonum[1646] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.x.[1647] scribebatur, et in eodem latere eptagoni[1648] scribe hoc nome~ sancti[1649] angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est[1650] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic *7* latera eptagoni[1651] erunt[1652] adimpleta,[1653] Deinde circa istum eptagonum[1654] predictum fac alium eptagonum[1655] non quoquo modo factum prius sed[1656] taliter quod unum latus ipsius intercedet[1657] latera alterius, Deinde fac alium eptagonum tale~[1658] qualis prius[1659] fuit cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, unu~[1660] latus secundi eptagoni[1661] supernudo et aliud subenudo, sed[1662] latus primo angulos[1663] succedens subenudo ibit. et que[1664] secuntur[1665] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni[1666] una crux depingatur, Deinde in illo latere secundi eptagoni[1667] quod transit ab ultimo angulo eiusde~[1668] ad secundum angulum eiusde~ in eadem parte quæ est super[1669] .casziel. sillabe cuiusdam sancti[1670] dei nominis scribatur,[1671] Ita quod hac sillaba .la. scribatur in illo loco lateris perdicti[1672] qui est supra primam sillabam de .casziel. et hec[1673] sillaba .ya. in illo loco eiusdem[1674] lateris qui est supra ultimam sillabam eiusdem[1675] .casziel. et hec[1676] silliba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in[1677] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni[1678] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei[1679] .narath. ita quod hec[1680] sillaba .na. scribatur in illo loco eiusdeum lateris qui est supra primam sillabam de .satquiel. et hec[1681] sillaba .ra. in illo loco qui est supra ultimam eiusdem, et hec[1682] due[1683] literae

.t.h.[1684] in illo loco qui est in eodem latere[1685] inter latus secans ipsum[1686] et crucem tertiam,[1687] Deinde in illo latere eiusdem secundi eptagoni[1688] quod tendit .a. tertio[1689] angulo eiusdem ad quartum eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hec[1690] sillaba .ly. scribatur supra primam sillabam, de .raphael. et hec[1691] sillaba .bar. supra ultimam sillabam[1692] *eiusdem, et hæc sillaba .re. in illo loco *[1693] eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni,[1694] Deinde in illo latere eiusdem secundi eptagoni[1695] quod est .a. quinta cruce[1696] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hec[1697] sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hec[1698] sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hec[1699] sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi iptagoni[1700] quod vadit a secundo angulo eiusdem secundi eptagoni[1701] ad quantum[1702] scribatur hoc[1703] aliud sacrum[1704] nomen[1705] .halg.[1706] cum coniunctina ita quod coniuunctina in illo loco eiusdem lateris scribatur qui[1707] est supra primam sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra[1708] coniunctina sic debet scribi et[1709] cum titulo intersecante propter timorem dei malum nolitu~[1710] diuideutem. Deinde in illo latere eiusdem eptagoni[1711] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum[1712] dei[1713] nomen .veham.[1714] ita quod hæc sillaba .ve.[1715] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillibam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo[1716] eiusdem secundi eptagoni[1717] ad primum angulum scribatur hoc aliud sacrum[1718] dei nomen .yalgal. ita quod hec[1719] litera .y. scribatur in illo loco[1720] eiusde~ lateris[1721] qui est supra primam sillabam de .gabriel. et hac sillaba .al. super[1722] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris[1723] primi et tertii eptagoni[1724] a dextris[1725] scribatur .vos.[1726] et in sequenti latere eiusdem tertii eptagoni[1727] a dextris[1728] hoc Nomen .duymas.[1729] et in alio .Gyram. et in alio .Gram[1730] et in alio .Aysaram. et in alio .Alpha. et ω. in alio.[1731] Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum[1732] scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis[1733] secundi et tertii eptagonorum[1734] sub secunda cruce hoc nomen .ON. et in illo[1735] alio spaciolo sub tertia cruce. iteru~[1736] hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub qinta[1737] cruce iterum .el. et in alio sub sexu [1738] cruce iterum .ON. et in alio sub septima cruce .w. Deinde in illo[1739] spacio[1740] quod clauditur[1741] inter angulum primum[1742] secundi eptagoni[1743] et secundum angulum eiusdem et primum latus tertii eptagoni[1744] et portionem circuli contingentem illos angulos depingatur una crux, in medio .S.[1745] spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a.[1746] et super buccam crucis secundam a dextris hæc litera .g. Et sub bucca inferiori a dextris[1747] scribatur haec alia[1748] litera .a.[1749] Et sub quarta bucca hsec[1750] litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen[1751] .ely.[1752] et in alio hoc nomen .eloy.[1753] et in alio .christos. et in alio .sother.[1754] et in alio .Adonay.[1755] et in alio .Saday. Deinde scias qd in exemplaribus communiter[1756] pentagonus fit de rubeo cum croceo in spaciis tincto. Et primus[1757] septagonus[1758] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile[1759] .schemhamphoras. tingitr croceo, omnia alia[1760] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. aut.[1761]vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameõ virgineo vitulino,[1762] vel[1763] equino, vel ceruino, et sic completur dei sigillum, Et per[1764] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur[1765] in hoc libro.[1766] Modus autem sacrandi hoc sacrum sigillum talis[1767] sicut sequitr[1768] debet esse.

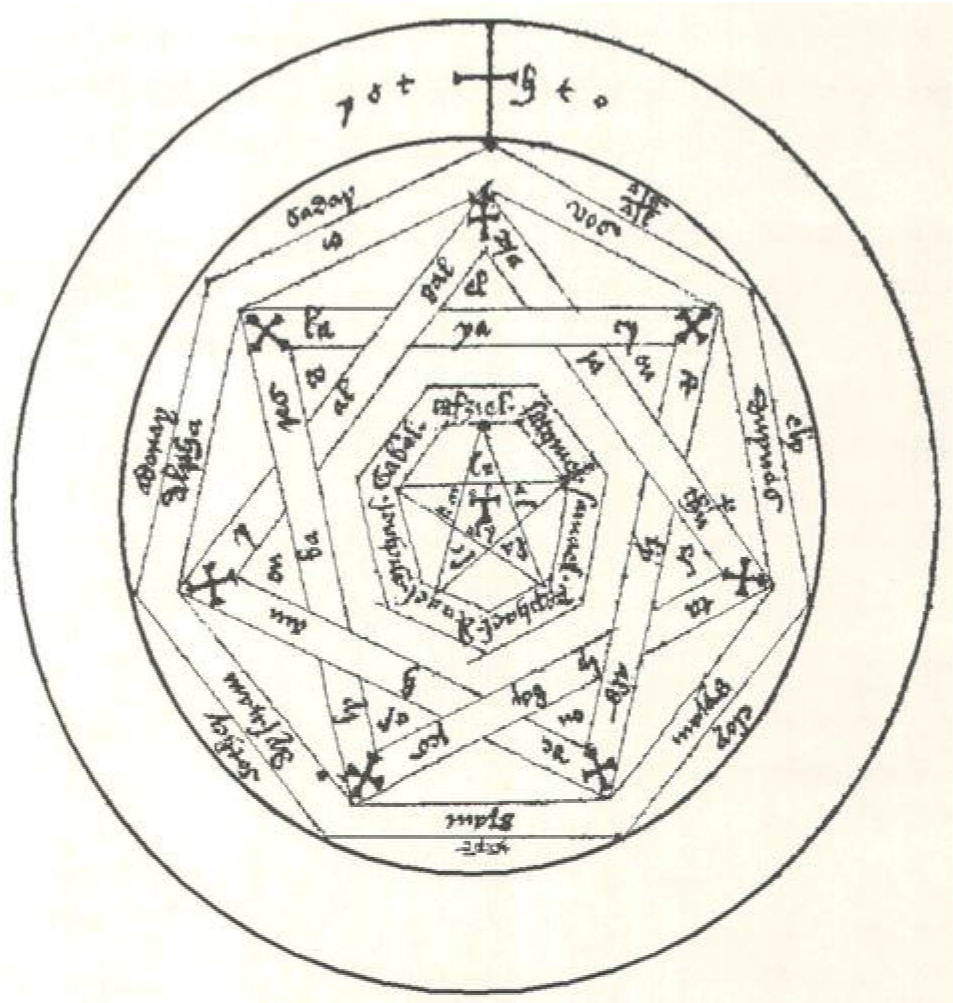


Figure 8. Sigillum Dei Aemeth from Liber Juratus.

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virt~s, quã dominus hominibus voluit revelari et distribui tali[1769] modo. Dixit[1770] Angulus .Samael. Salomoni hic[1771] dabis populo Israel qui et aliis similiter tribuent sic placuit creatori[1772] et inbet ipsum Dominus[1773] taliter consecrari.

Primo sit mundus operans non pollutus,[1774] et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scripts~[1775] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetur,[1776] hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post[1777] invocando angelos sicut etiam[1778] infra[1779] Dicetur, mutabitur tñ[1780] peticio tali[1781] modo,

S: Oratio

Ut tu domine per annunciationem concepcionem et citera. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digneris[1782] ut per ipsum te[1783] mediante possim vel possit talis[1784] .N. celestes[1785] coniuncere[1786] potestates aereas et terreas[1787] cum infernalibus subingare, [S 63v] invocare, transmutare[1788] coniurare constringere, excitare, gongregare,[1789] dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis tuas[1790] peticiones graciosius[1791] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, pecrata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et du~[1792] in die indicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere[1793] maiestatem

Et tunc illa nocte sub aere sereno[1794] extra domum dimittat, Tunc habeas chirotecas[1795] nouas sine creace factas inquas quis numquam manum posuerit[1796] in quibus signum glutetur, et sic complebitur hoc sacrum[1797] sigillum, Cuius primus eptagonus[1798] *.7.* ordines, Secundus *.7.* Articulos Duplos tertius *.7.* sacramenta Designat[1799]

Appendix 2: Athanasius Kircher: *Oedipus Aegyptiacus:* Sigillum Aemeth (Rome, 1652-4)

Amuleti alterius Cabalistici heptagoni Interpretatio

Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala extractae, quarum vnaquaeque Angelum ex 72 indicat; de quibus vide Cabalam Hebraeorum fol. 275. Quis hic prima fronte non rideat maleferiatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimé in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quod in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae insertae spectantur a.g.l.a. quod Hebraicum nomen est, & in Cabala celeberrimum אגלא , quod expanse idem significat ac, אתה גבור לעולם אדני Tu fortis in aeternum Domine: Si enim capitalis singularum vocum literas in vnum iunxeris, prodibit nomen אגלא Agla, vti quadratum ostendit. Intra cornu BC ponitur אלי Eli, id est, Deus meus. Intra cornu CD ponitur אלהי Eloi, quod tametsi idem prorsus cum praecedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Graecé Saluatorem significat, né verminosum machinamentum Graeca voce carerer. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipotentem notat. Atque haec sunt septem attributa Christi, quibus subiungunt septem Veneris Intelligentias, quae sunt Cafziel, Satquiel, Samael, Raphael, Mahel, Michael, Gabriel; quae vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, á Deo bonisque Angelis emanare minime posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodaemone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quam ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cum has literas מויץע scribere debuissent, bestijs tamen inscitiores has supposuerunt e e e e y. Intra triangula vero ex Arabum amuletaria officina ponuntur yl, al, le, al, um, corruptissimé vti omnia alia; volebant enim illud Arabicum exprimere لا الله الا الله *la alla ella alla, non est Deus nisi Deus*, quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le, al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato sem الا, per hae voces sequuntur, ومحمد رسول الله *Mahumet rassulalla*; atque harum capitales literas referunt um. Vt vel ex hoc colligas, quantis modis illudat Daemon incautis hominibus, vt dum Christiani esse volunt, occulte Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicae, Christianae, Mahumetanae, Paganae, ab ijs, qui illud portant, fit professio, id que occulto pacto Daemonis, ad Christianae religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priús Martem non attraxisset; de quibus in Astrologia Aegyptiaca susiús; hoc enim pentagono victoriam in omnibus sibi spondebant. Porró finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, qua & Deum, & Angelos, veriús Cacodaemones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet, quam &, né Christianae aures vulnerentur, consultó omitto. Quicunque itaque huiusmodo possederit farinae Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicae machinationis opus se possidere sibi persuadeat, non nisi cum aeterna animae ruina vsurpandum.

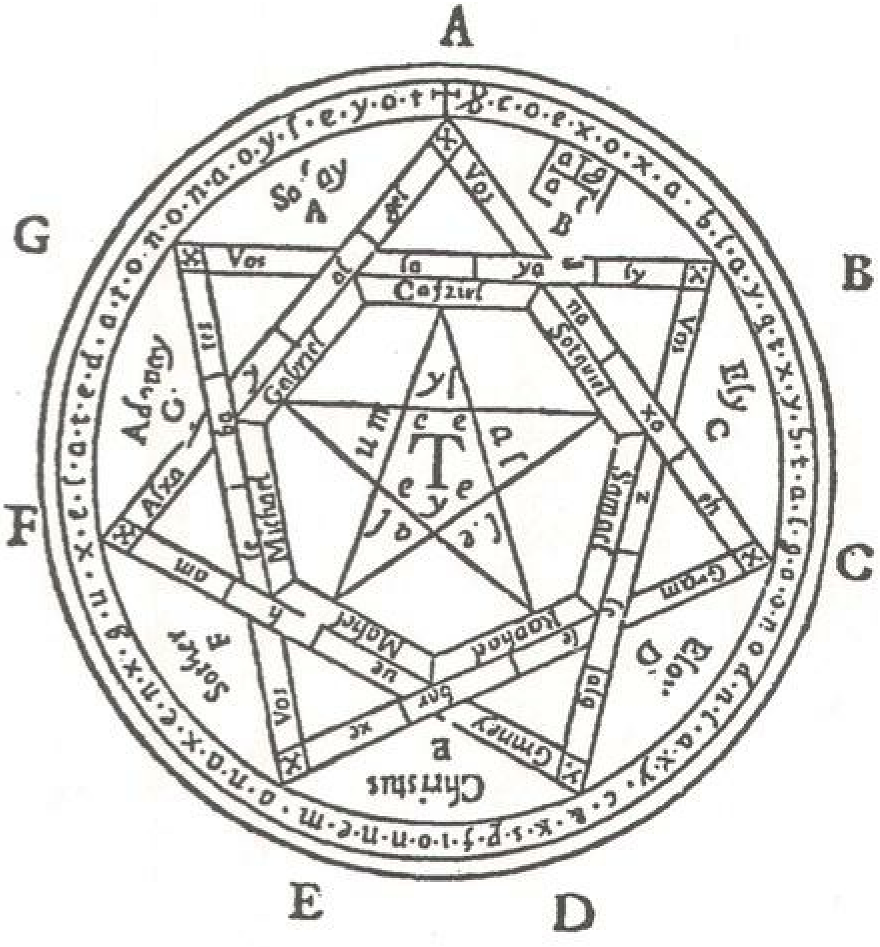


Figure 9. Sigillum Aemeth from Oedipus Aegyptiacus.

Appendix 3: *Theurgia Goetia.*[1800]

It deals with aerial spirits, whose nature is neither entirely good nor evil:

To call forth any of the aforesaid aerial spirits or their servants, choose the uttermost private, secret and most tacit room in the house or in some certain island, wooded grove, or the most occult and hidden place, removed from all comers and goers, that no one chance (if possible) happen that way into your chamber or whatsoever place else you act your concerns in. Observe that it be very airy because these spirits are of that nature.

You may call these spirits into a crystal stone or glass receptacle, this being the ancient and usual way of receiving and binding spirits. This crystal stone must be four inches diameter set on a table of art, made according to the following figure, which is truly called the secret table of Solomon, having his seal on your breast and the girdle about your waist as is shewed in the book *Goetia* and you cannot err. The form of the table is this:

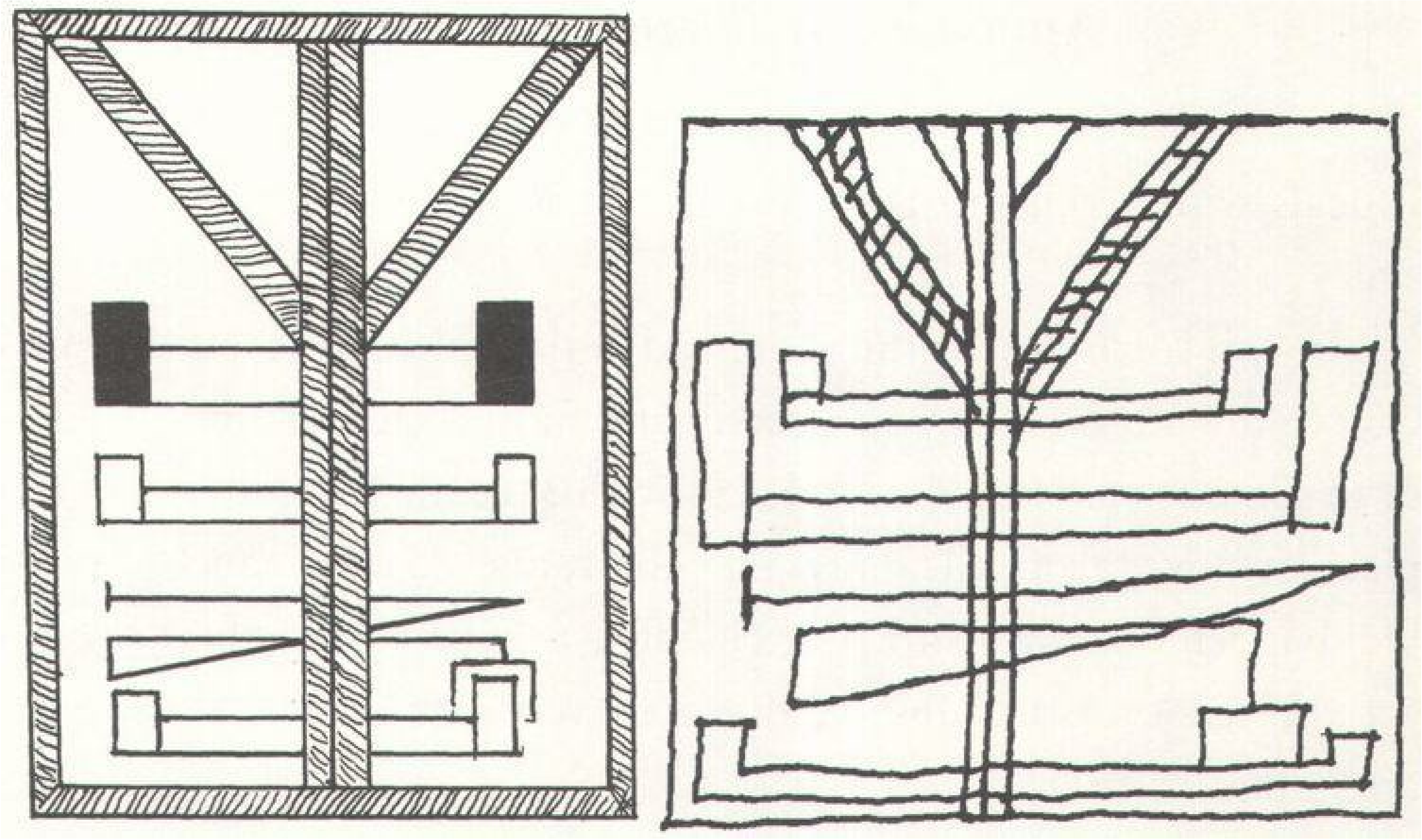


Figure 10. Seal of Solomon, from Harley 6483 (left); and from Sloane 3825 (right).

When you have thus got what is to be prepared, rehearse the conjuration following several times, that is, whilst the spirit comes, for without doubt he will come.

The Conjuration of the Aerial Spirits

I conjure thee O thou mighty and potent duke N. who ruleth under thy prince (or king) N. in the dominion of the East (or &c.) (Or, "I conjure thee o thou mighty and potent duke N. who wandereth here and there with thy prince N."[1801])

I conjure thee N. that thou forthwith appear alone (or with thy servants) in this first (or second) hour of the day, here before me in this crystal stone (or here before this circle) in a fair and comely shape, to do my will in all things that I shall desire or request of thee. I conjure and powerfully command of thee N. by him who said the word and it was done, and by all the holy and powerful names of God and by the name of the only Creator of Heaven, Earth, and Hell, and what is contained in them : ADONAY, EL ELOHIM, ELOHE, ELION, ESCERIE ZEBAOTH, JAH, TETRAGRAMMATON, SADAY, the only Lord of God of Hosts, that thou forthwith appear unto me here in this crystal stone (or here before this circle) in a fair and comely human shape, without doing any harm to me or any other creature that JEHOVAH created or made, but come thee peaceably, visibly, and affably, now without delay manifesting what I desire, being conjured by the name of the eternal living and true God: HELIOREN, TETRAGRAMMATON, ANEPHEXETON, and fulfill my commands and persist unto the end. I conjure, command and constrain thee spirit N. by ALPHA & OMEGA, by the name PRIMEUMATON, which commandeth the whole host of heaven, and by all those names which Moses named when he by the power of those names brought great plagues upon Pharoah, and all the people of Egypt: ZEBAOTH, ESCHERIE, ORISTON, ELION, ADONAY, PRIMEUMATON, and by the name of SCHEMES AMATHIA which Joshua called upon and the sun stayed his course, and by the name of Hagios, and by the SEAL OF ADONAY and by AGLA, ON, TETRAGRAMMATON, to whom all creatures are obedient, and by the dreadful judgment of the high God and by the holy angels of heave and by the mighty wisdom of the great God of Hosts, that thou comest from all parts of the world and make rational answers unto all things I shall ask of thee, and come thou peaceably, visibly and affably, speaking unto me with a voice intelligible and to my understanding. Therefore come, come thou in the name of ADONAY, ZEBAOTH, ADONAY, AMIORAM, come, why stayeth thou, hasten: ADONAY SADAY, the King of kings commandeth thee!

When he is appeared show him his seal, and the pentacle of Salomon, saying as followeth:

The Address Unto the Spirit Upon His Coming

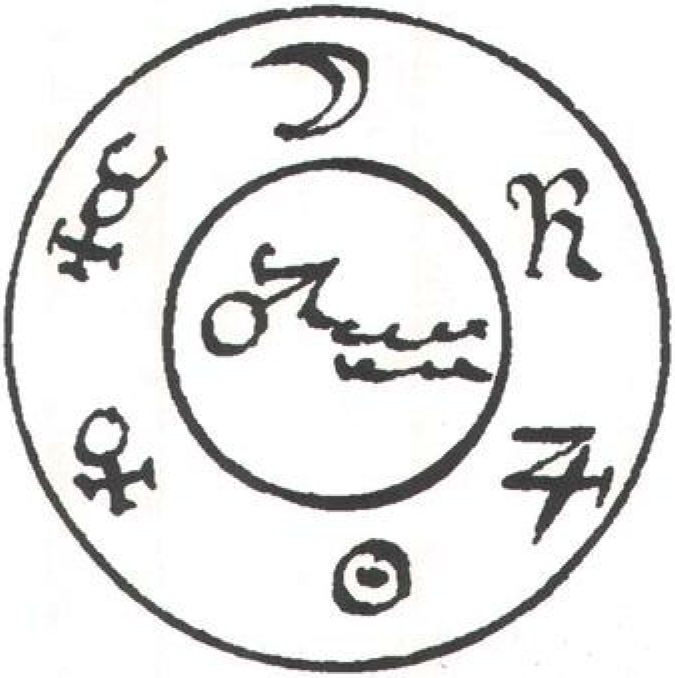
Behold the pentacle of Salomon which I have brought before thy presence. Behold the person of the Exorcist who is called OCTINOMOS, in the midst of the exorcism, who is armed by God and is without fear, who potently invocateth thee and called thee to appear. Therefore make rational answers to my demands and be obedient to me thy master in the name of the Lord: BATHAT rudhing upon ABRAC, ABEOR coming upon ABERER!

When thou hast had thy desire of the spirits, licence them to depart as is shewed in the first book *Goetia,* at the latter end of the conjurations.

Appendix 4: *Art Pauline.*[1802]

The second example comes from *The Art Pauline*, which describes calling forth spirits governing the hours, and spirits governing the signs of the zodiac:

First draw two concentric circles whereupon thou wilt draw the seal. In the center circle draw the ascendant to the right, and the lord of the ascendant to the left, then in the outer circle draw the rest of the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.



The seal being thus made, lay it on the table of practise whose form we now show, on that part which is noted with the same character as the lord of the ascendant.

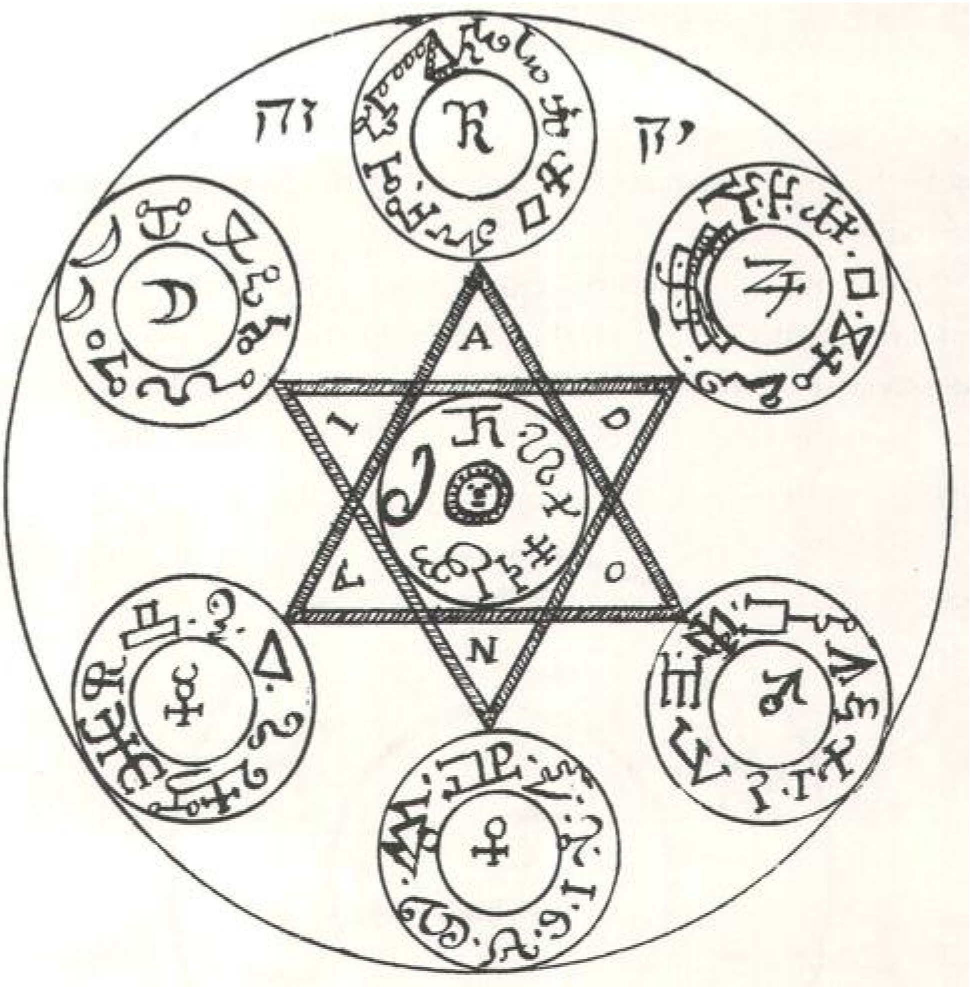


Figure 11. Table of Practice from the Art Pauline.

Perfume the seal with the thimmiamate proper to the planet, lay your hand upon it, and then say the following conjuration.

The Conjuration as Followeth:

O thou mighty, great and potent Angel N., who ruleth in the Nth. hour of the day, I the servant of the most high God do conjure and entreat thee in the name of the most omnipotent and immortal Lord God of Hosts: JEHOVAH TETRAGRAMMATON, and by the name of that God which thou art obedient unto, and by the head of the hierarchy and by the seal or mark that thou art known in power by, and by the seven angels that stand before the throne of God and by the seven planets and their seals and characters, and by the angel that ruleth the sign of the twelfth house which now ascends in this Nth. hour, that thou wouldst be graciously pleased to gird up and gather thyself together and by divine permission to move and come from all parth of the world, wheresoever thou beest, and show thyself visibly and plainly in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my understanding and that thou wouldst be favorably pleased that I may have familiar friendship and constant society both now and at all tims when I shall call thee forth to visible appearance to inform and direct me in all things that I shall seem good and lawful uunto the creator and thee, O thou great and powerful angel N. I invocate, adjure, command and most powerfully call thee forth from thine orders and place of residence to visible appearance in and through these great and mighty signals and divine names of the great God, who was and is and ever shall be: ADONAY, ZEBAOTH, ADONAY AMIORAM, HAGIOS, AGLA, ON, TETRAGRAMMATON, and by and in the name PRIMEUMATON, which commandeth the whole host of heaven, whose power and virtue are most effectual for the calling and ordering of the creation, I do command thee to transmit thy rays visibly and perfectly unto my sight, and thy voice to my ears, in and through this crystal stone, that I may plainly see thee and perfectly hear thee speak unto me. Therefore move thee, O thou mighty and blessed Angel N., and in this potent name of the great God JEHOVAH, and by the imperial dignity thereof, descend and show thyself visibly and perfectly in a pleasant and comely form before me in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my apprehension, showing, declaring, and accomplishing all my desires that I shall ask or request of thee both herein and in whatsoever truths or things else that is just and lawful before the presence of Almighty God, the giver of all good gifts, unto whom I beg that he wuld be graciously pleased to bestow upon me. I thou servant of mercy N., be thou therefore unto me friendly, and do for me as for the servant of the most high God, so far as God shall give thee power in office to perform, whereunto I move thee in power and presence to appear, that I may sing with his holy Angels, OMAPPA-LA-MAN, HALLELUJAH, AMEN.

Appendix 5: *The Art Almadel (Ars Almadel Salomonis)*[1803]

[Editor's note: A text of this name is mentioned in Trithemius, and R. Scot.]

By this art Salomon obtained great wisdom from the chief angels that govern the four altitudes of the world, for you must observe that there be four altitudes, representing the four corners of the world, East, West, North and South. The which are divided into twelve parts, that is, evert altitude into three, and the angels of every of these altitudes have their particular vertues and powers as shall be shewed in this following matter.

The Making of the Almadel

Make the Almadel of pure white wax, but coloured suitable to the altitude as will be shown. It is to be four square, and six inches over every way, and in every corner a hole, and write betwixt every hole, with a new pen, these words or names of God following, But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAI, HELOMI, PINE, and upon the second towards the South, HELION, HELOI, HELI, and upon the West part: JOD, HOD, AGLA, and upon the fourt part which is the North write these names: TETRAGRAMMATON, SHADAI, JAH, and betwixt the first and the other quarters make the pentacle of Salomon thus, and betwixt the forst and the other quarters write this word, ANABONA, and in the middle of the Almadel make a Six-angled figure, and in the midst of it a triangle wherein must be written these names of God, HEL, HELION, ADONAI, and this last name around the six-angled figure as well, as you may see in this figure, here made, it being for an example, &c.

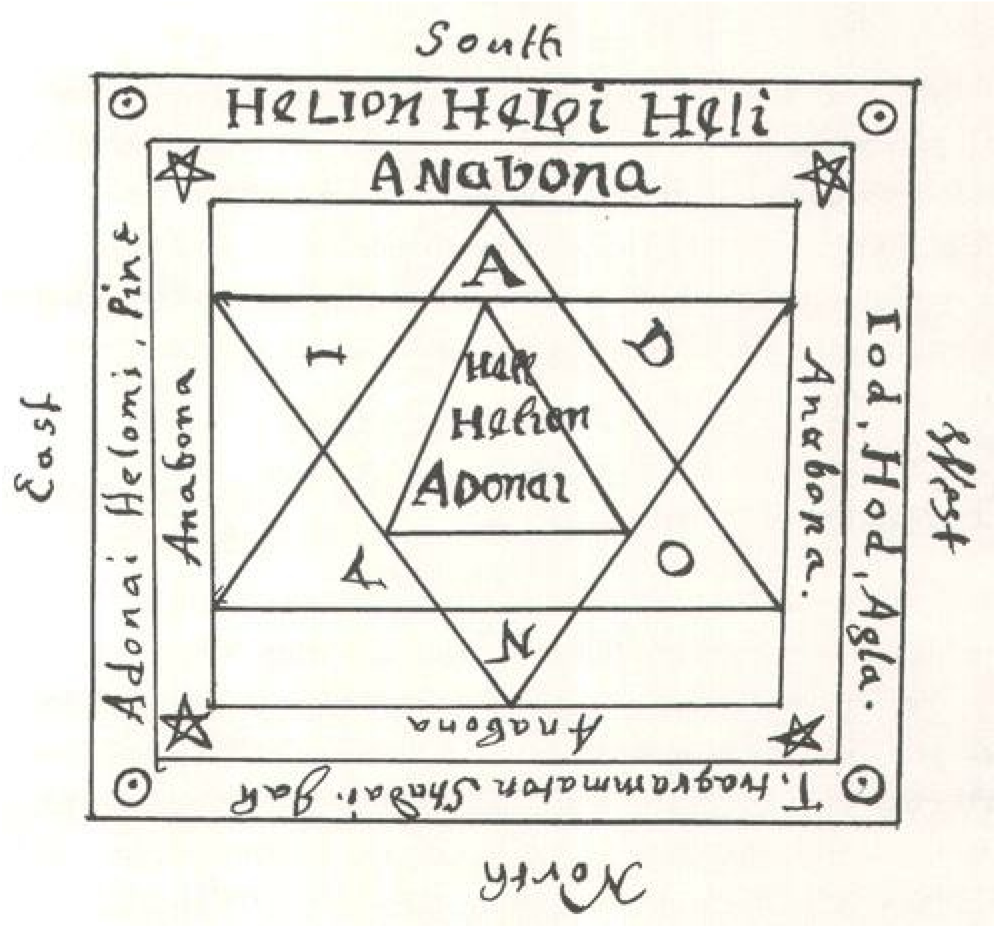


Figure 12. Almadel from Ars Almadel Salomonis.

And of the same wax there must be made four candles, and they must be of the same colour as the Almadel is of. You must divide the wax into three parts, one part for to make the Almadel of, and the other two parts for to make the candles of. And let there come forth from every one of them a foot made of the same wax, for to support the almadel with. This being done, in the next place you are to make a seal of pure gold or silver, but Gold is best, wherein must be engraven these three names: HELION, HELLUJON, ADONAY

Note the first altitude is called Chora Orientis, or the East Altitude, and to make any experiment in this Chora, it is to be done in the day and hour of the Sun. The power and office of those angels is to make all things fruitful and increase, both animals and vegetables, in creation and generation, advancing the birth of the children, and making barren women fruitful, &c. Their names are these: Alimiel, Gabriel, Borachiel, Lebes and Hellison.

Note you must not pray for any angels but those that belong to the same altitude you have a desire to call forth. And when you operate, set the four candles upon four candle sticks, but be careful you do not light them before you begin to operate. Then lay the Almadel between the four candles upon the waxen feet that cometh from the candles, and lay the golden seal upon the Almadel. Then, having the invocation ready written on virgin parchment, light the candles and read the invocation as is set down at the latter end of this part.

And when he appeareth, he appeareth in the form of an angel carrying in his hand a fan or flag, having the picture of a white cross upon it. His body is wrapped round about with a fair cloud, and his face very fair and bright, and a crown of rose flowers is upon his head. He descends first upon the superscription of the Almadel, as if it were a mist or fog.

Then must the exorcist must have in readiness a vessel of earth, of the same colour that the Almadel is of, and the other of his furniture, it being in the form of a basin, and put therein a few hot ashes or coals, but not too much, lest it should melt the wax of the Almadel, and put therein three little grains of mastic in powder, so that it fumeth, and the smell may go upwards through the holes of the Almadel, when it is under it, and as soon as the angel smells it he beginneth to speak with a low voice, asking what your desire is and why you have called the princes and governers of his Altitude. Then you must answer him, saying, I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appear and declareth that such is to be fulfilled by you if it pleases God, &c, adding further the particulars of your requests, praying with sincerity and humility for what is lawful and just, and that you shalt indeed obtain from him.

But if he doth not appear presently, you must then take the golden seal, and make with it three or four marks upon the candles, by which means the angel will presently appear as aforesaid, and when the angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelt a long time.

Note the golden seal will serve, and is to be used in the operation of all the altitudes. The colour of the Almadel belonging to the first chora is lily white; to the second chora a perfect red rose colour; the third chora is to be a green mixt with a white silver colour; the fourth chora is to be a black mixt with a little green of a sad colour.

Of the Second Chora or Altitude

Note that all the other three altitudes, with their signs and princes have power over goods and riches, and can make any man rich or poor, and as the first Chora giveth increase and maketh fruitful, so to these giveth decrease and barrenness, &c.

And if any have a desire to operate in any of the other three Choras or Altitudes, they must do it on Sundays in the manner as above is shewed, but do not pray for anything that is contrary to the nature of their office, or against God and his laws, but what God giveth according to the course of nature, that you may desire and obtain.

All the furniture that is to be used is to be of the same colour as the Almadel is of, and the princes of this Second Chora are named as followeth: Alphariza, Genon, Geror, Armon, Gereinin.

When you operate, kneel before the Almadel with clothes of the same colour in a closet hung with the same colours also, for the holy apparation will be of the same colour. And when he is appeared, put the earthen bason under the Almadel with fire and hot ashes and three grains of mastic in powder, to fume as above written, and when the angel smelleth the perfume, he turneth his face towards you, asking the exorcist with a low voice why he called the princes of this Chora or Altitude. Then you must answer as before, saying: I desire that my request may be granted, and the contents thereof may be accomplished, for your offices make appear and declare that such is to be done by you if it please God, &c. You must not be fearful but speak humbly, saying: I recommend myself wholly into your office, and I pray unto your princes of this Altitude that I may enjoy and obtain all things according to my wishes and desires, &c. You may further express your mind in all particulars in your prayers. Do the like in the two other Choras that follow.

The angel of this second Altitude appeareth in the form of a young child with clothes of satin and of a red rose colour, having a crown of red gilly flowers upon his head, his face looking upwards to heaven; and is of a red colour and is compassed round about with a bright splendour, as the beams of the Sun. And before he departeth he speaks to the exorcist saying: I am your friend and brother. And he illuminateth the air round above with splendour, and he leaveth a pleasant smell, which lasteth a long time, &c.

Of the Third Chora or Altitude

In this Chora you are to do in all things as you are before directed in the other two. The angels of this Altitude are named as followeth: Eliphamasai, Gelomiros, Gedobonal, Saranana, and Elomnia. They appear in the form of children or little women dressed in green and silver colours, very delightful to behold, and a crown of bay leaves, beset with flowers of white and green colours upon their heads. And they seem to look a little downwards with their faces, &c. They speak as the others do to the exorcist, and leave a mighty, sweet perfume behind them, &c.

Of the Fourth Chora or Altitude

In this Chora you must do as in the others, and the angels of this Chora are called Barchiel, Gediel, Gabiel, Deliel and Captiel. These appear in the form of little men or boys with clothes of a black colour, mixed with a dark green, and in their hands they hold a bird which is naked, and their heads are bear, only it is compassed round and beset with ivy and berries. They are all very beautiful and comely and are compassed round with a bright shining of divers colours. They leave a sweet smell behind them also, but it differeth from the others somewhat.

Of the Proper Times for Invoking These Angels

Note there are twelve princes ruling besides those in the four Altitudes, and they distribute their office amongst themselves, every one ruling thirty days, or thereabouts, every year. Now it will be in vain to call any of those angels unless it be those that then governeth, for every Chora or Altitude hath its limited time according to the twelve signs of the Zodiac, and in what sign the Sun is in, that angel or those angels that belong to that sign have the government. As, for example, suppose I would call the two first of those five that belong to the first Chora. Then choose the first Sunday on March, that is, after the Sun is entered Aries, and then I make my experiment. And so do the like if you will the next Sunday after again. But if you will call the two second that belong to the first Chora, then you must take the Sundays that are in April, after the Sun is entered Taurus.

But if you call the last of the five, then you must take those Sundays that are in May, after the Sun is entered Gemini, to make your experiment in: do the like in the other Altitudes, for they have all one way of working. But the Altitudes have a name formed severally in the substance of heaven even as a character, for when the angels hear the names of God that are attributed to them they hear it by the vertue of that character. Therefore it is in vain to call any spirit or angel unless you know what names of God to call them by. Therefore observe the form of this following conjuration or invocation.

The Invocation for to Call Forth Any of the Foresaid Angels

O thou great, mighty, and blessed angel of God N, who ruleth as the chief and first governing angel in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and who is set over you as king by the divine power of God, ADONAI, HELOMI, PINE, who is the distributer and disposer of all things holy in Heaven, Earth, and Hell, I the servant of that God ADONAI, HELOMI, PINE, which you obey, do invocate, conjure and entreat thee N, that thou forthwith appeareth. And by the vertue and power of the same God, ADONAI, HELOMI, PINE, I do command thee forth by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend from thy order or place of abode to come into me, and show thyself plainly and visibly here before me in this crystal stone, in thy own and proper shape and glory, speaking with a voice intelligible unto my understanding.

O thou mighty and blessed angel N, who art by the power of God ordained to govern all vegetables and animals, and causeth them and all other creatures of God to spring, increase and bring forth according to their kinds and natures, I the servant of the same your God, do entreat and humbly beseech thee to come and show unto me all things that I shall desire of thee, so far as in office you can, or be capable to perform, if God permit to the same.

O thou servant of mercy N, I entreat thee and humbly beseech thee, in and by these three names of your true God, ADONAI, HELOMI, PINE, and do constrain thee in and by this powerful name ANABONA, that thou forthwith appeareth visibly and plainly in thy own proper shape and glory, in and through this crystal stone, that I may visibly see thee, and audibly hear thee speak unto me, that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, communication and instruction, both now and at all other times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty Adonai, the king of kings, the giver of all good gifts, shall in his bountiful and fatherly mercy be graceously pleased to bestow upon me, Therefore O thou blessed angel N. be friendly unto me, and do for me so far as God hath given you power in office to perform, whereunto I move you in power and presence to appear that I may sing with his holy angels: O Mappa-la-man! Hallelujah! Amen.

Note this invocation is to be altered according to the Altitude and angel you wish to call forth.

When he is appeared, give him or them a kind entertainment, and then ask what is just and lawful, and that which is proper and suitable to his office, and you shall obtain it.

SO ENDETH THE BOOK
ARS ALMADEL SALOMONIS

Appendix 6: Excerpt from Sloane 3849

Manner of Proceding in order to discover in the Crystall

Sic signum sancte Sanctis in fronte puery sic decendo In nomina pateris et filij et spiritus sancti amen dicat % paternoster / deinde istos spactanas o pater animary sequentes, viz t

Deus miserator[1804] nostery et benedicat nobis illiminet vultum suum super nos et miseratas nostery ut Cognosamos in tarra viam tuam in omnibus gentibus salutarry tuum. Conficantur tibi populi deus Conficanter tibi populi omnes Litenter et exultent gentes quoniam iudicas populos iniquitate et gentes interra deriges Conficianter tibi populi deus Conficianter tibi populi omnes Terra dedit fractum suam

B

Benedicat nos deus deus noster
benedicat nos deua et metuante
eum omnes fines terra.
Gloria patri et fillio et Spiritu Sancto
Sicut erat in prinsipio et
secula seculorum amen

D

Deus[1805] in nomine tuo salum me fac et in vertute tua iudica me

D

Deus exoude orationem meum auribus percipe verba oris mei

Quoniam aliena insurrexerunt aodversum me et fortes que siderant animam meam et non proposuerunt deum ante

conspectum sum
Exe enim deus adiuuat me
et dominus susseptor est anime me
Avarta mala enemisis meis
et in veritate tua dispee illos
voluntary sacrificabo tibi et Confitebor
nomine tuo domine quoniam bonum est.
Quoniam Ex omni tribulatione eripaeisti me
et super enimicos meos dispecsit oculis meis
Glorie patrie

Misereri[1806] mei deus et secundum
magnam miserecordiam tuam

Et secundum multitadinem meserationem
tuarum deld in equitatem meam
dE (?)
Amptus Sana me abiniquitate mea
et apeccato mea mandame
Quoniam iniquitatem meame ego cognosco
et pecatum meam contra me est semper
Tibibi soli pecam et malim corum te fesient nist
insermonibus tuis et vnitas cumim dicaris
Exe emam iniquitatibus conseptus suam
et in pecatis conceptis me mater mea

Exe (?) enimam veritatatem delexisti in terta
et occulta sapientia manistastati mighi
Asparges me domine isopo et mundaborir

haenabis me et semper muem dealdabor
Auditeiome dabis gouldinam et litia
et extutabunt essa humilitata
Cormandoem cre in me deus
et spiritum nona in viseribus meis
Me exrpissius mea sacie tua et
Scriptum sanctum tuamene anseris ame
Pedde mighi leticiam salataris tui
et speritum principialis confirma me
Docebo iniquos viuas tuas
et impije adte conuertantur
Libera mede sangunibus deus deus salutis
me et exultabit lingua me Iusticiam tuam
Domine labie me aparies
et os meum ani**abit landem tuam
Quoniam voluises sacri fissiam dedissem
vtique holo castis non delectabris
Sacrifitiam deo spritus contribulates
cor Contrat et humilitatem deus non dispities
Benin que sac domine in bona voluntate tua sion
vt edificanter mari Jeruselem

tunce acceptabis satis ficium iustisia obligationes
et holocasta tunck imponetsuper altera
tuim vertulos Amen. * * * * * * *

O Dominee Jesu cristie rex gloria mitte mihie
trese angelos bono / ex parte tua dextra viz
ancor annasor anelose qui dicante et ofendantie
mihie veritatem sine falsetate et falatia de
omnibus rebus quas interagabo domine Jesue
cristi creator celie et tarra qui totam mundinum (?)

secistie exmihelo sac quod appariante isti angeli
boni prinsipialis palem puero / w: w: / exerdom (?)
nostrum Jesum cristium conceptus de spiritue
sancto vergine &c./

Sicat tues verus deus et homo mitte mihie
tres angelos bonos palem aparire ista cristalo
viz / Anser / annasor / Analos / admisu istris puerie
/ W: W: / per iste sacritissima nomina dei eloy tetera-
grammaton Saboth Alpha et omega principium
et finis expediatris vos angely deij per sanctam
mariam matrem domine nostri Jesu Cristy et per
nomen ordenes angelorum Cherubin Saraphin
tronos dominationes potestatis et principialis
et pervirtutem archangelius michalis gabrialis

qui non cestante clannary ante tronam dei semper
cantatis Sanctus Sanctus Sanctus dominus Deus
saboth quiest quierit et quiventurus / omnes reliquos qui
sunti? in est in decare mandum et pur puer celo et tarra
et parlac quod dominus noster Jesus cristus lactabit
ex manus beate maryu vergenis quanddo verus puer
erat elle in hac mundo et per vestem communam qua in dutus (?)
est Jesus et pervingen tam dequo sancta maria mageline
vnxit pedes Iesus et extarat eos calpilis cupitus suis
quando palem et sine mora comperiatis ad visma istius
puery : N: / N: / ista cristalo ******************
**(?) oher it will appeare as it weare a child in the Cristall
if hee doe not appeare begine againe and if hee had
apeared then spake to the first Angeli dei beni
venistie in nomini pateris et fillij et spiritus sanctus
pillam intentionem quam habuit dominus deus

noster Jesus Christus minente (?) quando deposuit
luisiseri mundecelom putrem serioris et eligit vos
probelantisiones angelis.
Then Cale for the second as you due for the first

so proside and begin againe vntill you haue them all
three and then say to the second Angell
Angeli dei beni venistris in nomine pateris et fillij et

Spiritus sancti per verginalem materis domine
nosteri Iesu Christie et per vergini tatem Johannes
baptisti et per capitutenis*
proceed to the theerd

Angeli dei beni venistris in nomine pateris et feillij et spiritis sancti pre nerentiam passiones domine nostri Jesu Christi et per renerentiam sacrimenti illiaris que dominus noster Jesus cristus fecit in send sua et dedit desiputis suis dictus hoc est corpus meum hoc cessat * *

Then say this exortation ouer the cristall folowinge and mat this + synd.

Quose Angeli + rogo vos presipio vobis vos exorsiso peromina principialibe nomina qui noliset homin~ loqui nisi sp'us sancti + et per reuerentiam sacrementy pasio dei nosteri Jesus Cristi et reuerentunam sacromentie alteris q'd (?) deus noster Jesus cristus fecit cena sua et dedid dicipulis suis dicence hoc este corpus meum q'd (?) mostratis mihe sine salcitate vel fallatia petita et loquisita et petenta et reuerenda

Theise exortations you must repeate and let the child name them by there names sainge ancor anasor anelos shew mee the persons and the aparell of them that hath such a mans mony to this childe and the will declare.

the pson or persons and the apparell of them that had such a mans money [struck out: to this child] and if the Come not the first day folow still to the Chilld untill you may haue a sight of them for the will apeare personalie as the to be knowne and the will declare how much of the mony is spent and how much is unspente.

And the feror day the better and let the child sit with his face to ward the sune lookinge in the cristal and euer aske him what hee seeth as you Reade

Trantiatis angeli dei et lenam vbi deus nostr Jesus Christus vos ordinauit et quoties cunque invocauero esto mihi parietis et ad measm interrogationem et mandatum est mihi quoties cunque sine mora veniatis, In nomine patris et fillij et spiritus Sankti Amen +

Maim + fan + Abagarus +
Abrinon +

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1

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” 2 vols. Ph. D. diss. (The Warberg Institute, London University, 1952); Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972); Nicholas H. Clulee, *John Dee’s Natural Philosophy —between science and religion.* (London and New York: Routledge, 1988); William H. Sherman, *John Dee, the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

2

See list in Peter French, *John Dee: The World of an Elizabethan Magus,* pp. 216–29.

3

Many of these apparent conflicts are still with us today. Charles Tart, *Body Mind Spirit* (Charlottesville: Hampton Roads, 1997), observes that Scientism, a belief that scoffs at anything that doesn’t fit our supposedly scientific beliefs, has become “the world’s most powerful (and negative) religion.” It is interesting to note that most modern religious studies carefully avoid Scientism.

4

Frances A. Yates, *The Rosicrucian Enlightenment* (Boulder: Shambhala, 1978), p. xii.

5

Some have argued there are actually two systems: the Heptarchic system (represented by this manuscript and Dee’s *Heptarchia Mystica),* and the Enochian system, represented by later records, especially TFR.

6

See C. H. Josten’s translation of Dee’s *Monas Hieroglyphica* (AMBIX, XII, 1964, 84–221), and Nicholas Clulee’s analysis in *John Dee’s Natural Philosophy* (London: Routledge, 1988), p. 77ff.

7

Although there has been some criticism of Dr. Yates’ work in recent years, I have found the views of Roberts and Watson to be the most balanced: “The influence of the later work of Yates herself will be widely apparent for although that often seems hasty and over-enthusiastic, our own research has frequently confirmed rather than contradicted hers. . . .” Julian Roberts and Andrew Watson, *John Dee’s Library Catalogue* (London: The Bibliographical Society, 1990), p. 26.

8

R. Turner writes, “Mistakes abound in both the Crowley and Regardie printed Enochian texts. I counted 91 in the first Call alone when comparing these with Dee’s original manuscript (see Sloane 3191, British Museum).” Cited by Colin Wilson, “Introduction to the Necronomicon,” *Gnostica,* 48, Nov. 1978, p. 62.

9

The first edition was limited to 500 copies. Another version was produced by Christopher Whitby as his doctoral thesis. This had a small reprinting as *John Dee’s Actions with Spirits*, 2 vols. (New

York: Garland, 1991).

[10] William Sherman, *John Dee*, p. 149.

[11] These records were published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and Some Spirits* (TFR). Casaubon's main intent in publishing this material was to discredit Dee's reputation.

[12] For example, he is credited with coining the word "unit," which he used to translate the Greek "monas." He also coined the word "Britannia."

[13] *Monas,* Theorem 23.

[14] *Monas,* dedication to King Maximilian, passim, pp. 115 ff.

[15] Peter J. French, John Dee, *The World of an Elizabethan Magus*, 1972, pp. 40 ff.

[16] Hans Ankwicz-Kleehoven observes, "Just as no distinguished foreigner at the beginning of the nineteenth century omitted to pay his respects to Goethe in Weimar, so it was good form in the Germany of circa 1500 to have called on Trithemius at Sponheim." Cited in loan P. Couliano, *Eros and Magic in the Renaissance* (Chicago: University of Chicago Press, 1987), p. 166.

[17] William Sherman, *John Dee*, p. 51.

[18] William Sherman has given us an excellent sense of it in his book; see especially p. 40.

[19] "Dee could hardly have held a more prominent place in . . . the genesis of the British Empire." See William Sherman, *John Dee,* pp. 148 ff and passim.

[20] A large element of Dee's patriotism was his fascination with the Arthurian legends. He was largely responsible for reviving interest in them. Dee believed himself to be of royal descent.

[21] British Library, Sloane manuscript 3188, fol. 65a. See also John Dee, *General and Rare Memorials pertayning to the Perfect Arte of NAVIGATION (GRM)* (London: John Daye, 1577).

22

Johannes Trithemius in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe*, London, 1647), wrote that world history was governed by the rules of seven angels, each ruling 354 years and 4 months. The angels told Dee that "the 7 Governours have almost ended their Government" (TFR, p. 4). Dee's copy of Cyprian Leowitz, *De Conjunctionibus Magnis Insignioribus Superiorum Planetarum* (Leuingen, 1564), has "underlinings and a few notes" (item 631, R&W).

23

GRM (1577) is dated 5540, and *A Playne Discourse . . . concerning the needful reformation of ye vulgar kallender* (Oxford: Bodleian Library, Ashmole MS 1789, article 3, 1582) is dated 5545.

24

The title page for Dee's *General and Rare Memorials* shows a timeline of history of something over 6,000 years. If 6,000 years is significant to him as it was to others, his calculations would put the end at A.D. 2037.

25

See also I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 9, section 3.

26

Mysterium Libri Quinque (MLQ), 16 November 1582.

27

TFR, p. 43.

28

I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 8, section 8. See also William Sherman, *John Dee*, pp. 187, 188.

29

The Archangel Uriel, 11 March 1582.

30

See *Monas,* p. 133, "the Hebrew cabbalist . . . will own that, without regard to person, the same benevolent God is not only [the God] of the Jews, but of all peoples, nations, and languages."

31

Bynepor, 20 November 1582; Medicina Dei, 24 March 1583; Michael, 23 May 1583.

32

A similar "invitation" led Giordano Bruno to his death at the stake in 1600.

33

For example, "AGLA" and "ARARITA" are acronyms derived from verses of scripture. See Cornelius Agrippa, *De occulta philosophia Libri Tres* (Leiden: E. J. Brill, 1992), book 3, chapter xi,

p. 428.

34

For example, Arbatel, *De Magia Veterum* (Basel, 1575), p. 21, Aphor. 14: “da mihi unum de spiritibus tuis, qui me doceat ea, quae vis nos discere & cognoscere, ad laudem & honorem tuum & utilitatem proximi.” (“Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.”)

35

For example, Cornelius Agrippa, *De occulta philosophia,* book 2, chap. 22, pp. 314–18.

36

There have been a number of recent books and movies with the theme of Dee’s magic.

37

R&W, p. 29.

38

R&W, p. 168. They catalog it as DM 70 and note, “On fol.9 (originally the first leaf, fol.1–8 having been misbound) is [Dee’s ladder symbol] and, very faint, ‘Fragmentum Magicum,’ which may be in Dee’s hand. At the foot is ‘Sum Ben: Jonsonij liber.’”

39

Sloane 3188 fol. 48r.

40

A version of this text with discussion is included in Richard Kieckhefer’s *Forbidden Rites: A Necromancer’s Manual of the Fifteenth Century* (University Park: Pennsylvania State University Press, 1997), pp. 8–10, p. 256 ff.

41

Judaism was outlawed in England and much of Europe at the time. Note Dee’s comment “we can hardly trust anything in the Jews hands . . . they are a stiffnecked people and dispersed all the world over.”

42

They list it as DM 166, pg 183.

43

See Jim Reeds, “John Dee and the Magic Tables in the *Book of Soyga,*” www.research.att.com/~reeds/soyga.html; to appear in a forthcoming book *John Dee: Interdisciplinary Essays in English Renaissance Thought,* Kluwer of Amsterdam.

44

Bodley MS 908, p. 4, line 3. See figure 2.

45

R&W, p. 183.
[46]

It is not clear why Roberts and Watson make this identification. They note Francis Maddison's theory that Aldaraia = Ar. Al Dirâya "knowledge, cognizance, acquintance," but that is only hypothetical. They also note that Dee sent a servant (20 October 1595) to recover his Arabic book from Mr Abbot (?) at Oxford and (19 November 1595) "my Arabik boke restored by gods favor." James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 54.
[47]

Genesis 44:4–5.
[48]

Raymond A. Moody, *Scrying—The Art of Female Divination* (Marietta: R. Bemis Publishing, Ltd., 1995), p. 7.
[49]

For some examples, see Richard Kieckhefer, *Forbidden Rites*, experiments 18, 19, 20, 23, 24, 25, 27, 29, 33, 38, 39, and 40. Reginald Scot, *Discoverie of Witchcraft* (New York: Dover Publications, 1584/1973), published extracts from magic handbooks; many deal with scrying (e.g., pp. 148–9, 232–5, 238–9, 245–6, 249–50). Francis Barrett, *The Magus* (London, 1801; reprint: Secaucus: The Citadel Press, 1975) pp. 135bis ff, published scrying instructions from Trithemius (or pseudo-Trithemius). See also manuscripts Sloane 1317, 3846 (art 6), 3848, 3949 (arts. 1, 3), 3851, 3853 (art. 9), 3854 (art 5).
[50]

According to Couliano, mnemonics, along with eroticism, is an essential component of magic, "to such an extent that it is impossible to understand [magic] without first having studied the principles and mechanisms of the first two" (*Eros and Magic in the Renaissance,* p. xviii). See also Frances A. Yates, *The Art of Memor,* and Giordano Bruno's *De magia in Jordani Bruni Nolani Opera latine conscripta* (Neapoli, 1879–91). English translation in Robert De Lucca, Richard J. Blackwell, and Alfonso Ingegno, *Giordano Bruno, Cause, Principle and Unity: And Essays on Magic* (Cambridge: Cambridge University Press, 1998).
[51]

I. P. Couliano, *Eros and Magic in the Renaissance*, p. 5.
[52]

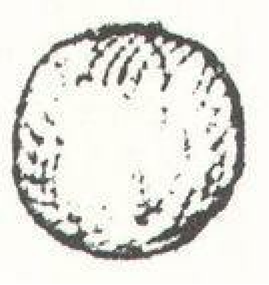
He mentions scrying in his *Monas Hieroglyphica* (1564).
[53]

See "The Scryers of John Dee," Chris Pickering, *Hermetic Journal* 32, pp. 9–14. Another example of Dee seeing angels may be TFR 25, where he writes "Thereupon I perceived the presence of some good spiritual Creature, and straight way appeared the good Angel. I.L."
[54]

This friend was Edward Kelley, a.k.a. Edward Talbot.
55

Above this entry, someone wrote, “You that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge not shewed himselfe dishonest in any thinge.” Dee added the comment, “This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it.” There are also some additional notes by Talbot/Kelley that have been erased. Diary quotations are from James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968) pp. 13–16.
56

Although Christopher Whitby (*John Dee’s Actions with Spirits*, pp. 138-141) questions whether the obsidian mirror was actually Dee’s, it is commonly accepted. John Pontois, Dee’s heir, was said to have “a certain round flat stone like Cristall which Pountis said was a stone which an Angell brought to doctor dye wherein he did worke and know many strange things . . .” See R&W, p. 61. See figure 8.1 in Nicholas Clulee, *John Dee’s Natural Philosophy.* This probably was the scrying stone that the angels mysteriously delivered on 21 November 1582 out of “the uttermost part of the Roman Possession.” Dee describes it as being “half an inch thick” (5 May, 1583), although Dee’s drawing of the former in Sloane 3191 clearly shows a sphere whereas the mirror is flat and has a handle.



57

Quoted in Christopher Whitby, *John Dee’s Actions with Spirits*, p. 92. Compare with the drawing and description found in (pseudo-?) Trithemius. *The Art of Drawing Spirits in to Crystals* in Francis Barrett, *The Magus*, book 2, p. 128 (York Beach, ME: Samuel Weiser, 2000). In addition to Raphael, Gabriel, and Uriel, Trithemius includes Michael.
58

Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 206. See the first action, where, after “fervent prayers to God,” Saul is asked to look into the stone and see “yf God had sent his holy Angel Anael.”
59

As an example, British Library Sloane manuscript 3849 (“Manner of Proceding in order to discover in the Crystall”) starts out with the seven Psalms before proceeding to ask Jesus to send the three angels “ancor annasor anelose.” Reginald Scot, in his 1584 edition of *The Discoverie of Witchcraft* (book 15, chapter 12), quotes from a magical text at length on how “to have a spirit inclosed into a christall stone or berill glasse, &c. First thou in the new of the moon being clothed with all new, and fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following . . .”

60

For example, see TFR, p. 25: “There appeared to E.K. a round Globe of white smoke over my head” (a UFO?). MLQ, 10 April 1583: “there appeared in the corner of my study a blak shadow.” Sometimes, the whole chamber appeared in the stone (e.g., MLQ, 15 March 1582).

61

Peter French, John Dee, *The World of an Elizabethan Magus*, pp. 113, n. 2.

62

Oxford: Bodleian Library MS Ashmole 1790, fol. 58.

63

British Library manuscript Royal 17 Axlii fol. 3v.

64

Athanasius Kircher, *Oedipus Aegyptiacus* (Rome, 1652–54). The most interesting part of Kircher’s discussion is his attempt to link the seal with Islamic mystical tradition. Since the use of this sigil is central to the present work, I include Kircher’s discussion of it in appendix 2.

65

Oxford: Bodleian Library, Ashmole MS 1790, fols. 55a–56a.

66

Hermann Gollancz, *Sepher Maphteah Shelomoh* (London: Oxford University Press, 1914), fol. 38a.

67

Goetia also enjoins the use of a second lamin that has a five-pointed star.

68

Translation by D. C. Duling in James H. Charlesworth, *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983) pp. 935 ff.

69

For example, see British Library, Harley manuscript 5596, fifteenth century. Note the largest section of this manuscript is the *Clavicula Salomonis.*

70

Cornelius Agrippa, De *occulta philosophia,* book 2, chap. 7, p. 266.

71

The Magical Calendar, ed. Adam McLean (Grand Rapids, MI: Phanes Press, 1994), p. 32.

72

Johannes Trithemius, *The Art of Drawing Spirits into Crystals* in Francis Barrett's The *Magus,* book 2, (York Beach, ME: Samuel Weiser, 2000), p. 128.
73

(pseudo-) Henry Cornelius Agrippa, *Fourth Book of Occult Philosophy* (London, 1655, reprint London: Askin Publishers, 1978).
74

Agrippa.
75

The Key of Solomon the King (Clavicula Salomonis), first translated and edited from ancient manuscripts in the British Museum by S. Liddell MacGregor Mathers (London: George Redway, 1889; reissued, York Beach, ME: Samuel Weiser, 2000, p. 93). Mathers' reading most closely follows British Library manuscript Additional 10862, folio 116v (consecration of vestments): "Amor, Amator, Amides, Ideodaniach, Paucor, Playor, Anitor, per merita eorum sanctorum Angelorum . . ." The same manuscript again invokes these angels during the consecration of the silk cloth on fol. 64v: "Adonay, Anosbias anereneton, agla, athanatos, agyos, ancor, anachor, anilos, Theodomos, agnefeton, Cedyon, Lamet, Cetelfares, cos, Tetragrammaton." Strangely, Mathers omits this conjuration. Mathers' other manuscript authorities read as follows: Sloane 3091, fol. 84v: "ancor, amacor, amade. Theodonia, Pancorpsagor, Anotor, parles merites des Saints Anges, . . ." Harley 3981 fol. 112v: "Ancor, Amacor, Amade, Theodonia, Pancor = psagor, Anitor, par les merites des Saints Anges . . ." Kings 288 fol. 111v: "Anco, Amacor, Amade, Theodonia, Pancor, Psagor, Anitor, parles merites, des Saints Anges . . ." Ancor, Amacor, Amides, Teodonia, Pancor, Amitor, par les merites des Saintes . . . Sloane 1307 (missing from chapter on vestments but includes the following for consecrating the parchment fol. 109v:) "Autor, Amaur, Theodomos, Phagar, Abacri, adestote ad custodiam istius carte." Other manuscripts of the *Key of Solomon* in the British Library not used by Mathers preserve some valuable readings: Sloane 3847 fol. 46v (consecration of clothing): "Anchor, Anachor, anilos, theodonos, phagor, Ianitor, per merita Angelorum sanctorum . . ." fol. 60r (preparation of parchment): "Ancor, anacor, amlos, Theodomos, Phagor, adestote in custodia huius carte" fol. 60v: "Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodomos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja Ja, Vah, *ancor, anilos, Theodonas* angeli sancti dei . . ." Additional 36674 fol. 15v: "Antor, Anator,et Anabis, Theodomas, lanitor [or Iamtor], by the desertes of the holy Anngells . . ." Sloane 2383 fol. 16r (preparation of parchment): "Anator, Amacor, phaidos, theodomos, plagar, abacar, adestote ad custodiam istius Cartae" fol. 25v (silk cloth): "Adonay, amatias, anaton prieumaton, agla, Ensoph, Cadon, antor, amacor, anilor, [26r] Semanphorus, Samceuaia, tetaph, soned, saemonim. Eos bos, Elohim."
76

Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME, Weiser Books: 2001), p. 47.
77

British Library manuscript Royal 17 Axlii fol. 37r. Another manuscript in the British Library, Sloane 3885 fol. 69r reads: "Ih'u dei filius incompraehensibilis hancor hanacor hanylos iehorna theodonas helyothos heliotheos phagor corphandonos norizane corithico hanosal helsezope phagor[a]. [37v] Eleminator candones helas helee resphaga thephagagayn thetendyn thahanos mtemya heortahonos nelos behebos belhores hacaphagan \\\\\ belohothoi ortophagon corphandonos humane natus . . .” Sloane 3854 fol 118v: “Ih’u dei filius incomprehensibil’ hancor hanacor hanylos iehorna theodonos helyothos heliotheos phagor corphandonos norizane corithico hanosae helsezope phagor[a]. Eleminator candones helos orano: helee resphaga thephagagayn thetendyn thahanos uitemya heortalyonos uelos ue hebos uel hores hacaphagan ortophagon corphandonos humane natus . . .”

78

Peterson, p. 172.

79

Gustav Davidson, *A Dictionary of Angels Including the Fallen Angels* (New York: The Free Press, 1967), pp. 338–9.

80

Christopher Whitby (*John Dee’s Actions with Spirits*, p. 1) identified these as “notes in cipher by William Shippen (1635–1693),” but see C. H. Josten, *Elias Ashmole (1617–1692): his autobiographical and historical notes, his correspondence, and other contemporary sources relating to his life and work* (Oxford, 1966), V. 2, p. 10.

81

Christopher Whitby, *John Dee’s Actions with Spirits*, p. 105–6, p. 156.

82

Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 178–9.

83

Dee was apparently aware of the existence of the Ethiopic *Book of Enoch* from Guillaume Postel’s *De originibus* (Basel: Ioannem Oporinum, 1553). See Nicholas Clulee, *John Dee’s Natural Philosophy,* p. 209.

84

TFR, p. 159.

85

Sloane 3188, fol. 101b.

86

William Sherman, *John Dee,* pp. 16—19.

87

See Frances A. Yates, *The Rosicrucian Enlightenment,* 1978, pp. 41.

88

TFR I, p. 173; TFR III, p. 15.

89

Hermetic Journal, 30, pp. 18—22.

90

TFR III, p. 15.

91

Sloane 3188.

92

Sloane 3191.

93

Sloane 3189.

94

George Hay, ed., *The Necronomicon* (Jersey: Neville Spearman, 1978), p. 36.

95

Donald C. Laycock, *The Complete Enochian Dictionary* (York Beach, ME: Weiser Books, 2001), p. 63.

96

James O. Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 11, May 25, 1581.

97

MLQ, 17 November 1582.

98

Dee, "Praefatio latina," 1586 in C. H. Josten's "An Unknown Chapter in the Life of John Dee," *Journal of the Warburg and Courtauld Institutes* 28 (1965): 233—57. See also Butler, *Ritual Magic*, pp. 259, 268.

99

Nicholas Clulee, *John Dee's Natural Philosophy*, p. 205.

100

See for example, Jacque Vallee's *Messengers of Deception* (Berkeley: Ronin Publishing, 1979) and Colin Wilson, *Alien Dawn* (New York: Fromm International, 1998).

101

Laski is told he would have the kingdoms of Poland and Moldavia. The angels also incorrectly foretell Rudolph's demise and Stephen's ascent.

102

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 9, section 4.

103

48 Claves Angelicae: “The 48 Angelic Keys.” -Ed.

104

The title page of the actual manuscript reads, *Liber Scientiae, Auxilij et Victoriae Terrestris:* “The Book of Earthly Knowledge, Help, and Victory” -Ed.

105

10 April 1586.

106

30 April 1586.

107

The actual title page reads, *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitœ legibus) Collectaneorum / Liber primus:* “Concerning the Mystical Heptarchy (divine, of the creation itself, with permanent rules) First Book of collected passages” -Ed.

108

Sloane 3191.

109

William Lilly, noted English astrologer. Born 30 April 1602. Died 9 June 1681.

110

“As a further testimony of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ per Annum.” /E.A.

111

Sloane 3189 has the following three names written on a blank page, which may be these former owners: Robert Jones, Susanna Jones, George Lockehouse. -Ed.

112

till: “drawer or compartment.” - Ed.

113

Praeter . . . sapientia: “Besides my other frequent extemporaneous prayers and more ardent exhortations to God, this one has been most frequently used. *My morning and evening prayer for wisdom.”* -Ed.

114

In nomine . . . placebit: “In the name of God the Father, God the Son, God the Holy Spirit. Amen. O almighty, eternal, true and living God, be pleased to deliver me! O Lord of Lords, King of Kings, Jehovah Zebaoth, make haste to help me!(cf. Psalm 70) Glory be to God the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen. Teach me to perceive and understand properly (O Creator of all things), for your wisdom is all I desire. Fix your word in my ear (O Creator of all things), and fix your wisdom in my heart. O Lord Jesus Christ (you who are the true wisdom of your eternal and omnipotent Father) I most humbly beg your Divine Majesty that you consider it proper to send me the speedy help of some pious wise man and experienced philosopher for realizing and perfecting above all fully those things which will be of greatest value for increasing your praise and glory. And if no such mortal man now lives upon the earth who is fitting for this work, or who may have been assigned by your eternal providence to the performing of that service for me, then truly I most humbly, most ardently, and most faithfully ask from your divine majesty that you grant to send me down from heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael, and also Uriel: and (from your divine favor) any other true and faithful angels of yours, who may completely and perfectly train and teach me in the true and accurate knowledge and understanding of your secrets and wonders (concerning all your creatures, and their nature, properties, and best use) and necessary knowledge for us mortals, to the praise, honor, and glory of your name, to my firm solace and otherwise (through me) the solace of the greatest number of your faithful, and to the confusion and ruin of the wicked. Amen. Let it be O Jehovah Zebaoth; let it be O Adonay; let it be O Elohim. O blessed and omnipotent Trinity, praised above all things, grant me (John Dee) this petition, in such a manner that will be most pleasing to you. Amen." -Ed.

115

Ab anno . . . suam: "From the year 1579 in approximately this manner, in Latin or in English (and furthermore in another unique and particular manner, sometimes for Raphael, and sometimes for Michael) it was most gratifying to me to pour forth my prayers to God; may God grant me his wonderful mercy." -Ed.

116

In Sloane 3677, this note comes before the prayer. -Ed.

117

Angelus . . . praedominans: "Angel or intelligence now presiding over the whole world." -Ed.

118

Etymologia: Gratiosa / Afflicta Dei / Misericors: "Etymology: Favored / Distressed of God Merciful." Dee considered Hebrew etymology important and discusses meanings and roots of various words in various works of his. It seems he had at least a rudimentary command of Hebrew grammar as well. -Ed.

119

4 Angeli . . . Quaternarii: "4 angels presiding over the 4 quarters of heaven, as Agrippa notes in the Scale of the number four (*Occult Phil.,* Book 2, ch 7)." This grouping of the Archangels is common in medieval and Renaissance occult works. In *Liber Juratus,* one of the earliest books of the Solomonic school of magic, these four angels are known as the "Angels of the 4 winds." Agrippa, in his work, *De Occulta Philosophia,* book 2, chap. 7 (Leiden: E. J. Brill, 1992), pp. 266, calls them the "four angels ruling over the corners of the world." The *Magical Calendar* of Tycho Brahe gives the same.

Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the apocryphal *Book of Tobit,* and Uriel is well-known in noncanonical lore. Annael is relatively unknown. -Ed.

120

Etymologiae: Fortitudo . . . praevalesceus: "Etymology: Michael: Strength of God; Gabriel: either made very strong or very powerful or strength of God; Raphael: Medicine of God; Uriel: Light of God." -Ed.

121

Anna . . . Deum: "Anna, et Annah, is a particle of the supplicant and confessor: consequently it may not be unreasonable that it indicates praying and confessing God." Dee's theory is that the name Annael derives from Hebrew "Ana" meaning "pray," or "lament." The more usual explanation of Anael is that it is equivalent to Haniel, and means "Grace of God." Johannes Trithemius, in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe,* London, 1647) refers to him as the "spirit of Venus."- Ed.

122

Per Sloane 3677.

123

Ad Deum . . . Anno 1582: "A faithful declaration to almighty God, to the lasting account of this matter in the year 1582." -Ed.

124

Talent: "power." -Ed.

125

I Samuel 9 is the story of Saul's consulting Samuel about his father's asses. - E.A.

126

James 1:5 Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei.: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." -Ed.

127

mediately: "through a mediator." -Ed.

128

Mittas . . . ducant &c: "May you send your light and your truth, which may lead me . . ." -Ed.

129

Recte Sapere . . . quod volo: See above. -Ed.

130

Da verbum . . . fige &c: "Fix your word in my ear, and your wisdom in my heart, etc." -Ed.

131

This third seer was Saul. -E.A.

132

This seems to be a paraphrase of Psalm 34:7: “The angel of the Lord encamps around those who fear him, and delivers them.”

133

De mirabili . . . Naturae: “Concerning the wonderful power of art and of nature” -Ed.

134

Numquid non est Deus in Israël, ut ad consulendum Beelzebub, deum Accaron. Reg. 4. cap. 1. -Δ. “Is it because there is no God in Israel that you are going to inquire of Beelzebub, the god of Ekron?” 2 Kings (called Reg 4, 4 Kings in the vulgate) - Ed.

135

Facilius . . . reputare: “It is without doubt incomparably easier to obtain anything that is considered useful for people from God, or from good spirits [than from evil spirits].” -Ed.

136

Mane: “in the morning.” -Ed.

137

AÑAËL.

138

Note, An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue securitie.

139

There appered a great number of dead mens skulls, likewise.

140

In nomine . . . tu es: “In the name of Jesus Christ, who are you?” This is a standard first question for interrogating spirits. “Let him first require his name, and if he be called by any other name” (pseudo-?) Agrippa’s *Fourth Book of Occult Philosophy,* ed. Robert Turner (London: Askin Publishers, 1978), p. 67. -Ed.

141

“potestas . . . est: “All power is placed in me.” -Ed.

142

Quae?: “Which?” -Ed.

143

Bona et mala: “good and bad.” -Ed.

144

De Thesauro abscondita: “regarding hidden treasure.” -Ed.

145

Ne perturbes . . . Nugae: “Don’t bother, for these are trifles.” -Ed.

146

Ubi . . . tua?: “By whom is your power?” -Ed.

147

Cur . . . mea?: “Why do you ask about my power?” -Ed.

148

Cur . . . placet: “Why? It means you haven’t satisfied me.” - Ed.

149

An bonus . . . speculo?: “Is there any good angel assigned to this speculum/mirror?” - Ed.

150

Etiam: “Yes, certainly.” -Ed.

151

Quis? “Who?” -Ed.

152

Bonus . . . mentio: “Isn’t this the good angel mentioned in scripture?” [i.e. Michael]-Ed.

153

Maxime: “Absolutely.” -Ed.

154

Fieri . . . agam?: “May I not see and deal with him?” -Ed.

155

Ita: “yes” -Ed.

156

Quid . . . velis: “What do you wish to show by this?” -Ed.

157

Alterius . . . est: “It is the character of another angel.” -Ed.

158

Cur . . . ostendis?: “Why do you show this now, and on this occasion?” -Ed.

159

Causam ob magnam: “For a great reason.” -Ed.

160

In margin: “Prayer / Fasting.” -Ed.

161

Gloria . . . saeculorum: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end.” -Ed.

162

Prepositus orbis veneris: “Governor of the planet Venus.” -Ed.

163

This book only survives in fragments as Cotton MS. Vitellius. C. VII, art. 3. in the British Library. -Ed.

164

In nomine Jesu Christi: “In the name of Jesus Christ.” -Ed

165

Pseudonym for Edward Kelley. -Ed.

166

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfiyed for his comming was to entrap me, yf I had had any dealing with wicked spirits as he confessed often tymes after: and that he was set on, &c.

167

Aliqui Angeli boni: “some good angels.” -Ed.

168

Michael . . . nostris: “Michael is the foremost in our works.” -Ed.

169

Soyga, Soiga = agyos. -E.A. Agios is Greek for holy. Two copies of this book have been identified. One is Bodleian Ms. 908, and the other is British Library Sloane manuscript 8. See the introduction for more detail. -Ed.

170

Liber . . . bonos: “That book was revealed to Adam in Paradise by the good angels of God.” -Ed.

171

solus . . . interpretator: “Michael alone is the interpretor of that book.” -Ed.

172

Dee lived to be 81. -Ed.

173

Praesentias . . . invocandi: “Request and invoke our appearance with sincerity and humility. And Anchor, Anachor, and Anilos are not to be called into this stone.” -Ed.
174

Haec . . . non vi: “These things mostly involve Michael. Michael is the angel who illuminates your path. And these things are revealed in virtue and truth, not by force.” -Ed.
175

Omnis . . . nobis: “Every hour is our hour.” -Ed.
176

An illuding spirit straight way intruded him self, and this character: as may appere *Libri Quinti Appendice* where the character is described exactly.
177

In margin: This was not True Uriel as may appere Anno 1583: May 5. -Ed.
178

Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and it is to be worn on the chest.” -Ed.
179

Soli . . . gloria: “All honor and glory to God alone.” -Ed.
180

Note: In this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.
181

That is, Psalms 6, 32, 38, 51, 102, 130, and 143 (the Vulgate numbers them 6, 31, 37, 50, 101, 129, and 142). -Ed.
182

Sigillum Dei: “Sigil (or seal) of God.” -Ed.
183

In margin: Erronicè, contra ignorantiam meam. vide post. -Δ (Erroneously, to my ignorance. See below.) -Ed.
184

Note this point.
185

Two smaller seals are preserved in the British Museum. They measure 125mm in diameter, and are 20mm thick. The holy table itself measured 36¼ inches by 35⅞ inches, was 31½ inches high. -Ed.
186

Caue: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparavit. -Δ. “Beware: an angel of darkness intruded itself here as is shown in the appendix to the fifth book.” In fronte: “in front”; iuxta pectus: “near the chest”; a sinistris: “on the left”; a dextris: “on the right.” -Ed.

187

Brimstone (sulfur) was commonly used in exorcisms. For the binding of Asmodeus by Raphael, see *The Book of Tobit* 3.17. -Ed.

188

Dee’s daughter Katherine was nine months old at the time. -Ed.

189

Note: So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsely cownterfeating &c as it also in the next action may appere.

190

Saul in danger of being carried away quick. -Δ. Quick: “alive.” -Ed.

191

George was a servant of Dee’s. Dee’s diary states that goodman Hilton requested lodging for his two sons in Dee’s house in 1579, and that Robert Hilton came to his service 4 October 1581. -Ed.

192

See Tobit 3.17 and 8.3.

193

Gloria . . . sicut: “Glory be to the Father, and to the Son, and to the Holy Spirit, as . . . etc.” -Ed.

194

“Around 3 in the morning.” -Ed.

195

Hereby may appere that this wycked spirit foysted in the shew of the fals character and names before.

196

Presently: “at once.” -Ed.

197

Brave: “splendid.” - Ed.

198

Note: Lundrumguffa skourged spiritually.

199

Glystring: “brilliant.” -Ed.

200

Lundrumguffa.

[201](#)

Gloria . . . saeculorum: “Glory, praise, honor, virtue, and sovereignty to the immortal, invisible, and almighty God, forever and ever.” -Ed.

[202](#)

Agrippa hath so, cap. 24, Lib. 3, *Occult. Phil.* -Δ. Cornelius Agrippa, *De Occulta Philosophia*, p. 471. Here Agrippa lists the four princes of the angels as Michael, Raphael, Gabriel, and Nariel (also known as Uriel). They rule over the four winds and the four parts of the world (East, West, North, and South respectively). -Ed.

[203](#)

Potius erat dicendum Michaël: Nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus. -Δ. (“Rather Michael was indicated: For Gabriel is the Predominance of God: and therefore also the strength, but to another degree.” -Ed.)

[204](#)

Fortitudo . . . est: “The strength of God is always with you.” -Ed.

[205](#)

Angelus tuae professionis: “Angel of your profession.” -Ed.

[206](#)

Vide Agrippam de Triplici hõis custode. Lib.3: cap.22. -Δ. Cornelius Agrippa, *De Occulta Philosophia,* book 3, chap. 22, p. 465. Here Agrippa states that everyone is assigned three angelic keepers or preservers: one that is holy, another of the nativity, and another of the profession. -Ed.

[207](#)

Laudate . . . suis: “Praise the Lord for his works.” -Ed.

[208](#)

Vide Reuclini de *Verbo Mirifico,* de nomine NA.

[209](#)

Vide Reuclini Librum *de Verbo Mirifico* de nomine PELE.

[210](#)

The use of the ring.

[211](#)

De sigillo Emeth, vide Reuclinim *Artem Cabalisticam*, lib.3. et Agrippam lib. 3. cap.11. -Δ. “Concerning the seal Emeth, see Johann Reuchlin, *On the Art of the Kabbalah*, book 3.” Translated by Martin and Sarah Goodman, (Lincoln, NE: University of Nebraska Press, 1983), pp. 284, 287: “They assert that En Sof is alpha and omega, for he said: ‘I am the first and the last.’ They say too that the ‘Crown’ of the kingdom is the bottomless fount of all the ages and the Father of mercies, whose mystery is that he seals up Essence through Truth. As our noble teacher Eliezer haKalir says: ‘Truth is his seal.’ This can be proved by arithmetical calculation. If we multiply *Ehieh* (meaning ‘essence’) by *Ehieh* we will get 441, which is the same as *Emeth,* the word for ‘true’ or ‘truth,’ and the same as *Adonai Shalom,* which means ‘Lord of Peace.’” Compare with Joseph Gikatilla (b. 1248), *Gates of Light*, translated by Avi Weinstein (San Francisco: Harper Collins Publishers, 1994), p. 222: “Thus the Sages said ʿEMeT is the seal of the Holy One, Blessed be He.’ . . . Therefore, upon His seal is written EMeT, to teach you that all the hosts of letters from the first aleph to the [but not including] mem [which is in the middle of the alphabet] look to bring favour . . .” See the introduction for a discussion of the seal Emeth. Note also that all three names, “NA,” “Emeth,” and “PELE” are found in Agrippa, *De Occulta Philosophia,* book 3, chapter 11, p. 434. -Ed.

212

Virtue, also “power.” -Ed.

213

Valete: “Farewell.” -Ed.

214

Soli . . . Gloria: “All honor, praise, and glory to God alone.” -Ed.

215

Invocate . . . eum: “Invoke the name of the Lord, and acknowledge him.” -Ed.

216

Psalm 67.1: Deus . . . nobis: “May God be gracious to us and bless us.” -Ed.

217

Of Salamian you may rede, in the call, Diei Dominicae in *Elementis Magicis* Petri de Abano, there called Salamia. -Δ. Elementis Magici: “Magical Elements,” by Peter de Abano, English translation published as *Heptameron: or Magical Elements* (London, 1655, reprint London: Askin Publishers, 1978), p. 89. Diei Dominicae: “Sunday.”

218

Thretting: “threatening.” -Ed.

219

Raphaël.

220

De OCH vide in libello Arbatel in ☉. -Δ. According to the Arbatel *De Magia Veterum*, Aphor. 17, pp. 17–31, Och is a spirit of Olympus who governs solar things. The other six Olympic spirits are Aratron (Saturn), Bethor (Jupiter), Phaleg (Mars), Hagith (Venus), Ophiel (Mercury), and Phul (Moon). -Ed.

221

See Agrippa, *De Occulta Philosophia,* book 3, chapter 34, p. 504. -Ed.

222

Δ: Perchaunce he meaneth the cownsayle of Annael: before specifyed.

223

It is in *Elementis Magicis* Petri de Abano printed with Clauis Agrippae, which lay in my oratorie almost under my wyndow.

224

The top third of a page is missing here. This quote is supplied from HM, where it is attributed to Michael, that is, F.D., 15 March 1582. -Ed.

225

In margin, written lengthwise: God wilbe revenged uppon Saul: for he hath abused his names in his creatures He hath sinned agaynst kinde. His ponishment is great: and so I ende. -Ed.

226

See the apocryphal *II Esdras* 4.1, 4.36, 5.20, 10.28.

227

See the apocryphal *Book of Tobit* 3.17 and passim.

228

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum* Liber Secundus*, but the begining thereof is utterly perished. *So it appeares to be by divers Quotations in the following Books. *So by the Citation 28 April 1582. -E.A.

229

The top quarter of a page is missing. In HM, Dee says: “Note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Aemeth.” In 3677, E.A. makes the following comments: “I suppose here were some other Actions between the 21 of March and 28 of April 1582 which belonged to the 2nd booke, & are wanting. For in the beginning of the Action of 28 of Apr. Mich: taxeth (?) and threateneth Δ for his slacknes for his not preparing things appointed by him (which Δ excuseth with inability) but here is no . . . of such appointment . . . in Action of 21 of March. [In margin: 22 Mar Mr Talbot went to London to take his journey for the Bookes vide Ephemerides. If therefore there was any action between 22 Mar & 28 Apr it must be after Mr Talbots retorn, & when he retorned is not noted.] (The following line was crossed out. -Ed.): I suppose also that somewhat is wanting of the 3d Booke, for here is only the Actions of 2 daies, and 28 & 29 of Ap: & the catch word of the last page is - Mi + decedite - but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582 & at the beginning of which it appears that E.T. was unwilling to proceed as skryer any further, because Mich: willed him to Marry. & lis & bable be here (+) left offe. Beside the 4th (or rather 5) booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme here is nothing extant. Yet that somwhat was done may be colledled from what is entred under the Title vizt: Post reconciliationem Kellianam, &c: implying that, here had been some falling out betw. Δ & him, & it may hence be presumed, Kelly had been implyed as Skryer sometyme before the said falling out.

+ / 4. May. Mr. Talbot went vide Ephem: so that by this it seemes Mr. Talbot went away from Mortlack so soone as his account of 4 of May was finished, & discected the implyment." -E.A.
230

Benedictus qui venit in: "Blessed is he who comes in . . ." -Ed.
231

Benedictus . . . Domini: "Blessed is he who comes in the name of the Lord." This is part of the Sanctus prayer, which appears in the preface to the Latin mass. See also John 12:13. -Ed.
232

Michael - Fortitudo Dei.
233

My Oath or vow required for secresie.
234

To E.T. he spake.
235

Recte . . . Intelligere: "To perceive and understand properly." -Ed.
236

The top quarter of a page is missing. -Ed.
237

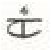
In HM this section has the following heading (perhaps part of the missing text): "Now I will speak of Sigillum Aemeth, also known as Sigillum Dei." The words in square brackets were supplied from HM. The quote is also dated 19 March. -Ed.
238

Semiel, this etymologie is as thowgh he wer the secretarie, for the Name of God.
239

Michael -CHM.
240

Semiel - fortè significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Diuina. -Δ. Forte . . . Diuina: "Perhaps it signifies the name of my God, thus, because these tables are the name of God, or the Divine names." -Ed.
241

Compare with Daniel 10:6. -Ed.
242

The very fashion of the T was thus: 

243

“T” in the holy language is named Gisg; vide lib.5. post. et est ultima Alphabetilitera. -Δ. Vide . . . litera: “See below in Book 5; it is the last letter of the alphabet.” -Ed.

244

HM reads “of God.” -Ed.

245

Deus . . . semper: “O God, God, our God, blessed are you, now and forever.” - Ed.

246

G: alr. Ged. lib.5. -Δ. (“G: otherwise Ged. [See] Book 5.” -Ed.)

247

This ellipsis is Dee’s, indicating an omission. -Ed.

248

N, alr, Drux.

249

Multiplicatum . . . terra: “Manifold is your Name on the Earth.” -Ed.

250

Vidimus . . . Domine: “We have seen your glory, O Lord.” -Ed.

251

Gisg.

252

Illius . . . nobiscum: “May his Glory be with us.” -Ed.

253

Na.

254

Et est . . . Lucis: “And it is the number of blessed power. Behold the Angels of Light.” -Ed.

255

Et sum . . . videte: “And I am the end, and have no number. I am a number within a number, and every number is my number. Behold.” -Ed.

256

Drux.

257

Et est . . . cælis: “And he is life in heaven” -Ed.

258

Et ego . . . viventibus: “And I live with the well-living.” -Ed.

259

Vivamus . . . Nomen: “We live, Alleluia. O Holy Name.” -Ed.

260

Tal.

261

Benedictus . . . Agni: “Blessed is the number of the Lamb.” -Ed.

262

Orate invicem: “Pray in turn.” -Ed.

263

Omnia . . . Deo: “Everything is given by God.” -Ed.

264

Med.

265

Et non . . . Deus: “And the end is not in him. Blessed are you O God.” -Ed.

266

Angeli . . . Halleluyah: “The angels will fall down at your name O Lord. You are the first O alleluia.” -Ed.

267

Un.

268

Et numerus . . . caeteris: “And your number lives in the rest.” -Ed.

269

Corrected thus after by Uriel to be 20.

270

Nomen . . . nobiscum: “The name of that is with us.” -Ed.

271

Drux.

272

Creasti . . . tuam: “O Lord, you have created your angels for your glory.” -Ed.

273

Et te . . . Deus: “And God has made you first.” -Ed.

274

Un.

275

Et creata. . . tuo: “And they were created and perish in your name.” -Ed.

276

Note these 3 parts.

277

Surgit . . . Dei: “Innocence arises to the face of God.” -Ed.

278

Innocentium . . . tuis: “O Lord, you have seen the names and blood of the innocent on the earth, and you are just in your works.” Compare with Psalm 94:21. - Ed.

279

Na.

280

Numerus . . . rerum: “Your number is infinite, and it will be the end of things.” -Ed.

281

Non est . . . Terrae: “To him there is no number. Everyone perishes before God, and on the face of the earth.” -Ed.

282

O benedictum . . . illis: “Blessed is your name, O Lord. The number perished with those.” -Ed.

283

Med.

284

Lux . . . tuum: “Light abides in darkness. Your Name is full of glory.” -Ed.

285

Trinus sum: “I am threefold.” -Ed.

286

Benedictus . . . El: “May the name El be blessed.” -Ed.

287

Ur.

288

Labia . . . Dominum: “My lips praise the Lord.” -Ed.
289

Scotcheon: escutcheon. -Ed.
290

Et hic est El: “And here is El.” -Ed.
291

Benedicta . . . tua: “May your age be blessed.” -Ed.
292

Natus . . . noster: “That Light is born. He/she/it is our Light.” -Ed.
293

Drux.
294

Numerus . . . benedictus: “Your number is blessed.” -Ed.
295

Numerus . . . aeternum: “Your number is with us: and yet until now we knew not his end. May you come with your number, O one forever.” -Ed.
296

Linguis . . . eum: “They recognized him by his tongues.” -Ed.
297

Benedictus . . . sic: “Blessed is he who is so and so.” -Ed.
298

Trencher: cutting board on which food is served. -Ed.
299

Ur.
300

Et es . . . tuis: “And you are true in your works.” -Ed.
301

Gaudete . . . Gaudete: “Rejoice ye, all his people, rejoice ye, all his people, from now on rejoice.” -Ed.
302

Incipit virtus nostra: “Our power begins.” -Ed.
303

Ged—G.
[304]

Note this to be the first that vanished away, going behynde Michael.
[305]

Recte . . . eius: “Live properly, O you his holy ones.” -Ed.
[306]

Don.
[307]

Hic est . . . meam: “This is the angel of my Church, who may teach him my path.” -Ed.
[308]

Na.
[309]

Coniunxit . . . illorum: “He joined the spirit with their souls.” -Ed.
[310]

Med, ged.
[311]

Numerus . . . numero: “Its number is without number.” -Ed.
[312]

Tempus . . . agnoscite: “It is time. Recognize your God.” -Ed.
[313]

Gisg.
[314]

Imago: I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine Tung. -Δ. Ymago . . . amara: “Your image (O death) is bitter.” -Ed.
[315]

Gon - cum puncto, y -Δ. (“With a point, to distinguish it from ‘i’.” -Ed.)
[316]

Iustus . . . noster: “Our God is just to the wicked.” -Ed.
[317]

Opera . . . mea: “The labor of the faithful is my delight.” -Ed.
[318]

Hic est Deus noster: “Here is our God.” -Ed.

319

Ecce . . . mea: “Behold, sin rules in my house.” -Ed.

320

Graph.

321

Bestia . . . aeternum: “The beast devoured my people, but he will perish forever.” -Ed.

322

Pa.

323

Iniquitas . . . Inquis: “Iniquity fills my temple, and the holy live with the unjust.” -Ed.

324

I think it to be superfluous.

325

Iniqua . . . suis: “The earth is unjust in its malice.” -Ed.

326

Angeli . . . sanctis: “His angels have served the saints.” -Ed.

327

Uriel corrected it after, to be under.

328

Regnabit . . . tempore: “Wickedness will rule for a time.” -Ed.

329

Nulla . . . terram: “No power rules upon the earth.” -Ed.

330

Non est . . . caelis: “His number is not in heaven.” -Ed.

331

Antiquus . . . Innocentes: “The ancient serpent has raised up his head, devouring the innocent.” -Ed.

332

Regnum . . . Contradicet?: “My Kingdom. Who resists it?” -Ed.

333

Non quod . . . Mysterium: “It is not because he is A, but because he resists A. Neither his portion nor his number are discovered in heaven. Therefore he has the number of the earth, which is a mystery.” -Ed.

334

Mysterium nobis reuelandum. -Δ. ("A mystery to be revealed to us.") Vobis . . . reuelandum: "This mystery is to be revealed to you afterward." -Ed.

335

Perturbatur . . . sua: "The earth is thrown into confusion by his/her wickedness." -Ed.

336

My skryer had omitted to tell me this, or els, it was not told and showed, but Uriel did after supply it by the skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

337

Surgite . . . aeternum: "Arise, O servants of God. Arise (I say) and fight. The Name of God is eternal." -Ed.

338

Omnis . . . illius: "All the Earth will tremble at the sound of that trumpet." -Ed.

339

Serua . . . Israel: "O God, save your people; O God, save your people Israel; O God, save (I say) your people Israel." -Ed.

340

Fam.

341

Est numerus in numero: "He is the number in the number." -Ed.

342

Nunc . . . tribulationis: "Now are the days of troubles." -Ed.

343

Hic predictus: "This is the number that was foretold." -Ed.

344

Audite . . . est: "Listen: it is finished." -Ed.

345

Uriel also did correct this place with deliuering this in the place of the other description before.

346

Angele . . . tuam: "O angel, prepare your trumpet." -Ed.

347

Venite Tempus: "The time comes." -Ed.

348

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
349

Vale . . . suum: “Farewell. Nature has its own limit.” -Ed.
350

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
351

Have wanted: “were missed.” -Ed.
352

Veritas . . . sunt: “Truth is in God alone, and all these things are true.” -Ed.
353

The descryer, or the skryer omitted to tell.
354

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
355

Consummatum est: “It is finished.” -Ed.
356

Iste . . . suus: “This is his number.” -Ed.
357

Omnia unum est: “Everything is one.” -Ed.
358

Semieil.
359

Laudate . . . eius: “Praise the Lord in his sanctuary” (Psalm 150). -Ed.
360

The declaration of the Numbers.
361

Make experience: “get started.” -Ed.
362

Note these doings to be accownted Calls.
363

Saluete: “Greetings.” -Ed.
364

Note: 7 names, proceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.
365

Prove: “determine the truth.” -Ed.
366

Vide Galatinum, lib. 3. cap. 11. -Δ. This is Petrus Galatinus, a 15th century Kabbalist. -Ed.
367

Id est . . . Trinitate: “That is, God the Father, God the Son, God the Holy Spirit, Trinity in unity and unity in Trinity.” - Ed.
368

Pater . . . Deus: “God the Father, God the Son, God the Holy Spirit, nevertheless not three gods but one God.” -Ed.
369

Sicut . . . unus: “As the rational mind and flesh of a person are one, so too are God and man one Messiah.” -Ed.
370

42, are here in potentia, but, non Acta.
371

The vertu of this Circle.
372

ADAMS TREATISE, A: He meaneth my Booke that I call *Soyga*.
373

Primus . . . Dixi: “First and newest, one alone God lives now and ever: He is and he will be, and here are his Divine Names. I have spoken.” -Ed.
374

Benedicamus Dominum: “Let us bless the Lord.” -Ed.
375

Δ: I had made, and written, and corrected certayn prayers to them.
376

Fiat voluntas Dei: “Let it be as God wills.” -Ed.
377

Straight way: “immediately.” -Ed.
378

Baskets.
379

Ecce . . . Israel: “Behold, it is a mystery. Blessed be the Lord, the God of Israel” (Psalm 7:18). -Ed.
380

Sapientiam: “wisdom.” -Ed.
381

Omnia unum est: “All is one.” -Ed.
382

Here there is a marginal flourish in the manuscript, with a line drawn to the word “heven.” -Ed.
383

Seal this: “confirm this.” -Ed.
384

Note of the 7 Baskets.
385

Dixit . . . est: “He spoke and it was so.” -Ed.
386

Et viuis . . . est: “And you live with him, and your kingdom is with those.” -Ed.
387

Dedit . . . Orate: “He gave power to them in heaven. His power is great. Pray.” - Ed.
388

Magnum . . . Orate: “Mighty is GOD in his angels, and great is their power in heaven. Pray.” -Ed.
389

Nuncius . . . coelis. Orate: “Your messenger is great in heaven. Pray.” Nuncius (Nuntius) is commonly used as a title for Gabriel in medieval Latin. -Ed.
390

Michael is the sixth name. vide post. -Δ. Vide post: “see below.” -Ed.
391

Dedit . . . coeli: “He gave power to his angels in the splendor of heaven.” -Ed.
392

Et coniunxit . . . unum: “And God joined them into one.” -Ed.

393

My contynual and anncient prayer.

394

Note these manifold and great Mysteries and mark these 7 diuerse Crosses with these 7 letters.

395

Note this Bond.

396

He is twice three and one.

397

I haue hither to forgotton to ax where Uriel his name may appere.

398

48 letters are here: and One is noted by a Cross: which maketh the 49th. Of this Cross and Angels vide Anno 1584, Junij 25. - Δ. See TFR, p. 173. -Ed.

399

The 7 angels, Zaphiel, Zadkiel, Camael, Raphael, Haniel, Michael, and Gabriel, appear in Cornelius Agrippa, *De Occulta Philosophia,* book 2, chap. 10, p. 282, as the "seven angels which stand in the presence of God." -Ed.

400

72 vertues multiplyed by 48: giue 3456.

401

This I supply was spoken by Michael though the noting by whom is omitted in the original. -Δ.

402

Shaddowed: "shaded." -Ed.

403

¶ Of this sentence cam no frute nor furder confirmation, therefore, consider.

404

The third Lord Monteagle, William Stanley, died in 1581, and it seems likely that Dee was trying to purchase some of his books at his estate sale. -Ed.

405

Note this trumpeter.

406

We were commaunded Not to ax of the apparayle of Michael.

407

Et haec est . . . fac officium Phanael: “And this is his glory, which will not be moved by the wicked. Mi: What do you want? Δ: Besides the will of God, the wisdom that is necessary for us. Mi: The wisdom of the world is nothing, but will perish in eternity. May the LORD’S eternity come, from every part of the world. Come, come if GOD ADONAY wishes. Perform the office, O Phanael.” -Ed.

408

Lustily: “vigorously.” -Ed.

409

Multiplex . . . Noster: “Manifold is our God.” -Ed.

410

7 Thrones, 7 Trumpets, 7 Angels.

411

Sic est Deus noster: “So is our God.” -Ed.

412

Unus . . . noster: “One is our God, O God, our God.” -Ed.

413

Muserion est: “It is a mystery.” The reason Dee used this pseudo-Greek is unclear. -Ed.

414

Note the intrusion of Error by the Wicked powres of Sathan.

415

Perijt Malus cum malis: “A wicked one perishes with the wicked.” -Ed.

416

Tanta . . . Sathan: “So great is your boldness, O Satan” -Ed.

417

Sed . . . vivit: “But our God lives.” -Ed.

418

Non sum: I understand the refusall of those two intruded pillers. -Δ. Non sum: “I am not.” -Ed.

419

Sum: “I am.” -Ed.

420

Orate: “Pray.” -Ed.

421

Cumfet, comfit: “candy.” -Ed.

422

Ista . . . secretorum: “These are the secrets of secrets.” -Ed.
423

Invocate . . . possumus: “Call upon his name, or we are able to do nothing” -Ed.
424

Sic . . . Sic: “Yes, O Lord, Yes, Yes.” -Ed.
425

Laudate . . . aeternum: “Praise the name of the Lord who lives forever.” -Ed.
426

Ipse: “exactly.” -Ed.
427

Et Misericordia tua Domine magna est: “And your mercy, O Lord, is great.” -Ed.
428

Dominus . . . suo: “The Lord is stationed in his number.” -Ed.
429

Vivo . . . illorum: “I live as a lion in their midst.” -Ed.
430

Et tua ... ubique: “And great is your power everywhere.” -Ed.
431

Hoc . . . praece: “This is not without prayer.” -Ed
432

Serpens . . . serpentem: “I am a serpent, and I devoured the serpent.” -Ed.
433

Et bonis . . . Domine: “You are a serpent to both the good and the evil, O Lord.” -Ed.
434

Numerus . . . cognitus: “His number was discovered by no one.” -Ed.
435

Ignis sum penetrabilis: “I am a piercing fire.” -Ed.
436

Et sit . . . Deus: “And may it/he be with us, O God.” -Ed.
437

There is “V” omitted by our neglect.
438

Note these innumerable Angels.
439

Sic . . . noster: “Yes, yes, yes our God.” -Ed.
440

Finis. Gaudium . . . Deus: “The end. Joy and Light is our God.” -Ed.
441

Consummatum est: “It is finished.” -Ed.
442

Unus . . . eius: “ONE ONE ONE. All flesh fears his voice.” -Ed.
443

Adeste . . . Venite: “Be present O Daughters of goodness. Behold, your God is present. Come.” -Ed.
444

Filiae Bonitatis, or Filiolae lucis: vide pagina sequente. -Δ. (“Regarding the Daughters of goodness, or little Daughters of light: see the following page.” -Ed.)
445

Scribe quae vides: “Write what you see.” -Ed.
446

Nos . . . multa: “We are capable of much in Heaven.” -Ed.
447

Adeste, Filiolae Lucis: “Come, O Little Daughters of Light.” -Ed.
448

Michael: one of them that are cownted to stand before the face of God. -Δ. Adsumus . . . stas: “We are present, O you who stands before the face of God.” -Ed.
449

Hijs nostris benefacite: “Favor these ones of ours.” -Ed.
450

Factum erit: “It will be.” -Ed.
451

Valete: “Farewell.” -Ed.
452

Et dixit . . . exaltum est: “And the Lord spoke, come O Son of Light. Come to my tent. Come (I say), for my name is exalted.” -Ed.
453

HM reads, “pendant behinde with a wreth down to the grownd.” -Ed.
454

Yern: iron. -Ed.
455

Traditionally, these metals correspond to the Sun, Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. -Ed.
456

Δ: perhaps here wanteth “non.”
457

Quanmvis . . . sunt: “Although they may (not?) be begotten at one time, yet they are one.” -Ed.
458

Facite . . . erit: “Make (items) according to these (examples) when the time comes.” -Ed.
459

Volumus: “We wish.” Perhaps a mistake for “volamus” (we fly). -Ed.
460

Magna . . . Halleluyah: “Great is God’s glory among you, and ever shall be. Halleluyah.” -Ed.
461

Valete: “Farewell.” -Ed.
462

Dixit . . . estis: “God said, be mindful of my name, but you have been forgetful.” -Ed.
463

Forte “quae.” -Δ. (Perhaps “quae” -Ed.)
464

Note these three descents.
465

Venite, . . . Adsumus: “Come, come, come. Come, O Daughters of the Daughters of Light. Come now and forever, you who will have daughters. God said, I created my angels, who will destroy the daughters of the earth. We are present.” -Ed.
466

Vbi fuistis vos: “Where were you?” -Ed.
467

In terris . . . glorificatis: “On the earth with the saints, and in heaven with the glorified.” -Ed.
468

Non adhuc . . . hoc: “This mystery is not yet to be known.” -Ed.
469

Quid . . . Illorum: “What will you do with these? (They answered,) We shall be with them in all their works.” -Ed.
470

Valete: “Farewell” (lit. “be well”). -Ed.
471

Valeas . . . Cælis: “May you be well, and you are great O you in heaven.” -Ed.
472

Orate: “pray.” -Ed.
473

Et miset . . . Adsumus: “And he has sent the sons of the sons, instructing Israel. The Lord spoke, come to my voice. We are present.” -Ed.
474

Quid factum . . . sumus: “What is done among the sons of men? They live badly (said they) and we do not have a place with them, so great is their iniquity. Woe to the world because of temptations to sin, or to those who cause temptations. Woe to those whom we are not with.” -Ed. Compare with Matthew 18:7: Vae mundo a scandalis. Necesse est enim ut veniant scandala: verumtamem vae homini illi, per quem scandalum venit: “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!”
475

Nec nomine . . . Mundus: “The world does not fear my name.” -Ed.
476

Nullus . . . meam: “Nobody will see my face.” -Ed.
477

Non est . . . dicam: “There is no maiden on the earth with whom I will speak.” -Ed.
478

Tanta est . . . ab illo: “So great is the weakness of holiness of the day. The benefactors depart from him.” -Ed.
479

Opera . . . me: “Their handiwork is vain. Whereupon no one will see me.” -Ed.
480

In the manuscript the “e” and “l” are overwritten. -Ed.
481

Hagonel. Vide de hoc Hagonel, lib. 4. -Δ ("Regarding this Hagonel, see Book 4.") Ecce: "behold"; Qui adhuc . . . viuo: "I live with those who are still holy." -Ed.

482

Hij . . . Doctrina: "They have imitated my teaching. The teaching of all things are placed in me." -Ed.

483

Imitati sunt: "They have imitated." The proper perfect active form of imitor is Imitati sunt, not imitaverunt. -Ed.

484

Non curat numerum Lupus: "The wolf does not administer the number." -Ed.

485

Ne minimam . . . Valete: "It detracts very little virtue from virtue. Be with them. Be (I say with them). Be (I say) with me. Farewell." -Ed.

486

HM adds, "to Michael (who had called both the first & these)." -Ed.

487

Dictum est hoc tempore: "It was said at this time." -Ed.

488

Urielis officium. -Δ ("Uriel's office." -Ed.)

489

Omnis . . . Halleluyah: "All knowledge is from the Lord. Mi: And his name is Halleluyah." -Ed.

490

Note this list is made perfecter by the next side following. -Δ. The list is composed of the Hebrew names for the seven planets with the divine name "El" added to indicate an angel: Sabathiel (Saturn), Zedekieil (Jupiter), Madimiel (Mars), Semeliel (The Sun), Nogahel (Venus), Corabiel (Mercury), Levanael (The Moon). The numbers 21/8 represent "el"; 26, 8, and 30 represent "1." -Ed.

491

Beatus est . . . conseruat: "Blessed is he who keeps his own names secret." -Ed.

492

In the manuscript, "us" is heavily underscored. -Ed.

493

Note these two orders of Angels: and Note Uriel doth name him self one of the standers before the face of God.

494

Sanctus . . . noster: "Holy, holy, holy, is he, our God." -Ed.

495

Note well this Rule of Arte.

496

Vox Domini . . . Halleluyah: “The voice of the Lord in strength. The voice of the Lord in grace. The voice of the Lord reveals the secret. In his temple may we praise his name EL. Hallelluyah.” -Ed.

497

Note this manner of Center accownted.

498

Note of Numbers with priks signifying letters.

499

1 the first dowghter.

500

Nomen . . . aeternum: “The Name of the Lord lives forever.” -Ed.

501

Viuit in caelis: “He lives in heaven.” -Ed.

502

Deus noster: “Our God.” -Ed.

503

Dux noster: “Our Commander.” -Ed.

504

Hic est: “This is.” -Ed.

505

Lux in aeternum: “Light forever.” -Ed.

506

Finis est: “He/it is the end.” -Ed.

507

Vera est haec tabula: “This table is true.” -Ed.

508

Vera est . . . iam: “This table is true, known in part by us, but unknown in all parts. See below.” -Ed.

509

Note these other purposes.

510

Virtus Vobiscum est: “Virtue is with you. Pray.” -Ed.
511

Angeli . . . illorum: “The angels of light of our God. And he set his angels in their midst.” -Ed.
512

This name Corabiel you may see in *Elementis Magicis* Petri de Abani, in the Considerations Diei ☽ (Monday). - Δ.
513

Videt . . . est: “God saw his own work to be good, and he ceased from his work. It was so.” -Ed.
514

Note these two order of Angels.
515

Dixi: “I have spoken.” -Ed.
516

Sit Nomen . . . Amen: “May the Name of the Lord be blessed, from this time and for all time, forever and ever. Amen.” -Ed.
517

Sigillum . . . hebraice: “The Seal of God Aemeth (or Emeth), containing the names of God in Hebrew.” -Ed.
518

Ashmole has added “Liber: 3^{us} / Liber: 4^{us}” at the bottom of the page. Dee has drawn the frame around the title to look like a scroll. -Ed.
519

In HM Dee notes: “Almost all the Third boke, is of the 7 Ensignes of Creation.” -Ed.
520

Union of us two.
521

Habilitie: “ability.” -Ed.
522

The lamin not simpli . . . spoken: for No such Lamyn was to be made. -Δ.
523

Venito Ese: “Come, O Ese.” -Ed.
524

Laudate . . . Orate: “Praise the Lord in Heaven. Pray.” -Ed.
525

Remember, Ese and lana; ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup. lib°. 2°. They are thus in order there: El, Me, Ese, lana, Akele, Azdobn, Stimcul. -Δ. Septem Filiae Bonitatis . . . 2°: “Seven daughters of goodness, in book 2 above.” -Ed.
526

Adesdum Ese . . . vestris: “Come, Ese. Come, lana. He gives proof in your tables.” -Ed.
527

Lightened: “glowed.” -Ed.
528

Creatio. -Δ “I created.” -Ed.
529

Ex hijs . . . illorum: “From these they were created (I created), and these are their names.” -Ed.
530

Numerus Primus: “The first number.” -Ed.
531

Δ Of these seven tables, Characters, or scotcheons Consider the words spoken in the fifth boke, Anno 1583, Aprill 28, How they are proper to every King and prince in theyr order. They are Instruments of Conciliation. Volumine 5°: wher my Character is fashioned. -Δ. The words “Numerus Primus” appear to be in Ashmole’s handwriting. -Ed.
532

In the manuscript, Dee has drawn a line between this word and “very blak” above. -Ed.
533

Finis Tenebrarum: Halleluyah: “The end of darkness: Halleluyah.” -Ed.
534

Initium . . . Halleluyah: “And it is a good beginning in his name. Halleluyah.” -Ed.
535

Filiae filiarum Ese sup. lib. 2. -Δ. Venite filiae filiarum ESE: “Come, O daughters of the daughters ESE.” -Ed.
536

Somewhat wanteth.
537

Vnus: “One.” -Ed.
538

Dies primus: “The first day.” -Ed.
539

Ubi est Tabula?: “Where is the table?” -Ed.
540

Est, est, est: “It is, it is, it is.” -Ed.
541

This is the end of folio 32 of the manuscript. The 4 diagrams are inserted at this point, the first two on folio 33 recto, the other two on folio 33 verso. -Ed.
542

O honor . . . eris: “O honor, praise, and glory to you who are and will be.” -Ed.
543

Unus est . . . Origo: “He is one, he is three; he is in each corner. Everything will be understood. He was, is, and will be to you. The end and the beginning.” -Ed.
544

forte fui.—Δ. (Perhaps “was.”) Fui . . . sum: “I was, I am that which I am (was?) not.” -Ed.
545

Lux . . . est: “The light was not, but now it is.” -Ed.
546

In the margin is a line pointing to the third table. - Ed.
547

Ecce signum Incomprehensibilitatis: “Behold the sign that cannot be grasped.” -Ed
548

Est, est, est: “He/it is, is, is.” -Ed.
549

Fiat: “Let it be.” -Ed.
550

In the margin, is a line pointing to the fourth table. - Ed.
551

Scribe. Veritas est: “Write. It is true.” -Ed
552

Man, Woman.
553

Venito vasedq: “Come, O vasedq.” -Ed.
554

Vita . . . manu: “The life of these (is) from my hands.” -Ed.
555

O Lux Deus noster: “O Light, our God.” -Ed.
556

Note this stepping before. -Δ. In the manuscript there is also a line connecting “stepping” and “forestept.” -Ed.
557

Lumina . . . tuae: “These are the lights of your knowledge.” -Ed.
558

Fere . . . numerus: “Almost no one trusts this number.” -Ed.
559

The sterrs, Sonne and Mone Created.
560

Ad usum . . . sunt: “They are multiplied for your use.” -Ed.
561

Omnia gaudent fine: “All rejoice in the end.” -Ed.
562

Opus est: “It is the work.” -Ed.
563

Obumbrabit . . . luce: “He will overshadow your footsteps with the light of truth.” -Ed.
564

Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.” In British Library manuscript Harley 6482, *A Treatise on Angel Magic,* the seven ensigns are attributed to the Moon, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury, respectively. -Ed.
565

I am not sure if it wer Mi. or Ur, that called for them.
566

Et posuit . . . filiae: “And he sets those in his service. What do you desire? Δ: Wisdom and knowledge needed to serve God for his glory. Mi: Wisdom is from God; knowledge is to a creature and from creatures. Ur: Come, O daughters.” -Ed.

567

E.T. his promise.

568

Practise. The lower world.

569

Venite filiae: “Come, O daughters.” -Ed.

570

I marvayle that the earth and waters are here ascribed to one.

571

Non potestis ... ratione: “You are not able to see this without calculation.” -Ed.

572

This I entersert now; thowgh it wer not at the first Noting.

573

Aqua: “Water.” -Ed.

574

Animal quadrupes . . . colorum: “A four-footed animal of all colors alternating.” -Ed.

575

Terra: “Earth.” -Ed.

576

Aer: “Air.” -Ed.

577

Ignis: “Fire.” -Ed.

578

Decedite . . . misit: “Depart in his name who has sent you here.” -Ed.

579

We two to-gither.

580

Perseth: “pierces.” -Ed.

581

Vide ipam Tabulam horam 49 nom. Collectam, pagina sequente. -Δ. (“See the table itself, of 49 names collected, on the following page.” -Ed.)

582

49.

583

He ment to E.T.

584

Deo . . . Amen: “To God all good, all honor, praise, and glory, forever and ever. Amen.” -Ed.

585

Hora noctis 11½ a circiter: “around 11:30 at night.” -Ed.

586

Tabula . . . continens: “Collected table of the 49 consecutive names of the good angels (per Dee).” -Ed.

587

Coordinatio . . . disposita: “Sequence of the 49 angels, arranged thus by John Dee.” Iste est caeteris: “and so on.” -Ed.

588

Plightes: “pleats.” -Ed.

589

Uriel, his manner of apparition.

590

A description of the glorious man.

591

Many cullours in all his garments are shewed in sequentibus thus:

592

Sic, Sic, Sic, Deus noster: “Yes, yes, yes, our God.” -Ed.

593

Multiplicabit . . . sua: “He will multiply all things by his blessing.” -Ed.

594

595

The yoking or cuppling of the two byrds.

596

E.T. sayd the Voyce to be like Michael his voyce.

597

Progressum . . . gloriam: “Progress and increase in virtue and truth to God’s honor and glory.” -Ed.
598

Fortè: “your.” -Ed.
599

Seely: “looking.” -Ed.
600

Quick: “alive.” -Ed.
601

Liking: “appearance.” -Ed.
602

A palmer was a traveler who carried a palm branch as a token of having made a pilgrimage to the Holy Land. -Ed.
603

(Videlicet) in Deo: “(namely) in God.” -Ed.
604

Benedictus . . . eius: “Blessed is God in his gifts, and holy in all his works.” -Ed.
605

Betwixt the end of the 3rd book, whose last action was May 4, 1582, & the beginning of this 4th book whose first action was on Nov. 15, 1582, is a great chasme of time. Occasioned perchance by some falling out with E. Kelly which is implied in this mention of Reconciliatio Kelliana. This is the first time that Edward Kelly appears to bee the seer, at lest under that name, there beeing no account, neither in the printed nor Mss. books how hee came to Dee. Queue: If Edw. Kelly was not the same with Ed. Talbot this latter beeing his assumed name, perchance after he was in orders. For Weever in his *Funeral Monuments* speaking of Ed. Kelley the Necromancer, sayes hee also went by the name of Ed Talbot. -E.A. Dee’s diary fills in some details of this period: “May 4th, Mr. Talbot went. May 23, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver’s bokes.” James Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 15–16. -Ed.
606

Quartus . . . dimittimus: “Fourth Book of the Mysteries. November 15, 1582. After Kelley’s reconciliation. O God, have mercy on us, forgive us as we forgive.” Compare with Matthew 6:12. Ashmole has written “Liber 5^{us}” on the bottom of the page. -Ed.
607

In HM, this section is titled, “Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gesture at their apperance. &c.” The first leaf has been lost, but HM and CHM record the following actions of that day (order uncertain): In the first leafe were the offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page: & also 5 May 1583 & perhaps this first leafe was lost before he drew up his Booke of *De Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed. -E.A. De Bonorum Angelorum: “Concerning the invitation of good angels.” -Ed.

608

Ultima . . . erit: “This age of yours is the last age, which shall be revealed to you.” -Ed.

609

Est in mundo, et incipiet cum illo alter Mundus: “It (or he) is in the world, and another World will commence with that one.” -Ed.

610

This king onely, is the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall, as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enioyed by me: of two other there was onely Mention made. -Δ (HM).

611

Note. For, of Hagonel we never had any thing before. -Δ.

612

To him ward: “toward him.” -Ed.

613

Regnat . . . Operis: “Your power rules in the sons. Behold, the sign of The Work.” Note the crown symbol drawn above the “H” (for “homo” or man) denotes royalty. Dee uses the crown symbol in his diary to signify the queen. -Ed.

614

Carmara, otherwise Baligon. Vide . . .

615

Adhuc . . . non est: “There is two to come, there is no more” (in John Dee’s words, see below). -Ed.

616

Prince HAGONEL. Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns not coronets. -Δ (HM).

617

HM reads “light” in three places. -Ed.

618

Filij & Filij Filiorum, supra libro 2°.-Δ. “See above in book 2 on the Sons and the Sons of the Sons.” -Ed.

619

Δ: generally.

620

Δ: particular, or my government lasteth yet.

621

Kings of the erth &c.

622

HM reads, “This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers, which he affirmed to be his seale: and sayd the name of it, to be Barees.” -Ed.

623

All people of the erth etc.

624

Counterpoised: “balanced.” -Ed.

625

Cheare = cheer: “disposition.” -Ed.

626

Vera: “true.” -Ed.

627

Impura: “filth.” -Ed.

628

Verus . . . Impuris: “The true with the true, and the filthy with the filthy.” -Ed.

629

Philosophers.

630

Geometry.

631

Δ He hath recyted the offices of two Kings, as of Blumaza and Bobogel. And then he sayeth, Gather by these few spriggs &c: Which Bobogel is over the Nobility and Wisdome, of Metalls, & all Nature. -Δ. Lucem: “Light”; Mundi tenebras: “the darkness of the world.” -Ed.

632

Lucem:“light.” -Ed.

633

The foreman with the short [coat].

634

Primus et quartus: “The First and the Fourth.” -Ed.

635

The.

636

Carmara his Minister: forte Prince Hagonel.

637

Weapons wherwith to destroy.

638

Note this First and last, bycause of Baligon ali. Carmara, his prince & tables.

639

Practise with spirituall weapons.

640

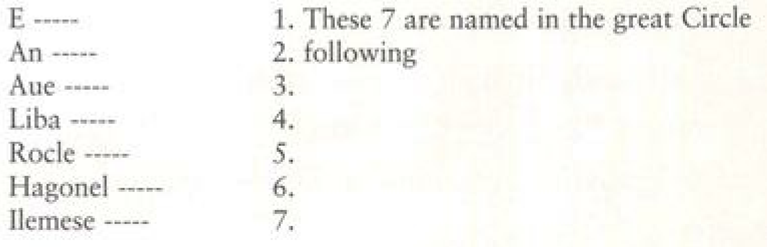
Ubi . . . est: “Where there is neither glory, nor goodness, nor good.” -Ed.

641

Sempiternitie: “eternity.” -Ed.

642

Note. Practise. Lib°. 2°, Filij Filiorum: (“In book 2, sons of the sons.” -Ed)



E -----	1. These 7 are named in the great Circle
An -----	2. following
Aue -----	3.
Liba -----	4.
Rocle -----	5.
Hagonel -----	6.
Ilemese -----	7.

643

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5th, of the Making of Mensa faeders, and my Golder Lamine. -Δ (HM). Mensa

faederis: “the table (or altar) of the law (or covenant).” -Ed.
644

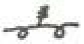
In the manuscript, Dee has written this as “E.ŦK.” -Ed.
645

Vox hominibus . . . mundi: “The voice not worthy for the people, but these with their sons have praised God. Blessed is he who is the only son, and glory of the world.” -Ed.
646

The black cloth of silence and staying.
647

The Token to leaue of, by a black shaddowing all in the stone.
648

Note: how he governeth Three, and Carmara (his King) hath also a Triple crown.
649


This Character seemes to stand for Carmara, as apperes from severall places in fol .2.a. & b. & many other. It appears by a note of Dr. Δ *(De Heptarchia* &c: Cap. i.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacon. Perhaps this authority was entred in the first lost leafe of this 4th booke (thowgh Dr. Dee calls it the 2d Booke in his Note.) see Chap: 2 at the begining. By a marginall note at the beginning of the first Chapter, it should seeme, that the Dr. meanes by the first Booke the Action only of the 16 of Nov. 1582, & by the 2d Booke the Actions of the 17, 19 & 20 of Nov. 1582. But his marginal note of 19 should be 20 of Nov. for so it appears by the Actions entred. The 21 of Nov: vizt: the action of that day he calls the Appendix of the 2d chapter. -E.A. Laus . . . semp.: “Praise and honor be to the eternal and omnipotent God, now and ever. Amen.” -Ed.
650

Ille . . . Venite: “Truly he is God. Come.” -Ed.
651

Δ: So he sayd in latin, in the forpart of the leaf before.
652

Note. Copper apperteyneth to ♀ . -Δ. HM reads, “All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seemed to be of Copper.” -Ed.
653

Δ Forte Bagenol / Hagonel, if H be for B. Then Bagonel conteyned Bagenol.
654

Me nosti: “You have known me.” -Ed.
655

One of the first of the Twelue.

656

‘8. Gods visitation. And it is 8: may be 8 yeres added to this tyme: and that maketh 1590. Nouemb. 16. That 8, or 88, I know not yet.

657

Prince Befafes with feathers under his robes.

658

Deo soli . . . gloria: “All honor and glory to God alone.” -Ed.

659

Prince Butmono. -Ed.

660

In earth.

661

The Dead mens bodyes.

662

The Light of his anger. ☞

663

Threasure hid requested.

664

Antichrist

665

How can the middest of a spirituall creature be imagined? My dowt to ax. He meant the middest or center of the Earth. The middest of his Charge. ☞

666

Δ A great dowt . . . me yet, the diuersity of the 4th and fifth officers, and officis as they are here, and in the Repetition ensuing.

667

Δ: in Animantibus bratij. (“in living creatures.” -Ed.) Sloane 3677 misreads “ animantibus oratis.”

668

(Δ = man.)

669

Virtus officij sui -Δ. (“The power of his office.” -Ed.)

670

Short Coat. The first.
671

Novi Januam Mortis: “I have known the Gate of Death.” -Ed.
672

Et percussit . . . Dixi: “And the Glory of God has struck the walls of the wicked. I have spoken.” -Ed.
673

Prince Brorges.
674

Mysteria . . . imprimite: “Engrave these mysteries on your souls/minds.” -Ed.
675

A forte, in Aëre.
676

But Baligon, als Carmara, in the ende of the boke sayeth it to be his office. Consider well. Prince Bralges hath Blumaza his king.
677

The powres under his Subiection are Invisible. They appeared like little white smokes without any forme. All the world semed to be in brightnese. -HM
678

The seale.
679

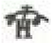
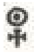
Exchue Wauering or suspition.
680

All Mysteries shalbe known to us. -Δ. The last of 7 Princes of the boke spoke hereof his words. -(HM)
681

Secreta Dei, non sunt hominibus reuelanda. -Δ. (“Secrets of God are not to be revealed to men.” -Ed.)
682

Δ: Note Highest and Lowest to be understode perhaps in Tabula Collecta.
683

BLUMAZA Rex est super Reges Terrae et illius sunt primus princeps, et illius Ministri, ut conycio.

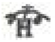
Hanc partem primam vocat  unum Librum: in quinta pagina sequente, ad hanc Notam  .

It shold seme that this character shold be onely a Circle and a pryck fol.6.b. I haue forgotten how I cam by this Crosse annexed to it.

alr Remember. Obelison his promise to me of knowing and using. (This note is next to "Befafes" on the diagram. -Ed.)

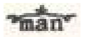
Words: 9

9
9
7
11
45

Sanctus sanctus sanctus Dominus Deus noster: "Holy, holy, holy, O Lord, our God"; Blumaza Rex est ... Notam: "I conclude that Blumaza is the king, and rules the kings of the Earth, and they are his first prince and servants.  calls this first part one book in the fifth page following, marked with the symbol ." -Ed.
684

"Around one in the morning." -Ed
685

Carmara al: Baligon
686

In the manuscript, this word has a crown drawn above it, i.e.,  . -Ed.
687

Nam ipse . . . nostro: "For he himself is one and indivisible. Glory, glory, glory be to our Creator." -Ed
688

Δ forte, of this work.
689

The rownd Table.
690

NOTE this to be a REPETITION of the Heptagonon this little Treatise aeffore. Lern to reconcile the 4th and the 5th. -Δ. In HM, Dee notes, "At the Call of King Carmara (in the Second handling of this Heptarchicall doctrine), whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel." Venite . . . Dei: "Come, let us renew the works of God step by step." -Ed.

691

Δ hã . . . bis dext . . . Adhuc duo, et tempus non est. (This reading is from Sloane 3677. It is illegible in Sloane 3188. -Ed.)

692

Short Coat.

693

Δ: I think he ment by the rownd table shewed, which Mr. K. had sent me &c, bycause the names cam out of that Table.

694

Haec sunt . . . intelligis: “These are your lessons, which you do not yet understand.” -Ed.

695

According to HM this was Hagonel. -Ed.

696

Unus . . . nostrum: “There is one God, and there is one work of ours.” -Ed.

697

Parati . . . nostro: “We have been prepared to serve our God.” -Ed.

698

Vide libro 3°.

699

Hagonel seamed to embrace the Cumpany. -Δ (HM).

700

Δ: I dowt it shold be short coat holding or embracing all the Table with his hands, and not H. Note Istorum - Istarum, as if it were filias et filiare &c. (Et nomen . . . sunt: “And my name is a whole number, nor is their offence in our number. Moses named us. The power of these men is like the power of these women. Although they are not one, nevertheless they are in unity.” -Ed.)

701

Making the phrase, Tam . . . Quam: “as . . . so . . .” -Ed.

702

Dei potestas. -Δ (“God’s power.” -Ed.)

703

Quatenus . . . quaerit: “How great is your vanity? You knew these numbers to be in God, in the world, and in the minor world. In God, that is, with us. In the world, that is, in our presence. In the minor world, that is among us. (Your mind/soul is combined with thought.) It is debated among philosophers, and above all) concerning NATURE, which is not with you but with us (ah, ah, ah) and

it is in our power. You (singular form) will see God. You (singular form) have seen our work, the work (I say) of his own hands. We shall be moved by the finger of God. He came [or comes] from God. He was a man, and with men: and is yet with them. For truly his power gives might, strength, and purpose, not only to us, but to our deeds. What does your unburied soul seek for yourself?" Note the missing parenthesis probably belongs after Phõs, "philosophers." Unburied soul: "soul of a living person as opposed to a dead person's soul." -Ed.
704

Ab humo . . . dictum est: "From the earth, from man; from man is the word." -Ed.
705

Skaped: "escaped." -Ed.
706

HM reads, "robes or clothes." -Ed.
707

Note this reckening by six and six.
708

HM reads, "blown bladder," i.e., inflated balloon. -Ed.
709

So he sayd pagina praecedente, unum est opus nostrum. -Δ. ("On the preceding page (he said), 'Our workmanship is all one.'" -Ed.)
710

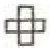
The diuision of the Daye.
711

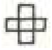
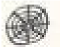
In sexto et 7° sunt omnia, fol. 10. -Δ. "All things are in a sixth and a seventh, fol. 10." -Ed.
712

Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c. Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -Δ(HM).
713

There is a blank space in the manuscript. -Ed.
714

Δ: How can Bobogel be accownted the first name?
715

Δ: Now he meaneth at Bobogel in that table collected from  made before.
716

Note. The Tablet  to be conferred with the rownd . -Δ.The latter drawing is reproduced from Sloane 3677, since the original is now lost. -Ed.
717

In margin: Sent to me by E.K.
718

A sword in the mans hand within the Circle.
719

O in this Table OFS &c, is of the eighth name, the second letter, but the ninth here in respect of the circle of numbers.
720

Note who sayeth this. Δ: Note the like phrase: fol. 2. of Hagonel who sayd he had spoken of it, whereas we had receyved nothing of him before.
721

This is the symbol of Saturn/Saturday. -Ed.
722

Δ him.
723

Baligons rule and government.
724

Sup. fol. 1. b.2.
725

Prodigious rule and government, the ende of all things.
726

Dee his languishing desire.
727

God graunt.
728

Δ I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed: &c.
729

Δ: = hardest, for me, in respect of my Imperfections.
730

In the manuscript, this word is heavily underscored. -Ed.
731

Those—as he seemed to Embrace them. fo. 5.
732

The Prince and his first 7.
733

= data.
734

Istorum Noua potestas incipit. -Δ. (“Their new power begins.” -Ed.)
735

Regnat... quaeso: “It rules, it rules, it rules; O wickedness rules over the entire face of the Earth. The heart of man is filled with malice and iniquity. Please consider.” -Ed.
736

Angels, ministers of Gods wrath.
737

Consider the reckening here by 7, but before he had a reckening by 6. ☞
738

There were but 6 holding bewtifull Crownes.
739

The Powre and being of the rest. ☞
740

Now by 7.
741

Δ: each of .7. letters. Six names in subiection.
742

☉ on the right hand.
743

Δ forte “of the first 7”. Δ videlicet.
744

Δ: of the six lines.
745

Note, Name and Character.

746

Praxis. Call. -Δ. (Praxis: “exercise, practise.” -Ed.)

747

Prince, Ministers. 6.

748

Destruction or hurt.

749

= Kings. -Δ. HM reads “princes,” without the qualification. -Ed.

750

... Sciences past present or to come.

751

Diuers kings.

752

Dignification.

753

Δ: Is it not Annael with whome I began?

754

Δ Who is that?

755

HM does not include this instruction. -Ed.

756

Δ: Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.

757

Δ: Hagonel.

758

Δ Character. HM has no such notation. -Ed.

759

Of 7 letters a pece.

760

The placing of my fete in practise. ☞

761

♀ Note former boke.
762

Δ The Table of practise of a yard square: libro: 1°.
763

The stone was not yet browght.
764

HM reads “Mercies” in one place, and “Mercy” in another. -Ed.
765

I shall not practise these Tables in Vayne.
766

Dei Misericordia magna ipi Δ concessa. (“God’s great mercy granted to Dee himself.” -Ed.)
767

Respice ista Tria. -Δ. (“Respect these three things.” -Ed.)
768

Shaddowed: “sheltered.” -Ed.
769

Secresy.
770

Queen Elizabeth -Ed.
771

God graunt.
772

Worldly vanity.
773

Good Angels.
774

Laus ... Max°.: “Praise, honor, glory, power, and sovereignty be to God, all good.” -Ed.
775

Stay: “delay.” -Ed.
776

Noble men.

777

This I note for the form of calling. -Δ. Venito ... munitus: “Come, O Bobogel, king and noble prince. Come with your ministers. Come (I say), come fortified with your guards.” -Ed.

778

Note.

779

Cave -Δ (“Beware.” -Ed.)

780

Ioly = “jolly: handsome.” -Ed.

781

BOBOGEL his apparayle.

782

Faciamus . . . aeternus: “May we act in accordance with God’s will. He, our God, is truly noble and eternal.” -Ed.

783

HM reads, “sonk down into the Transparent fyry Globe of the New World.” -Ed.

784

In the manuscript, the first four are indicated with a brace. -Ed.

785

In the manuscript, the first four are indicated with a brace. -Ed.

786

In the manuscript, the first three are marked with a brace. -Ed.

787

In the mansucript, the last four are marked with a brace. -Ed.

788

Deo soli ... Gloria: “All honor and glory to God alone.” -Ed.

789

“Around 1 in the morning.” -Ed.

790

BOBOGEL Rex.

791

A rownd Table.

792

Women-like.

793

Farthingale: “hoop skirt.” -Ed.

794

The Circle.

795

Tam mali ... noster: “Both the wicked and the good praise you. God, God, our God.” -Ed.

796

Nomen . . . Bobogel: “My name is Bobogel.” -Ed.

797

Δ: in Heptagonum.

Bobogel ---------- Rex
Bornogo ------------ Princeps

(Rex: “king”; Princeps: “prince.” -Ed.)

798

Wisdome & Science: “true nobility.”

799

Councell.

800

Clean: “completely.” -Ed.

801

Praters: “fools.” -Ed.

802

Ordinationem ... eleuate: “Raise up the government of infinite power.” -Ed.

803

LEE.

804

O Unitas ... in Deo: “O Unity in nature and in God.” -Ed.

805

O Aequalitas ... et se: “O equality of God and Nature. God in God. Nature from God and itself.” -Ed.
806

Concentus ... Naturae: “His harmony is without number. Nevertheless he is together with us, the source and head of nature.” -Ed.
807

Veritas ... est: “Ours is the truth which is sought after.” -Ed.
808

Note, this is an example of what William Sherman calls a “face bracket” (*John Dee*, Amherst, MA: University of Massachusetts Press, 1995, p. 88). Dee drew them often in the margins of texts, and they only seem to mark alchemical passages (as here) or natural philosophical texts. -Ed.
809

Vegetible, Minerall.
810

♄
811

Beatus est ... mei: “Blessed is the light of my head.” -Ed.
812

Unus ... pedubus: “One in head, one in heart, one in feet.” -Ed.
813

Ientleman = gentleman: “nobleman.” -Ed.
814

Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of. -Δ (HM).
815

2. NAR.
816

Volumus: “we wish”; Possumus: “we can”; Quid non: “What not?” -Ed.
817

Faciamus ... societate: “Let us do what they did, for we three are Adam, by association.” -Ed.
818

3. BLN.
819

Ab illo, per illum, cum illo: “from him, through him, with him.” -Ed.
820

Qui caret hijs tribus: “Who lacks these three.” -Ed.
821

In ecclesia ... Vanum: “In the church of God, he will work in vain.” -Ed.
822

Penitence.
823

Lawn: “thin fabric.” -Ed.
824

Sunt semper . . . unus: “They are always, and their food is one.” -Ed.
825

Vicissim: “in turns.” -Ed.
826

4. ANA.
827

Ab illo sed. Cum illo sed: “from him only; with him only.” -Ed.
828

Aliqui . . . Digni: “Some from worthiness, others are not worthy of any sort.” -Ed.
829

Per illum, Per ilium, Per illum: “Through him, through him, through him.” -Ed.
830

Cahos: “chaos.” -Ed.
831

Et quia . . . ignis: “And because they were lacking in blazing fires.” -Ed.
832

In the manuscript there is a line drawn from LEE to BLN, and another line from NAR to ANA. -Ed.
833

Omnes . . . in illo: “Everything towards nature, but not in him.” -Ed.
834

Δ There remayned 10 tymes Three.
835

Δ of 30.
836

Note, by theyr sitting that they are indifferent: and so they say.
837

Δ They semed therfore to sit betwene the perfect and reiected: as indifferent.
838

Sumus ... novit: “We are the seven gates of Nature, and of him who knew God.” -Ed.
839

Δ: beside AOIDIAB.
840

6, 7. -Δ. In sexto ... omnia: “All things are in the 6th and 7th.” -Ed.
841

NOTE the narrow path, above the chayr.
842

Δ Bornogo.
843

Formatur ... Heptagono: “The maker of these is the second in the Heptagon.” -Ed.
844

Note former. ergo. There is allso a circle on the grownd. Vide ante 3 folia: of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd. -Δ (Vide ante 3 folia: “See three folios earlier.” -Ed.)
845

Δ: of the six orders.
846

Practise. by 6.
847

Sloane 3188 reads, “excellencies of” in Ashmole’s handwriting, but CHM, HM, and Sloane 3677 all read, “excellencies in.” -Ed.
848

This boke sometymes called liber Creationis, & sometymes Tabulae Creationis. -Δ. (“The Book of Creation,” the “Tables of Creation.”-Ed.)
849

HM cites this: “King Carmara, Novemb. 19, of King Bobogel, his princis Ministers.” -Ed.

850

A Threfold use of this Doctrine.

851

Dixi: “I have spoken.” -Ed.

852

Rex Aquarum. -Δ. (“The King of the Waters.” -Ed)

853

Venito . . . fuit: “Come, come (I say), be present. Come, O King. O King, King, King of the waters, come, come I say. You are great, but my power is greater still. Our God stands firm, rules, and is, that which he was.” -Ed.

854

Parati . . . adsunt: “We have been provided his name from our Creator, the name, to praise the name, the Name (I say) of One now [blank space in manuscript] and living. These are dark/obscure to dark minds, but true and clear to true and perfect minds. Behold, they are present.” -Ed.

855

Note this Kings apparayle, and shew.

856

King BABALEL

857

Omne ... aecium: “May everyone living praise God, one and three, into all time.” -Ed.

858

At an ynche: “nearby.” -Ed.

859

Skipjack: “a dandy, skipping fellow.” -Ed.

860

He calleth Befafes.

861

Veni ... iste: “Come, O prince of the seven princes, who are princes of the Waters. I am the king, mighty and wonderful in the waters, whose power is in the depths of the waters. That prince . . .” -Ed.

862

The Prince his apparayle.

863

. . . est Tertius principum in Heptagonon: “. . . is the third Principality in the Heptagon.” -Ed.

864

Heptagono: “(in) the Heptagon.” Dee seems to be checking or correcting Kelley here. -Ed.

865

Vere . . . aquas: “I have spoken quite plainly and distinctly. . . . Have you measured the waters?” -Ed.

866

Factum est: “It is so.” -Ed.

867

Prince Befafes, my old frende unknown of me.

868

Philosophers. -Ed.

869

John Scotus Erigena (815?-877 theologian)? Michael Scot (introduced translations of Aristotle)? John Duns Scotus (126s?-1308 theologian)?–Ed.

870

Δ The fifth of the seventh. I understand not this yet. Vide lib. 5. A° 1583 Maij 1.

871

NOTE: of wicked spirits, some restitution to favor.

872

See. 4th Enochian Call: “obelisong” is translated “as pleasant deliverers.” -Ed.

873

Or Cerclets perhaps.

874

HM reads, “Euery one of the 42 had a letter in his forhed. They were 7 in a row: and 6, downward. But of the first 7 the letters became to be between theyr feet, and the water seamed contynually to pass over these letters.” -Ed.

875

Threasors in the seas.

876

Practise.

877

King and Prince govern the whole day.

878

Δ: Whereas in the former Treatise, ther was a dowt of Butmono the fowrth, and Blisdon theyr offyces, being assigned here clere contrary: The dowt may be answered by the notes A. 1583, Maij 5 of the Table and my Character. Therefore I suspect some Intruder to have first .... -Δ. Vitam . . . Viuentium: “God gave life to all creatures. Come ye, come O fire. Come, O life of mortals Come (I say). Be present. God rules. O come. For he alone rules, and is the life of the living.” -Ed.

879

HM identifies this as King Bynepor. -Ed.

880

Butmono. -Ed.

881

Verè beatus: “Truly blessed.” -Ed.

882

Omnium . . . immensa: “Perpetual and unlimited praise for the giver of all good.” -Ed.

883

Ipse dixit. -Δ. (“He himself said.” -Ed.)

884

Generaltye.

885

Ipse: “himself.” -Ed.

886

Vita . . . manibus: “The highest life, the higher life, and the lowest life are measures by my hands.” -Ed.

887

Note second last world.
888

Ecce, omnia Noua. -Δ. (“Behold, all things are new.” -Ed.)
889

Vitam . . . ubique: “He surrenders life, and gives me power to be, and to live in perpetual glory. Everything and everywhere.” -Ed.
890

Note.
891

Δ I dowt, I did not here perfectly at this writing down.
892

Cumpassing with it a loft: circling it around in the air. -Ed.
893

Δ Bnaspol.
894

Δ Blisdon.
895

An Innumerable Cumpany of ugly Creatures, a far of.
896

Vide Lib°. 5, 1583 Martij 26.
897

Vide de istis in libro Cracoviensi Junij 26. Treasure hid in earth, kept by wycked spirites. -Δ. See TFR, p. 180. -Ed.
898

Bnaspol, Blisdon.
899

Venite . . . dentium: “Come here, where there is no peace, but only the gnashing of teeth.” -Ed.
900

Prince Brorges. -Ed.
901

The King.
902

Mark who sayd so before. -Δ. This was Carmara at the beginning of Book 4. -Ed.
903

Note a great Secret of spirits in payn expecting release.
904

Somwhat was not hard of me, or forgot. Perhaps Terror.
905

Δ: Bnapsen.
906

Δ; Brorges.
907

Note A. 1583, Maij. Thus I considered In dede after a sort Brorges may be cownted as last, for the begyning secretly was with Bralges.
908

Bralges sayd his government was of such: super fol. 4.b. -Δ. Venite . . . potestate: “Come you who are under my power.” -Ed.
909

The Circle of letters.
910

HM notes, “Prince Bagenol appeared not, by that name, yet. Note, the king him self [Baligon, aka CARMARA] is governor ouer these.” -Ed.
911

The last Ternarie. That is expownded lib°. 5. Maij 5.
912

Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation, so, at the Conclusion, they appeared agayn and Raphael with them, and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following. -Δ (HM).
913

Prima pars Artis Triplicis: he termeth this afterward of three proportions in Esse. Consider these three principall points here. -Δ. Prima pars Artis Triplicis: “The first part of a triple art.” -Ed.
914

Annael.
915

Gloria . . . Maximoque: “May glory, laud, honor, and eternal thanksgiving be to our God, almighty and

all good." -Ed.
916

1588. On twelfth day at night as I considered the Method of this boke, this cam to my mynde. -Δ. Dee's diary fills in some of the events between this action and the next: "[1582] Nov. 22nd, E.K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked sourely on me. [1583] Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender. March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12." Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 18–19.
917

Note. The cullour red and grene of the Table of Covenant. Two chayres.
918

Two Chayres.
919

Idque.
920

O quanta . . . perfectione: "O how great is the weakness and corruption of mankind, that has little faith in angels and their good deeds, but hardly any faith in God. All worldly things contain the corruption of the world within them. Our God, our God, he (I say) our God is true, and is true with his true angels and those who ever serve him. Ask for what you wish. I have spoken, and what I have spoken that was obscure, was in truth, justice, and perfection." -Ed.
921

Note of this Rod.
922

Ecce . . . Hic . . . Per hoc . . . Et a Mensurae . . . vis? "Behold . . . here, . . . and here. . . . And from the end of the measure you will measure us and our power. Practice (I say). What do you wish?" -Ed.
923

Parabolically: using parable. -Ed
924

In umbra . . . Age: "In the shadow of death there is no equality. Nothing is obscure which you have received through him (E.K.). Practice." -Ed.
925

A Threefold work.
926

In HM, Dee attributes this to “Carmara, Nouemb. 21. in appendix of the second boke.” -Ed.
927

Threfold Work.
928

The Kings with their Characters.
929

An, Aue, Rocle, Liba. I understand of Il, An, Aue, &c in the characters of the 7 kings.
930

Filij Filiorum - An, Aue, &c. Examination to be made of these bokes. -Δ. Filii Filiorum: “Sons of the Sons” -Ed.
931

Δ fortè “Unlawfull” and was myshard.
932

Forte: “their.”–Ed.
933

Princis.
934

Liber Creationis. Note, what hath bin tawght in this boke. -Δ. HM attributes this saying to Carmara, Nouemb. 21. Liber Creationis: “Book of Creation.” -Ed.
935

Δ: as may appere by the 49 names Collected.
936

Δ: I suspect this to be an imperfect phrase.
937

Name among Angels
938

Δ = name expressed.
939

Note Attire.
940

It is to weete: “that is to say.” -Ed.

941

Modo retrogrado quasi: “now as if going backward.” -Ed.

942

Addendo . . . Baligon: “This course is made by adding 7. Therefore adding 7 to the number 43 results in 50: a number one greater than 49, which may indicate the first king, Baligon.” -Ed.

943

Addendo . . . principe: “This course is made by adding 7. Therefore if 7 is added to the number 37, from there results 44 for the next prince.” -Ed.

944

Δ: Note that he calleth that contynually A Globe. Uppon such a globe Nalvage shewed out all the Calls.

945

HM reads “must have.” -Ed.

946

King . . . first . . . answering to Blumaza as I perceyued 1583 Maij 5, mane by meditation: and of Necessity must be: yf the last be for Baligon.

947

The next 1 is the last letter of Babalel, and then transversim as before, &c.

948

Traversim quasi retrograde: “Going crosswise as if backwards.” -Ed.

949

Last.

950

Last.

951

Left.

952

Meterly well: “fairly well.” -Ed.

953

The use of the Circular Table (here before often called a Globe) at another tyme.

954

I omitted a word, and our memories could not yeld it, this perhaps, Dignifyed.

955

An angel holding up the stone.

956

This stone brought by the Angel is said to bee an nich thick in the following Mysteriorum Lib. 5. Ms. p. El. Ash: conceives it to have been of a lenticular forme, included in a circular limb upon the top of which a cross, & edgewise sett in the frame. -E.A. See action of 5 May 1583. -Ed.

957

Veritas . . . uno est: “Truth is within truth, God within God, One is within one.” -Ed.

958

☞caue. -Δ. (“Beware.” -Ed.)

959

Illi . . . saecula: “May all honor, praise, and glory be to him who is to reveal the age through fire, forever and ever.” Perhaps *indicere is intented: “to inflict (the age with fire).” Ashmole reads Iudicare: “to judge.” -Ed.

960

The words “Liber 6^{us}. / Liber 7^{us}.” are in Ashmole’s handwriting. -Ed.

961

The boke fownd in Northwik hill.

962

The scroll is shown below before the April 11 th Action. It shows the locations of ten hidden treasures. -Ed.

963

Pilosus. -Δ (“Hairy.” -Ed.)

964

Penetrasti . . . meae: “You penetrated the power of my iniquity.” -Ed.

965

Feci, Nam decedo: “I am done, for I depart.” -Ed.

966

Auete. Verum est, et incredibile: “Greetings. It is the truth, and incredible.” -Ed.

967

lustitia. -Δ (“Justice” -Ed.)

968

Via . . . eleyson: “The way, the truth, and the virtue are one, and his greatness is manifold and wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? O remiges varpax. Lord have mercy." -Ed.

969

Aqua. -Δ ("Water." -Ed)

970

Loquitur de mea cogitatione, quod esset Raphaël. -Δ. ("He speaks concerning my thought that he may be Raphael." -Ed.)

971

O Beata Trinitas . . . eius: "O blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, O unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones [can also be figurative: innermost part, soul]. For many are the imperfections of mortals. I have and you (pl) will have. I brought, and he shall be seen. The word is that light that blots out all imperfections. The faithful will enter into his blessedness. Wherein is the potion and eternal medicine. You thought correctly [see previous footnote]: I am indeed as you believe. For by truth and justice, his words and teachings are true and complete." -Ed.

972

Recte sapere: "To perceive correctly." -Ed.

973

Ecce seruus . . . pronunciatum: "Behold the servant of the Lord, Let his decree be for me (like his mercy) as was declared about me." -Ed.

974

Perfyted: "perfected." -Ed.

975

Increduli. -Δ ("Unbelievers." -Ed.)

976

HM identifies this as Raphael. -Ed.

977

A parable.

978

Note hereby to consider theyr actions, gestures and other circumstances.

979

Signa sunt . . . resanabit: “These are signs to you (pl) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything.” -Ed.

980

Nature ∴ Reason ∴

981

Note Adam, before his fall, knew all things.

982

The true use and order of the premisses.

983

Raze out: “erase.” -Ed.

984

Et finis est: “And it is the end.” -Ed.

985

Note of this boke.

986

J Dee, and EK.

987

Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year (1583), Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.

988

Potentia, Actus. -Δ (“Power, Deed.” -Ed.)

989

Δ Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinisse illum pulverem et librum Dunstani, &c. -Δ. (Vide sup. ...: “See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.”) See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

990

Gloria patri: “Glory be to the Father.” -Ed.
991

A lambs hed, may be a token of our humilitie required, &c.
992

Magna . . . dixisti: “Great are the things that I have said.” -Ed.
993

Note.
994

NOTE.
995

Note. All tymes, Speciall tymes.
996

Of frendship, at any tyme.
997

Note.
998

Furder.
999

NOTE Whose charge it is to deliuer it.
1000

Veritas. -Δ. (“Truth, verity.” -Ed.)
1001

Lingua et Vox Angelica. -Δ. (“Angelic language and voice.” -Ed.)
1002

The Powre of the primitiue diuine or Angelicall speche.
1003

ADAM.
1004

Angelorum Colloquia -Δ. (“Conversation of angels.” -Ed.) [46] Tres ab hominibus in cæelos rapti cum Angelis conversantes. Forte, ‘Enoch, Elias, Jo . . .’ -Δ. (“Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John [the Baptist].” -Ed.) [47] NOTE. -Δ. In the

manuscript this last sentence is heavily underscored. -Ed. [48] Forte: “presseth.” [49] Note. [50] Shivered: “shattered.” -Ed. [51] The boke, the first Language of God Christ.
1005

The cullor of the Letters.
1006

21 Characters.
1007

Δ By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.
1008

Unus . . . es: “You are One, One, One, Great, Great, Great.” -Ed.
1009

Magna . . . eius: “Great is his glory.” -Ed.
1010

Numerus . . . tibi: “The number, O most perfect, One and Threefold. Glory be to you.” -Ed.
1011

A battle foreshewed.
1012

Before two yeres finished, Ergo before A°. 1585, Martij 26.
1013

NOTE.
1014

Election.
1015

The Apostles on Whitson Sonday.
1016

A. Gilbert may be made priuie, but he is not to be a Practiser.
1017

Medicina sum: “I am the medicine.” -Ed.
1018

Medicina or Medicus Dei: “God’s medicine or doctor.” -Ed.
1019

A Gilbert, his task.
1020

Note, a prophesy.
1021

Description geographicall.
1022

Tenebrae post dorsum. -Δ (“Darkness behind the back.” -Ed.)
1023

For discoveries making of the seas and theyr bownds.
1024

Instruction requisite.
1025

Note.
1026

Both ioyntly EK and J:D:
1027

Leysor: “leisure.” -Ed.
1028

God will shew himself aliue.
1029

O liber . . . vobis: “O book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you.” -Ed.
1030

Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: “Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit.” - Ed.
1031

Insidiatores. -Δ. (“Traitors.” -Ed.)
1032

Pereant . . . mea: “May everyone perish who betray the virtue of my name: and who have hidden the light of my justice.” -Ed.
1033

Multa . . . ipem: “Reprove us, because he himself suffers much.” -Ed.

1034

Constrayned: “forced.” -Ed.

1035

Pilosus. -Δ (“Hairy.” -Ed.)

1036

See. Matthew 7:9; Luke 11:11-12. -Ed.

1037

Heaviness: “sorrow.” -Ed.

1038

Raphaëlis officium. -Δ. (“Raphael’s office.” -Ed.)

1039

Forte, truth.

1040

Afflictions to EK.

1041

Note the durance of these Memorialls.

1042

Traynes: deceits. -Ed.

1043

Note of the vision which was shewed A°. 1582.

1044

Veniat . . . mentientem: “May the vengeance of God come, and may it may smite the lying tongue.” -Ed.

1045

Dicat . . . non est: “He may speak, for he is not one of us.” -Ed.

1046

The finding of the skroll, of the Treasors.

1047

Cownterfeted Roll. -Δ. Vide infra pag. 152, 153 &c. -E.A.

1048

Sic soleo iniustis: “So I am accustomed to unrighteous people.” -Ed.

1049

Purificata ... nostrorum: “Cleanse, 0 Lord, your holy one, and destroy the wickness of our enemies.” -Ed.
1050

Write. -Δ. Visio . . . Dei: “The true vision is truly noted, and it will be noted for the glory of God.” -Ed.
1051

Dixisti, et factum: “I have spoken, and it is so.” -Ed.
1052

Δ Note Body, sowle, spirit.
1053

The 12 Apostles.
1054

A. G.
1055

John Davis is mentioned in Dee’s diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee’s pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee’s library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee’s Library Catalogue* (London: The Bibliographical Society, 1990), p. 50.
1056

Lern the Alfabet.
1057

Soli . . . gloria: “May all honor and glory be to God alone.” -Ed.
1058

The reformation of the Kalendar. -Δ. On 24 February 1582, Pope Gregory XIII ordered the use of the “Gregorian” calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn’t want to appear to be following the Catholic lead. -Ed.
1059

Angeli proprij. -Δ (“Proper angels.” -Ed.)
1060

Peculier and propre Instigators.

[1061]

God his Elect.

[1062]

The reference is to David and Goliath. -Ed.

[1063]

Peradventure: “perhaps.” -Ed.

[1064]

Δ: Raphael long tyme visiting my hed.

[1065]

A secret. -Δ. Secretum dico: “I declare a secret.” -Ed.

[1066]

Lingua dolosa. -Δ (“Deceitful speech.” -Ed.)

[1067]

England.

[1068]

Gadding: “wandering.” -Ed.

[1069]

Note, each in his Office.

[1070]

Prævalescentia. -Δ (“Prevailing against.” -Ed.)

[1071]

A: and EK, and A. Gilbert.

[1072]

The erth—1. EK The Tree—2. Δ The planter—3. AG

[1073]

Note Lerne The Alfabet.

[1074]

Δ Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m ind a a m f G P e F e S &c. -Δ. Apparently “Deus in adiutorium meum intende: Domine ad adiuvandem me festina: Gloria Patri et Filio et Spiritui Sancto” (“O God, be pleased to deliver me; O Lord, hasten to help me. Glory be to the Father, and to the Son, and to the Holy Spirit”), based on Psalm 70. Compare with Dee’s prayer at the beginning of Liber 1. -Ed.

[1075]

Omnipotenti . . . actio: “All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier.” -Ed.

1076

49 49 441 196 2401

1077

100.

1078

100.

1079

Zuresch. Veresk and Zuresk are all one. Δ Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.

1080

Ses: the letters giue.

1081

Ses.

1082

Gampedaz.

1083

Kaphene.

1084

Domka.

1085

Phiam

1086

Vrepres

1087

Adepd.

1088

Aze.

1089

Druz.

1090

Keztz/cests.
1091

Unbar.
1092

Onizdar.
1093

Gharmes.
1094

Δ It is not to be spoken or interpreted, but whan the time appointed is come.
1095

Sely: “pitiable.” -Ed.
1096

Mensurator: “It is measured.” -Ed.
1097

Sint . . . intelligant: “May those eyes be clear, in order to comprehend.” -Ed.
1098

Secundus a primo: “The second from the first.” -Ed.
1099

Note this diuersity of sownd and writing: as x for z.
1100

Incomprehensilibis . . . tua: “You are incomprehensible in your eternity.” -Ed.
1101

Δ: Forte, van. Axe this dowte.
1102

Gronhadoz.
1103

Oicasman.
1104

Veueiah.
1105

Nos.
1106

There is a stop.

1107

Ophed.

1108

Medoz.

1109

Pres.

1110

Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square.

1111

Vandemhnaxat.

1112

Bances.

1113

Δ Note and take hede from hence forward.

1114

Of the boke.

1115

49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.

1116

Angelicall Language.

1117

Longe . . . destructionis: “We are far away from the perversity of destruction.” -Ed.

1118

There are approximately three blank lines here. -Ed.

1119

Raphaël is to be absent for a certayn time: but his powre shall be here.

1120

Of the boke.

1121

Languages.

1122

Nihil . . . perfectum: “Nothing is here which is not perfect.” -Ed.

1123

Δ Note, that we shalbe Theodidacti, of god him self and no Angel herein. -Δ. Theodidacti: “taught by God.” -Ed.

1124

Potentia. -Δ. (“Power.” -Ed.)

1125

The ende of all things is at hand.

1126

The sight of god.

1127

Sanctus . . . gloria: “Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory.” -Ed.

1128

Sum: “I am.” -Ed.

1129

Impleta . . . tuo: “All things have been fulfilled to your glory and honor.” -Ed.

1130

Note, fire.

1131

Sic . . . purificare: “So I am accustomed to cleansing the errors of the people.” -Ed.

1132

Moue not from your places.

1133

Fire agayn.

1134

The Third row of the first page.

1135

Palse/Palze. I dowt which of these 3 must serve: c,s,z.

1136

Ego sum . . . gloriam: “I am the one who is within you. Therefore I am the one who is for myself. Δ:

Not for us, O Lord, not for us, but for your name may we give glory.” -Ed.
1137

Orate: “Pray.” -Ed.
1138

The fifth row.
1139

Pronownced mises.
1140

Mansh.
1141

Adíper. It is significatiue.
1142

Arkad.
1143

Pasdas.
1144

Dros.
1145

Akos.
1146

Locus sanctus. -Δ. Locus est hic sanctus: “This place is holy.” -Ed.
1147

Sacer est a te Domine: “It is consecrated to you, O Lord.” -Ed.
1148

The Seventh row.
1149

lah.
1150

Lesgomph.
1151

Asco, with a prick ouer the o, is to be pronownced as Asto.
1152

Vnam.
[1153](#)

Note this Mysterie of god his powre drawn to him self agayne.
[1154](#)

Magnus Magnus Magnus: “Great, Great, Great.” -Ed.
[1155](#)

Locus . . . Deo: “A place consecrated and acceptable to God.” -Ed.
[1156](#)

Of the first character of Vlla, I dowt.
[1157](#)

Ex.
[1158](#)

The V has an umlaut in the manuscript. -Ed.
[1159](#)

Sem.
[1160](#)

Vdráh.
[1161](#)

Iohed. gohed, pronownced as Iohed, signifieth One euerlasting and all things descending uppon one, and gohed Ascha is as much to say as One god.
[1162](#)

Canse, signifieth mightie: and Cruscanse, more mightie.
[1163](#)

All these which haue lines under them [Here they are hyphenated. -Ed.] are eche but one word of diuerse syllables: being 9 words of them.
[1164](#)

The a produced.
[1165](#)

The last h remissly sownded.
[1166](#)

This word is circled in the manuscript.
[1167](#)

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.
1168

ΔThis was a parcell of a row, which onely appered by him self.
1169

In margin, but later crossed out: Δ At ‘no.’, ende 49, and so here ar 10 over.
1170

“á” must be sownded long.
1171

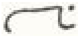
This “se” is the nine and fortyth word longing to them before.
1172

Vns.
1173

“A” long.
1174

Sey.
1175

Danset.
1176

this with a prick betokeneth “y.”
1177

Pronownce “Asto.”
1178

Pansu.
1179

Musse
1180

ó long.
1181

Aske. E.K. understode the Language: and wold haue spoken somwhat, but he was willed to stay.
1182

Orate: “Pray.” -Ed.
1183

Pronownce as we do cruse a cup.

1184

ó long.

1185

Kidmap.

1186

Sempiternall One and indiuisible God.

1187

Dansét.

1188

A very long.

1189

Gras.

1190

a reverent word, the first ‘a’ very long, and is, be it made with powre.

1191

Ahal, iently, and the ‘a’ long.

1192

“A” long.

1193

Orate: “Pray.” -Ed.

1194

The diuine powre creating the angel of the sonne.

1195

4 manner of constructions in that one word.

1196

A-ro is one word diuided, as res-publica, and here this word is diuided into two squares, and so there are 49.

1197

E long.

1198

Life lephe lurfando is a strong charge to the wicked to tell the truth: Δ This he sayd to my demand of

this phrase wherof I had mention many yeres since.
[1199](#)

A long.
[1200](#)

Pronownce "ar."
[1201](#)

NA - The name of the Trinitie, One separable for a while.
[1202](#)

"A" long; onely one "a" sownded for "aa."
[1203](#)

Orka.
[1204](#)

"ä" sounded as "au."
[1205](#)

The 'g' not expressly sownded.
[1206](#)

In eius loco. ("In this place." -Ed.)
[1207](#)

It is but one word.
[1208](#)

Sownded, palef.
[1209](#)

Gloria . . . semper: "Glory be to the Father and the Son and the Holy Spirit now and forever." -Ed.
[1210](#)

Bonum . . . es: "It is good, O God, for you are goodness itself." -Ed.
[1211](#)

Et magnum . . . Magnitudinis: "And great because of the size of greatness itself." -Ed.
[1212](#)

Sum . . . locus: "I am, and this place is, holy." -Ed.
[1213](#)

Padohómaghebs.
[1214](#)

Rede as arch.

1215

A piller of light stode before the boke.

1216

In margin, but crossed out: “Vin in vinco must be pronowced long as if it were a dubble i.”

1217

Arse.

1218

Or, gáscampho - why didst thow so: as god sayd to Lucifer. The word hath 64 significations.

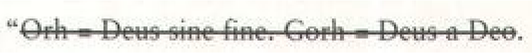
1219

=cum humilitate aduocamus te cum adoratione Trinitas. (“[Befafes] with humility we call you, with adoration of the Trinity.” -Ed.)

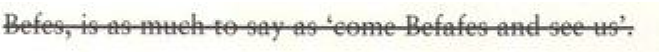
1220

This is the name of the spirit contrary to Befafes.

1221

In margin: 
~~“Orh = Deus sine fine. Gorh = Deus a Deo.~~

Befes, the vocatiue case of Befafes.


~~Befes, is as much to say as ‘come Befafes and see us’.~~

Befafes ô, is to call uppon him as on god. Befafes oh, is as muche to say, ‘come Befafes and beare witness.”

Also in margin: “Befafes his Etymologie is as much to say as, ‘Lumen a Lumine’. Spiritus orh secundus est in grada imperfectionis tenebrarum. = Δ. How can orh signifie ‘Deus sine fine’ if it be the name of a wicked spirit?” (Deus sine fine: “God without end”; Deus a Deo: “God from God”; lumen a lumine: “light from the light”; Spiritus orh . . . tenebrarum: “The spirit orh is the second in the scale of imperfections of darkness”; Deus sine fine: “God without end.” -Ed.)

1222

This word hath 72 significations.

1223

Of two syllables.

1224

Salus . . . vobiscum: “Welcome (lit. health) to you in him who is with you.” -Ed.

1225

Larvandah.

1226

Δ Note these 55 wordes stand in 49 places: [ors lah, ama natoph, gedos lubah, vals mors] of which 55, some two stand in a square place, some three, [surem paphe arbasa] as I haue noted.

1227

Iebne.

1228

Af.

1229

Bates.

1230

There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

1231

Loghes.

1232

Orghen.

1233

Ghibúrod.

1234

Zimegafna.

1235

Askma.

1236

Daie.

1237

Deo . . . semper: “To our God, living, true, and almighty, be all praise and thanksgiving, now and ever.” -Ed.

1238

Quia . . . infinita: “Because God himself, God, our God, whose infinite mercy.” -Ed.

1239

Iestes.
1240

Amaies.
1241

Vlsaie.
1242

This name comprehendeth the number of all the fayries - who are diuels next to the state and condition of man etc.
1243

Iedan.
1244

Famek.
1245

Iuma.
1246

Vanies.
1247

Akna.
1248

Maies.
1249

Detkel.
1250

Pagze. = iustitia a numine diuino sine labe. Δ (“Justice from divine power without defect.” -Ed.)
1251

Vlskan
1252

Ienzed.

1253

Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -Δ (Fide: “in faith.” -Ed.)

1254

Iesk.

1255

Hamies.

1256

Oxmoiel.

1257

Kadgama.

1258

Omsaie.

1259

Na.

1260

Sol.

1261

Maries.

1262

Lo.

1263

21, words hither.

1264

O long.

1265

In great letters.

1266

Δ Here are but 48 words: I dowt that there lacketh one.

1267

Zadketh.

1268

Here seme to be to many by 3 or 4.
1269

Deo . . . gloria: “To God all good, all honor, praise, and glory.” -Ed.
1270

Expectas expectaui Dominum: “I waited patiently for the Lord” (Psalm 40:1/ Vulgate 39:1). -Ed.
1271

Take hede of Nettels.
1272

Perhaps the Jues shall be restored. -Δ. Dee sees “headless” as a metaphor for the fact that the Jews have no central authority like the Pope. Dee’s meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in 1655 after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford: Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), “Dee had good reason to think this might happen in his lifetime.” -Ed.
1273

Orate: “Pray.” -Ed.
1274

Interprete not yet.
1275

Zunah.
1276

Ag-zel-ia.
1277

Doxaniahad. one word.
1278

Fáma = I will giue.
1279

= I desire thee O god.
1280

Gaphned.
1281

This was put in and out a good while before EK could haue a perfect vew to rede it.

1282

Nuleg.

1283

= The slymie things made of dust.

1284

Zoah. Δ Here seme to want 5 or 6 names.

1285

Nu-mech is two wordes.

1286

One word.

1287

These last two words are in one square.

1288

= The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory. One word of 7 syllables: 4 in the first part and 3 in the last.

1289

Zembloágaf.

1290

Lu = from one.

1291

Madna.

1292

Iel.

1293

Deo . . . saecula: “To God alone be all praise, honor, and glory, through endless ages upon ages.” -Ed.

1294

Sum: “I am.” -Ed.

1295

Sum quod sum: “I am that I am.” -Ed.

1296

Locat.

1297

Nostah = it was in the begynning.
1298

Δ Here seme to lack 5 words.
1299

= Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god.
1300

Δ pronownce as che in chery.
1301

Δ ratrugeem is one of the 7 words on the side of the Table first prescribed.
1302

= I will begynne a new.
1303

Note this covering to be made for the boke. = Δ. Sindall: “sendal, a thin light silk.” -Ed.
1304

Note this to be pronownced rowndly to gither.
1305

Gloriam . . . resonent: “May all creatures continually resound the glory and praise of our Creator.” -Ed.
1306

Oratory: a small private chapel. -Ed.
1307

The manuscript has an “a” (or Δ?) over the second “e” in “veniet.” -Ed. [355] Veniet . . . sunt: “His voice will come, that he may tell the sons of men what is coming” Sloane 3677 also has an “a” over the second “e” of “veniet.” With this proposed amendment the statement would start: “May his voice come. . . ” -Ed. [356] Benedictus . . . Domini: “Blessed in he who comes in the name of the Lord.” -Ed. [357] A prophesy very dreadfull now at hand.
1308

Spedily & reuerently.
1309

Uriel held up now the triangle of fire ☞.
1310

Those.
1311

Uriel now holding up the Ball of fire in his left hand, sayd as is here written: ☞.
1312

If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.
1313

The Abridgment of time.
1314

Speaking to Δ.
1315

The danger thretned, if EK do not his dutie.
1316

Note a terrible thing.
1317

The ende of all.
1318

Ecce . . . suae: “Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will.” -Ed.
1319

Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.
1320

Jentlewoman: “noblewoman.” -Ed.
1321

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.
1322

Forte Row.
1323

This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed.
1324

Δ forte: Asney.
1325

Iadeth.

1326

I dowt which is n and which is u.

1327

A dowte whether “ar made” be two words or one.

1328

The following notes are found on a separate sheet of paper: -Ed.

1329

In margin at top of page: “solgars.” See TFR, p. 5, where “solgars” is prescribed as a cure. -Ed.

1330

Δ Ω.

1331

This word is circled in the manuscript.–Ed.

1332

Here seme to be 50 names: and so, one to many.

1333

Here are but 38.

1334

Ce-.

1335

48.

1336

Here are 54.

1337

50 words.

1338

Admad.

1339

Sembeth.

1340

Lefe.

1341

Here seme to be 50.
1342

Of the “n” and “u” of this word I dowt.
1343

At vom was a + to note the ende of a line: But both these mak but 49 names.
1344

51 words.
1345

Iemse.
1346

Vanket.
1347

48.
1348

Corrected from “ondanfaha.” -Ed.
1349

The copy had “ouhna.” I cowld not conjecture.
1350

Iea.
1351

An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book. -Ed.
1352

Polluted. -Ed.
1353

In marg.: ~~firmus~~ (“strong”). condemnatus: “condemned.” -Ed.
1354

Est: “He is.” -Ed.
1355

This note is on the reverse side of the following diagram. -Ed.
1356

Assay: “try.” -Ed.
1357

They wer fownd at Huets Cross as the spirituall creature affirmed when he led them to the finding of this Moniment was & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.
1358

Note J. Dee. The last being of the Danes here, was abowt the year 1040. (Tabula . . . effere: “The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men [in the southern part of Britain], and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring [lit. expose] the hidden to light.” -Ed.)
1359

Of this “k” I dowt yet.
1360

Δ fortè Marr.
1361

Grotes: silver fourpence pieces used from the 14th to the 17th century. -Ed.
1362

Gyrning: “snarling.” -Ed.
1363

Avoyded: “departed.” -Ed.
1364

Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.
1365

The stone out of the frame.
1366

Δ as who shold say, αυτοζ ∈ψα, ipe dixit: nr Deus. -Δ. (Autos . . . Deus: “he said himself, ‘our God.’ ” -Ed.)
1367

Prepare all things.
1368

Good Angels.
1369

Fardel: “pack.” -Ed
1370

Tyme of Iustification known than.

[1371](#)

The ende of our election.

[1372](#)

Tyll the very howre.

[1373](#)

Want of due reuerence using in our actions is reproved.

[1374](#)

Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.

[1375](#)

40 dayes.

[1376](#)

A.G. -Δ. (Adrian Gilbert. -Ed.)

[1377](#)

Vox angelorum.

[1378](#)

Uriel putteth one into his place.

[1379](#)

Il or El.

[1380](#)

Gesture: “general behavior.” -Ed.

[1381](#)

Vulgarly: “commonly.” -Ed.

[1382](#)

Note, Threfold answer.

[1383](#)

Liber Arabicus. -Δ. (“Arabic book.” -Ed.)

[1384](#)

This probably does not refer to the book *Soyga.* -Ed.

[1385](#)

EK he Kneleth down.

1386

Lord Treasurer: William Cecil, Lord Burghley. -Ed.

1387

Note.

1388

In Sloane 3677, Ashmole notes: “1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor.” Literis transpositis: “by transposing the letters.” -Ed.

1389

The language towght in Paradise.

1390

Eve. -Ed.

1391

The Tower of Babel. See Genesis 11. -Ed.

1392

Enoch.

1393

Jude 14-15: “Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983), pp. 12–13. -Ed.

1394

Note: excellent Memories, for Traditions contynuing and preseruing.

1395

Δ forte: 18. Note, 28 dayes more do make iust the 40 dayes, before notified.

1396

Esdras bokes. -Δ. See II Esdras 14.37ff. -Ed.

1397

The Jues.

1398

Δ this might seme to signifie the calling home of the Jues, A°. 1588 to come.

1399

Note, El semed to be woman.
1400

Vice: “a character playing one of the vices in a morality play; jester.” -Ed.
1401

Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.
1402

Gariladrah.
1403

Since. -Ed.
1404

That was Uriel. Vide pag. precedent. -Δ. (“See the previous page.” -Ed.)
1405

He pointed to EK.
1406

Thesaurus absconditus. -Δ. (“Hidden treasure.” -Ed.)
1407

40 dayes.
1408

August.
1409

Knowledge to be infused Ictu Oculi. -Δ. (Ictu Oculi: “with a stroke(or ray) of the eye.” -Ed.)
1410

Thesaurus abs.
1411

40.
1412

Note: till August.
1413

Lycence, licence: “legal permission.” -Ed.
1414

Without digging.
1415

Ten places.
[1416](#)

Mary: a mild oath. -Ed.
[1417](#)

The chest.
[1418](#)

Braynford: “Brentford.” -Ed.
[1419](#)

Grecia:“Greece”; Anglia: “England.” -Ed.
[1420](#)

Anon: “soon.” -Ed.
[1421](#)

Δ True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.
[1422](#)

The boke, The powder, the rest of the roll. -Δ. This is the so-called *Book of Saint Dunstan.* -Ed.
[1423](#)

Amicorum . . . gloria: “Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory.” -Ed.
[1424](#)

Quinti Libri Mysteriorum Appendix: “Appendix to the Fifth Book of the Mysteries.” -Ed.
[1425](#)

Lease: “occupy.” -Ed.
[1426](#)

In Sloane 3677, EA reads “cumber.” -Ed.
[1427](#)

Cumbred: “obstructed.” -Ed.
[1428](#)

Railed at: “verbally abused.” -Ed.
[1429](#)

Sapientia. -Δ. (“Wisdom.” -Ed.)
[1430](#)

Voluntatem . . . deus: “He fulfils the desire of all who fear God” (misquoting Psalm 145:19). -Ed.

1431

£s 300 det.

1432

Dextera Domini: “from the right hand of the Lord.” -Ed.

1433

Il: the first of the 7 sonns of sonns of light. -Δ (HM).

1434

Benedictus . . . Domini: “Blessed is he who comes in the name of the Lord.” -Ed.

1435

1494–1555 German mineralogist and author. -Ed.

1436

Potichayre: “apothecary (?)” -Ed.

1437

Iovis omnia plena: “Jove fills all,” from Virgil’s *Eclogues,* III., 60, repeated in Giovanni Pontano’s astronomical poem *Urania siue de stellis*, Lib. 1.628. Note that Pontano is cited by Philip Sidney in his *Defence of Poesia* (London: Dent 1595; Rutland, VT: Tuttle, 1997). -Ed.

1438

De Lege Spirituali: “concerning the spiritual law.” -Ed.

1439

Non raro . . . obscuratur: “Furthermore, knowledge is obscured not rarely, through negligence, which is committed in the working of anything.” -Ed.

1440

Corpus . . . perficere: “Body without mind, achieves nothing . . . ” -Ed.

1441

A remedy for the blyndness of EK at this instant.

1442

And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them, then there wanteth not so much as 9 or 10 dayes. -Δ. Cor Contritum . . . Cogitationi: “Contrite heart): Without a contrite heart it is impossible to be completely freed of malice and inferiority. And so I say, the heart crushes the threefold temperance of sleep, food, and bodily license. An excess and abundance of these others creates pleasure, but pleasure brings on distorted thoughts and in fact hinders prayer and proper thought.” -Ed.

1443

Soli . . . gloria: “To God alone be all honor, praise, and glory.” -Ed.

1444

Nos. -Δ. (“We/Cls.”–Ed.)

1445

Δ Here I mist the hering of a word or more.

1446

Nota et Caue -Δ. (“Note this and beware.”–Ed.)

1447

Election confirmed.

1448

One of us is by the Lord confirmed in constant purpose.

1449

Δ I think “sayeth the Lord” is forgotten here.

1450

Note.

1451

Note.

1452

Vengeance cryed for.

1453

Non nobis . . . perpetuum: “Not for ourselves, O Lord, not for ourselves, but for the glory of your name, we give and we will give all praise and honor, forever” (Psalm 115:1). -Ed.

1454

The mysticall Alphabet.

1455

The Table of Practise.

1456

Illuding spirits thrusting in themselues.

1457

I understand that the characters are most untrue.

1458

Δ The Inner square, of 6 ynches.

1459

Δ vide post foliam, et etiam in Tabula cordis carnis et cutis, nam in lineis defendentibus, ibidem habes hanc tabula hic incipiendo sed in primo omittendo l et accipiendo o. ("See on the next sheet, and also in the table of the heart, flesh, and skin, for in the surrounding lines, you have this table here commencing the same, but omitting 'l' at the start, and gaining 'o'.") Note: This note is written inverted above the diagram in very small script. There is a hand pointing to the first "o"in the top border. In fronte tabulæ: "in front of the table"; a sinistris: "on the left"; a dextra: "on the right"; iuxta pectus: "next to the chest." -Ed.

1460

In fronte Tabulae. ("In front of the table" -Ed.)

1461

Forte med. ("Perhaps 'med'"-Ed.)

1462

A sinistris. ("To the left." -Ed.)

1463

Juxta pectus. ("Next to the chest." -Ed.)

1464

A dextris. ("To the right." -Ed.)

1465

Soli Deo . . . perennis: "To God alone be eternal praise." -Ed.

1466

Note of the Square within.

1467

Ternarius et Quaternarius. -Δ. Numero . . . operis: "In the numbers of the ternary and quaternary, from which is the beginning and the entire foundation of this, your most holy work." -Ed.

1468

12, 7.

1469

Note of these kings and Princis.

1470

The dignity of the Table of practise.

1471

He alludeth to our talk had of Transposition of letters.

1472

Note, danger of violating precepts of doctrine.

1473

Fortè s p. -Δ. The manuscript originally had “p s,” but these are crossed out and “s p” inserted. -Ed.

1474

Adam.

1475

A primo . . . nostri: “from the first. Δ: Which is the first and newest, Alpha and Omega, may he have mercy on us.” -Ed.

1476

Pied: “spotted or patched.” -Ed.

1477

Apparayle changed.

1478

An ænigmaticall lesson.

1479

Note.

1480

Three manner of works with God his Name.

1481

Vide inscriptiones suo loco, An. 1582, Martij die 10. f. 6. -Δ. (“See the inscription in its own place, 10 March 1582, folio 6.”) Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and to be worn on the chest.” -Ed.

1482

The Nature of all Characters.

1483

NOTE.

1484

Note here of the 7 Tables of Creation, how they apperteyn to the 7 kings and Princes.

1485

This boke of 48 Tables.

1486

Note of the Names of God.

1487

Generation: corrup., incor. (“Generation: corruptible, incorruptible.” -Ed.)
1488

The Character allso was a falls tradition.
1489

Note.
1490

Lepidè, mathematicas meas demonstrationes deuolat. -Δ (“Neat! He endorses my mathematical demonstrations.”–Ed.)
1491

He meaneth my propre Character truely made.
1492

Note. These to be put in propre Characters.
1493

So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory. -Δ (HM).
1494

Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol. -Δ (HM).
1495

Deo nostro . . . gloria: “Perpetual praise and unlimited glory be to our almighty God.” -Ed.
1496

The Title of the boke was *Seuen Sobs of a Sorrowfull Sowle for Synne*. -Δ. London: 1583. Hunnis’ book consists of a translation of the *Seven Penitential Psalms* in rhyme.
1497

Astonied: “bewildered.” -Ed.
1498

Uriel.
1499

Note, sowles created before the bodies are begotten.
1500

Three elected.
1501

Fortitudo in deo et propter deum. -Δ. (“Strength in God and because of God.” –Ed.)
1502

Temptation necessary.
1503

Pugna . . . victoria: “They will have fought, but victory will be yours.” -Ed.
1504

A perfect begynning.
1505

Sententia contra istum Malignum spirituum qui nobis inpenere voluit. -Δ (“A judgment against this evil spirit who wished to use us.” -Ed.)
1506

He spake to EK.
1507

Angelus malus proprius ipius EK. (“The wicked angel belonging to EK himself.” –Ed.)
1508

Diuels are accusers proprely.
1509

EK had byn carryed away in the wrath of God. If fervent prayer had not byn, as may appere in the begynning of this nights Action.
1510

The boke of this Prophesie shall contynue.
1511

= a malo Temptationis. -Δ. (“Against the evil of temptations.” -Ed.)
1512

Professio mea est Philosophia vera, vide Libro primo. -Δ. (“My profession is true philosophy. See Book 1.” -Ed.)
1513

Deo . . . perpetuum: “May all praise, honor, and thanksgiving be to our almighty God, now and forever.” -Ed.
1514

Beati . . . pacem: “Blessed feet, gospel of peace” See Romans 10.15. Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem evangelizantium bona!: “And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” This verse quotes from

Isaiah 52:7. Quam pulchri super montes pedes annunciantis et praedicantis pacem: annunciantis bonum, praedicantis salutem, dicentis Sion: Regnabit Deus tuus!: “How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion: ’Your God reigns.’” -Ed.

1515

Per te Jesu Christe: “Through you, Jesus Christ.” -Ed.

1516

This Holy Book.

1517

The boke to be finished to morrow.

1518

The day appointed for the use of this Book. Augusti 1.

1519

Our nine dayes contrition preparatiue. -Δ. Note the *Clavicula Salomonis* prescribes a nine-day preparatory period before calling spirits that includes penitential prayers and abstaining from impurity. See S. L. Mathers, ed., *The Key of Solomon the King* (York Beach: Samuel Weiser, 1972 repr. 1989), book 2, chapter 4. The magi (Zoroastrian priests) also undergo an elaborate nine-night purification ceremony (“Barashnum”) in order to prepare for higher religious ceremonies. –Ed.

1520

Angels sent to viset the heape of sinnes in the world abownding &c.

1521

Good Angels.

1522

The second of the greatest prophesie, is this.

1523

Our Testimony of this Prophesie, all the World ouer, to be (by us) published.

1524

Our bodyes to be made strong.

1525

Antichriste is allmost ready for his practise.

1526

40 dayes more for the tables writing in their own Characters.

1527

The frute of this boke.

1528

The backside of my Character.
1529

The use of the stone which a good Angel browght to me the last yere: remember it is half an inche thik.
1530

The 4 hollow fete of the Table.
1531

HM reads “must.” -Ed.
1532

The use of the Table of practise is onely for one Month.
1533

Vide sup. A°. 1582 Maij 4.
1534

Great long iornayes to be gon of us two.
1535

The Cullor of the silk for the Table.
1536

On the first of August next.
1537

Δ So they seeme to haue byn ment in the figure of the Table of practise before described.
1538

The Princis here not put next to their kings.
1539

Note. 4 diuerse Wayes.
1540

A Secret of preeminence due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c., & so every howse of the 12 &c. in respect of his proper and severall signification.
1541

P. 85. -E.A.
1542

The Symbolism of my name, in my character, how and where.
[1543]

Princeples.
[1544]

Δ perhaps somewhat like this:
[1545]

The man in the myddest of the globe or circle.
[1546]

Tables.
[1547]

The 7 ensignes of creation.
[1548]

At the time of theyr call.
[1549]

The 7 ensignes to be paynted on the Table.
[1550]

Supra. -Δ. ("Above." -Ed.)
[1551]

Befafes.
[1552]

A.G.
[1553]

Supra.
[1554]

The last Ternarie.
[1555]

Three times.
[1556]

Vide supra pagina precedente. -Δ. ("See above on the previous page." -Ed.)
[1557]

The 7 characters of the 7 kings as on the formar page is Babalel, Liba, &c.
[1558]

Expedition. -Δ. (“Expeditiousness.” -Ed.)
1559

Journey. - Ed.
1560

How the Threasor is to be used.
1561

The Skroll, The Boke, The red powder.
1562

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583 Maij initio. -Δ. “Albert Laski, the Palatine of Sieradia (Sieradz), came from Poland to London in early May, 1583.” The Polish prince Albertus Laski visited London on 1 May 1583. At the Queen’s command, he was received with much honor. He visited Dee on 15 June along with Philip Sidney. The prince was so impressed with Dee and Kelley that they were invited to Lasco, the prince’s seat near Krakow. They left with their wives and families on 21 September 1583. Laski plays a major role in Dee’s subsequent actions. -Ed.
1563

Δ My good Angel.
1564

Hereby may many other answers be considered.
1565

Multa nobis perpetienda propter Deum nostrum Omnipotentem. -Δ. (“Our great suffering near for our almighty God.” -Ed.)
1566

Note The Quene of Scotts to be behedded. So she was A°. 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope and other Princis called Catholik, &c.
1567

Gloria . . . Aeterno: “Everlasting glory be to our God, almighty and eternal.” - Ed.
1568

The Erthes.
1569

The boke.
1570

The shepe under the Table.
1571

Verus . . . sempiternus: “True and holy and everlasting.” -Ed.
1572

A Temptation permitted by God.
1573

Pereant . . . Tenebrarum: “May darkness perish with the Prince of Darkness.” -Ed.
1574

Temptations & hinderances.
1575

The forme of the boke committed to my discretion.
1576

Δ Fortè Annaël.
1577

Misericordia Dei. -Δ. (“God’s mercy.” -Ed.)
1578

Actum est: “It has been done.” -Ed.
1579

NOTE.
1580

Justice.
1581

fiat: “Let it be so.” -Ed.
1582

The boke.
1583

Note.
1584

Jubilate . . . versamini: “Rejoice in God all ye dwelling on the Earth.” This is reminiscent of several Psalms. -Ed.
1585

The Erthes.
1586

This “a” was sownded to the ende of pinzu as we use in english balads, as with this word down is

sownded as downa, down a down a, &c.
1587

Michael: Gravida . . . tremulis: “Michael: The earth is pregnant and struggles with the iniquities of the enemies of light. It is therefore accursed, because it is in the womb of damnation and darkness. Uriel: It is filthy and offensive to us. Raphael: It scourges itself by its own shaking.” -Ed.
1588

Rap: Veh dicit . . . Fiat: “Raphael: He says ‘veh,’ but it is not what he hears. We have seen lamentation, but he doesn’t feel misery. May we be sanctified therefore, his holy one, because we are sanctified in that one. Michael: Let it be so.” -Ed.
1589

Nova. -Δ. Transeunt . . . nova: “The old ways cease, the new begin.” -Ed.
1590

Just.
1591

Peccatorum remissio. -Δ. (“Remission of sins.” -Ed.)
1592

Quae . . . gradu: “which they are now in the highest degree.” -Ed.
1593

The Thorny path sup. 24 March.
1594

Angeli iniusti, respectu Justiciae Divinae. -Δ. (“Unrighteous angels, with respect to Divine Righteousness.” -Ed.)
1595

Mercy.
1596

Decedant . . . pereant: “May the wicked depart and perish.” -Ed.
1597

De Vita . . . possit?: “Regarding the life of Stephen, King of Poland, what can be said?” -Ed.
1598

An successor . . . Austriaca?: “Will his successor be Albertus Laski, or from the House of Austria?” -Ed.
1599

An Albertus . . . Moldauiæ?: “Will Albertus Laski, Palatine of Sieradia, have the kingdom of Moldavia?” -Ed.

1600

.... require none at Gods hands in this Case.

1601

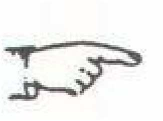
Note, we shalbe called upon.

1602

Albertus Lasky.

1603

The dead man.



1604

Prophetia de regno Alberti a Lasky, sed ipe noluit constanter se convertere ad Deum et adherere Deo, &c. (“A prophecy of the rule of Albertus Laski, but he himself has been constantly unwilling to convert himself to God and adhere to God.” -Ed.)

1605

Fornication.

1606

Justa facienda. (“Just cause.” -Ed.)

1607

This phrase is heavily underlined in the manuscript. -Ed.

1608

Perswasion, Δ.

1609

Alb. Lasky ¶

1610

Alb. Lasky his name, in one boke with our names.

1611

. . . rie bones . . . be . . . to.

1612

Faces marked.

1613

Forte: “They that.” -E.A.

1614

The Cumpany for the mines royall, which had made A.G. and me a lease for Deuonshire mynes, &c.

1615

Forte: “done.” -E.A.

1616

Δ we were called to dynner often so he ended.

1617

Semper . . . sequiter: “May the Trinity in Unity, our eternal and almighty God, be ever blessed. Amen. Here follows the Sixth Book of the Mysteries (and holy), parallel, and of a new land.” -Ed.

1618

R: “here folowithe the makinge off the seale off the trwe and lyuinge god.”

1619

Deest S.

1620

S: “intret.”

1621

S: “y.”

1622

S adds: “e.”

1623

S: “t.”

1624

R has “w,” but has “n” supra linea.

1625

R (sup. lin.): “t.”

1626

Deest S.

1627

R has “x,” but has “s” supra linea.

1628

R: “n,” S: “x” (?).

1629

R: “t.”

1630

R has “v,” but has “t” supra linea.

1631

R (sup. lin.) adds “p.”

1632

R ends “yleotsyma.” Sloane 313: “htoexorahala/ yqciystalga∧^{a} onosularitckspfyo/ mo (sup. lin: e)mau (sup.lin. x) aremlarclatcdaccnonaorleyot.“

1633

S: “istæ.”

1634

S: “æque.”

1635

Sloane 313: “nominate.”

1636

R: “schemhamphoras,” S: “shemhamphorash,” Sloane 313: “semamphoras.”

1637

R adds “hoc.”

1638

Deest R; S: “et sub nomen aliud dei sz.”

1639

Sloane 313 omits this diagram.

1640

S: “inferiorem.”

1641

Sl. 313 adds “super nomine.”

1642

R: “.l.h.,” Sloane 313 reads “l . et . x .”

1643

R omits “istas duas.”
1644

R omits “istas duas”; Sloane 3854 adds: “.l.a. et in alio post istum .l.c. Et in alio post istum.”
1645

S: “.v.m.”; In Sloane 313 this phrase reads: “scribe illas 2. literas. l. et . x . et infra alium angulum dextrum istas 2. literas . a . l . et in alio post istum . l . a . et in alio post istum . l . c . et in alio post istum . n . m . ut hic post in figura deorsu~ in marg .. in ...”
1646

S: “heptagonum.”
1647

R: “.l.h.”
1648

S: “heptagoni.”
1649

R: “scante.”
1650

R omits “casziel ... quod est.”
1651

S: “heptagoni.”
1652

R: “sunt.”
1653

S: “adimpleti.”
1654

S: “heptagonu~.”
1655

S: “heptagonu~.”
1656

Sloane 313, S: “non q° m° primus factus est sed.”
1657

R: “incarceret.”
1658

Deest R.
[1659]

S: “primus.”
[1660]

Deest R.
[1661]

S: “hexagoni.”
[1662]

Deest R.
[1663]

S: “angulo.”
[1664]

R, S: “quæ.”
[1665]

R, S: “sequntur.”
[1666]

S: “hexagoni.”
[1667]

S: “hexagoni.”
[1668]

Deest R.
[1669]

S: “supra.”
[1670]

R: “scaneti.”
[1671]

S: “scribantur.”
[1672]

S: “praedicti.”
[1673]

R: “hac,” S: “hæc.”
[1674]

Deest R.
1675

R adds “de.”
1676

R, S: “hæc.”
1677

S: “a.”
1678

S: “hexagoni.”
1679

S: “hoc sanctum nomen dei.”
1680

R, S: “hæc.”
1681

R, S: “hæc.”
1682

Deest R; S: “hæ.”
1683

R: “dua”; S: “duæ.”
1684

S: “.c.h.”
1685

Deest R.
1686

S: “illud.”
1687

S: “tercia̲.”
1688

S: “hexagoni.”
1689

S reads simply: “tendit a 3°.”
1690

R, S: “hæc.”
[1691](#)

R, S: “hæc.”
[1692](#)

Sloane 3854 adds in margin: “i~ illo.”
[1693](#)

Text between * deest in Sl.3854
[1694](#)

S: “hexagoni.”
[1695](#)

S: “hexagoni.”
[1696](#)

S reads simply: “quod est a 5^{ta} cruce.”
[1697](#)

R, S: “hæc.”
[1698](#)

R, S: “hæc.”
[1699](#)

R, S: “hæc.”
[1700](#)

S: “exagoni.”
[1701](#)

S: “exagoni.”
[1702](#)

S: “quartum.”
[1703](#)

Deest R.
[1704](#)

S: “sanctum.”
[1705](#)

R adds “dei.”
[1706](#)

Sloane 313: “lyalg”; S: “lialg.”
1707

R: “quid”; S: “q$^{i.}$”
1708

Deest S.
1709

Deest S.
1710

R: “volitum.”
1711

S: “hexagoni.”
1712

S: “sanctum.”
1713

Sloane 3854: “aliud dei sacrum”; Sloane 313: “a^{d} n^{m} dei sacru~.”
1714

Sloane 3854: “ucham.”
1715

Sloane 3854: “ue”; S: “Ne” (?).
1716

Deest R, S.
1717

S: “hexagon.”
1718

S: “sanctum.”
1719

S: “hæc.”
1720

R: “in alla.”
1721

S: “lateris eiusdem.”
1722

S: “supra.,”
1723

R: “latere.”
1724

S: “hexagoni.”
1725

S: “dexteris.”
1726

S: “Avs” (?).
1727

S: “hexagoni.”
1728

S: “dexteris.”
1729

Sloane 313: “duynas”; S: “dvynas.”
1730

R: “Granl.”
1731

Sloane 313, S: “et in alio .ω.”
1732

S: “est sub angulo primo 2^{i} et 3^{i} hexagonoru~.”
1733

S: “angulo.”
1734

S: “hexagonorum.”
1735

Deest R, SI.313.
1736

R, S: “itarum.”
1737

R: “sequenti”; S: “5^{ta}.”
1738

R: “sequenti”; S: “6ta.”
1739

R: “alio.”
1740

S: “spaciolo.”
1741

S: “claditur.”
1742

Deest R.
1743

S: “hexagoni.”
1744

S: “hexagoni.”
1745

R: “scilicet”; S: “si.”
1746

S: “A.”
1747

S: “dexte=/is.”
1748

Deest R.
1749

S: “A.”
1750

S adds “alia.”
1751

R adds “dei.”
1752

S: “Ely.”
1753

S: “Eloy.”
1754

S: “Sother.”
1755

R: “ADONAL”
1756

R: “quod communiter in exemplaribus.”
1757

R: “primu~.”
1758

S: “hextagonus.”
1759

Sloane 313, SI.3854 omit “de maximum ac venerabile.”
1760

R: “alio.”
1761

R, S: “at.”
1762

R: “vituluio.”
1763

Sloane 313: “aut.”
1764

R: “par.”
1765

S: “sequntur.”
1766

Sloane 3854: “libro sacro” ; S: “sac^{o}”; Sloane 313: “libello ∧ $^{\text{sacro.}}$”
1767

S: “talitur.”
1768

S: “seq^{i}tur.”
1769

R: “hoc.”
1770

R: “Dexit.”
1771

R, S: “hoc.”
1772

R omits “sic placuit creatori.”
1773

S: “dominus ipsum.”
1774

S: “polutus.”
1775

R: “scriptus.”
1776

R: “suffumigetr.”
1777

S: “postea.” In the margin of Sloane 313, there is a drawing of a hand pointing out the passage which is very similar to Dee’s.
1778

Deest S. In Sloane 313 it is written surpa linea.
1779

Deest Sloane 3854.
1780

R: “tamen”; S: “tantum.”
1781

R: “hoc.”
1782

R: “digue ris.”
1783

R: “et.”
1784

S: “tali”; Sloane 3854: “tal.”
1785

S: “cælestes.”

1786

S: “convincere.”
1787

R: “terreac.”
1788

R: “transmittaere.”
1789

S: “congregare.”
1790

R, S: “suas”; Sloane 313: “meas vel suas.”
1791

S: “graciosi.”
1792

R: “dum”; S: “domine” (?); Sloane 313: “deuiu–.” (?)
1793

Sloane 3854: “agnoscere.”
1794

Deest R.
1795

S: “chirothechas”; Sloane 313: “cirothecas.”
1796

R: “posuit.”
1797

Sloane 3854: “sacrosct~m”; S: “sacosctmus.” (?)
1798

S: “heptagonus.”
1799

S: “designant.”
1800

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 57—108.
1801

This form of the introduction is thus to be varied depending on the office, place and number thou wishest to conjure.

1802

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 109—45.

1803

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 147—54.

1804

Psalm 67.

1805

Psalm 54.

1806

Psalm 51.

LIBER
חנוך
[CHANOKH]
SUB FIGURÂ
LXXXIV

A BRIEF ABSTRACT OF THE
SYMBOLIC REPRESENTATION
OF THE
UNIVERSE

DERIVED BY DOCTOR JOHN DEE
THROUGH THE SKRYING OF
SIR EDWARD KELLY

[PREFARATORY NOTE BY THE EDITOR

We omit in this preliminary sketch any account of the Tables of Soyga, the Heptarchia Mystica, the Book of Enoch, or Liber Logaeth. We hope to be able to deal with these adequately in a subsequent article.]

THE HOLY TABLE

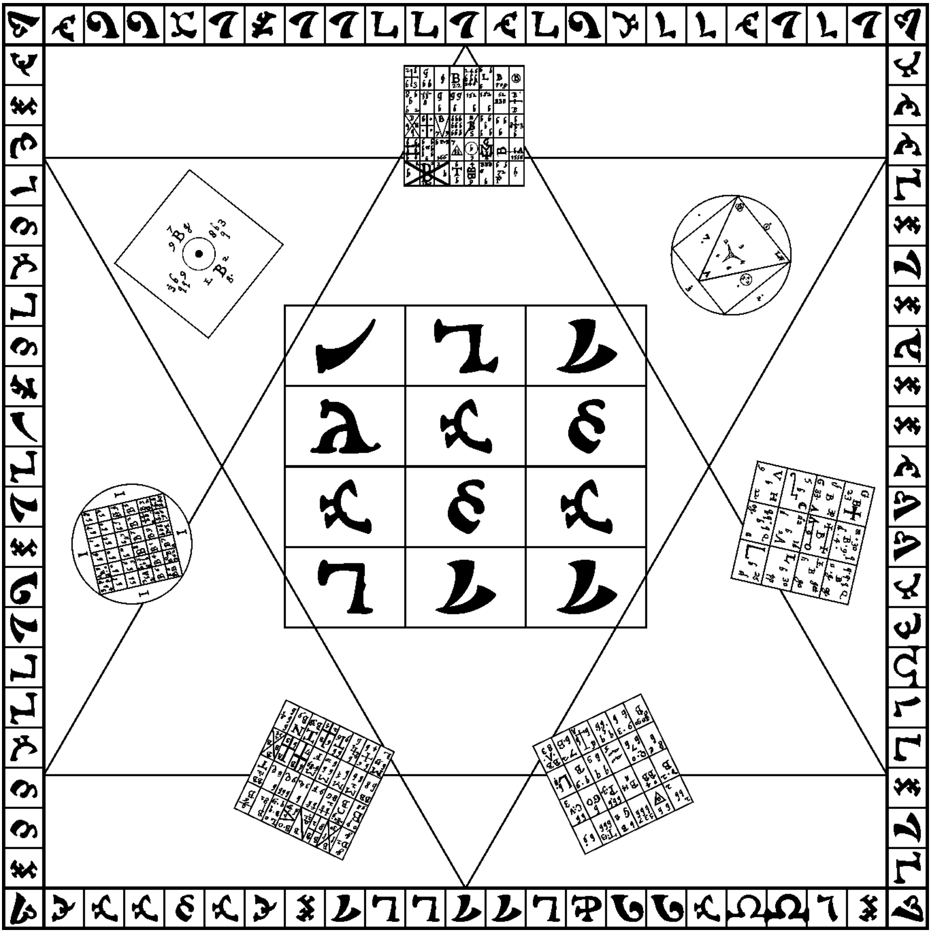


Plate I.

PART I
THE SYMBOLIC REPRESENTATION OF THE UNIVERSE

I

The Skryer obtained from certain Angels a series of seven talismans.[1] These, grouped around the Holy Twelvefold Table, similarly obtained, were part of the furniture of the Holy Table, as shown in Plate I., opposite.[2]

Other appurtenances of this table will be described hereafter.

II

Other Pantacles were obtained in a similar manner. Here (Plate II.) is the principal one,[3] which, carved in wax, was placed upon the top of the table. On four others stood the feet of the table.[4]

Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

S	A	A	I^{21}_{8}	E	M	E^{8}
B	T	Z	K	A	S	E^{30}
H	E	I	D	E	N	E
D	E	I	M	O	^{30}	A
I^{26}	M	E	G	C	B	E
I	L	A	O	I^{21}_{8}	U	N
I	H	R	L	A	A	$^{21}_{8}$

These names are seen written without the heptagram within the heptagon.

By reading these obliquely are obtained names of Angels called—

(1) Filiæ Bonitatis or Filiolæ Lucis.
E
Me
Ese
Iana
Akele
Azdobn
Stimcul

(2) Filiæ Lucis.
I
Ih
Ilr
Dmal
Heeoa
Beigia
Stimcul

[These are given attributions to the Metals of the Planets in this order: Sol, Luna, Venus, Jupiter, Mars, Mercury, Saturn.]

SIGILLVM DEI ÆMETH

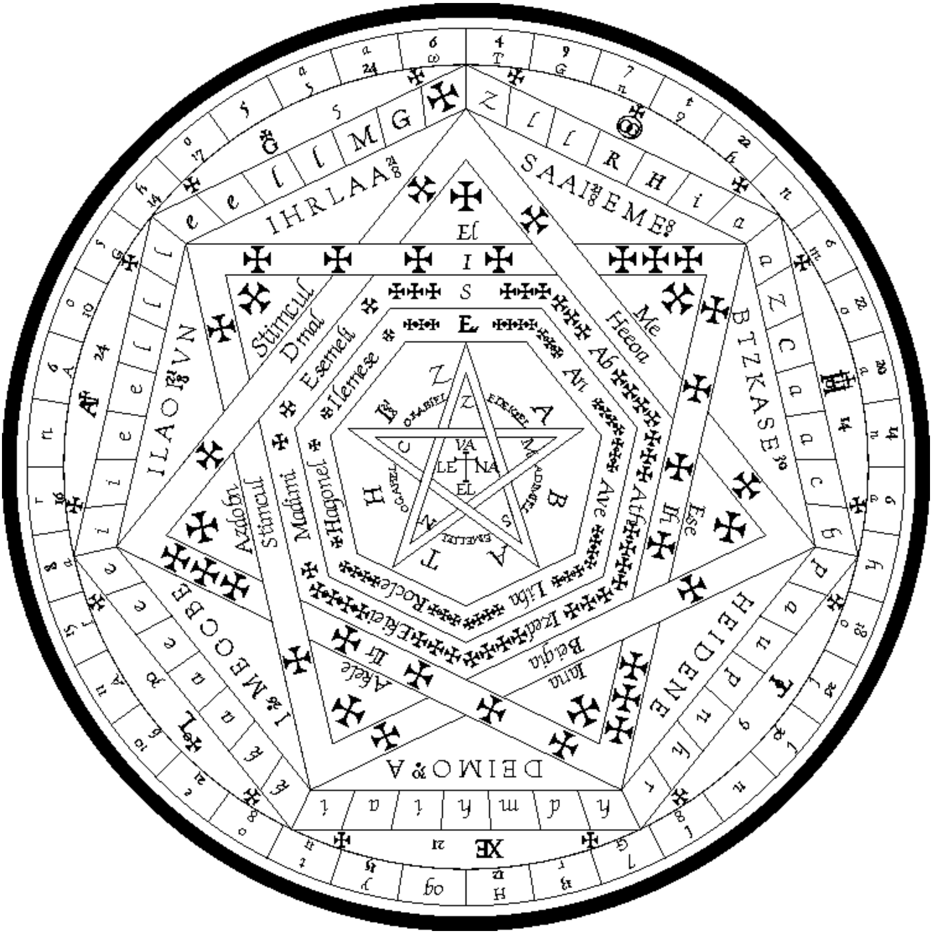


PLATE II

(3) Filiæ Filiarum Lucis.

S
Ab
Ath
Ized
Ekiei
Madimi
Esemeli

(4) Filii Filiorum Lucis.

L (El)
Aw
Ave
Liba
Rocle
Hagone(l)
Ilemese

See all these names in the heptagram of the great seal.

So also there are Seven Great Angels formed thus: take the corner letter S, then the diagonal next to it AB, then the next diagonal ATH, then the fourth diagonal, where is I with $\frac{21}{8}$ (which indicates EL), and we have the name—

SABATHIEL

Continuing the process, we get

ZEDEKIEL
MADIMIEL
SEMELIEL
NOGAHEL
CORABIEL
LEVANAEL

These names will be found in the Pentagram and about it.
These angels are the angels of the Seven Circles of Heaven.[5]

These are but a few of the mysteries of this great seal

SIGILLVM DEI ÆMETH

III

The Shew-stone, a crystal which Dee alleged to have been brought to him by angels, was then placed upon this table, and the principal result of the ceremonial skrying of Sir Edward Kelly is the obtaining of the following diagrams, Plates III.-VIII.

He symbolized the Four-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 Æthyrs or Aires) whose radii increase in a geometrical proportion.

The sides of the square are the four great watch-towers (Plates IV.-VII.) which are attributed to the elements. There is also a "black cross" (or "central tablet" according to the arrangement shewn—compare the black cross bordering the tablets in Plate III. with Plate VIII.).[6]

Plate III gives the general view.

[The reversed letters which form the word PARAOAN are written in Enochian for convenience, as our A and O are not distinguishable reverse from forward.]

Plate IV. gives the complete attribution of the tablet of Air.

The 6th file is called Linea Patris.

The 7th file is called Linea Filii.

The 7th line is called Linea Spiritus Sancti.

This great cross divides the Tablet into four lesser (sub-elemental) Tablets, the left-hand top corner being Air of Air, the right-hand top corner Water of Air, the left-hand bottom corner Earth of Air, the remaining corner Fire of Air.

Each of these lesser Tablets contains a Calvary Cross of ten squares, which governs it.

Plates V., VI., and VII. are similar for the other elements.

This is the way in which the names are drawn from the great Tablets. [Examples taken from Water Tablet.]

1. Linea Spiritus Sancti gives the Three Holy Names of God of 3, 4 and 5 letters respectively.

MPH. ARSL. GAIOL

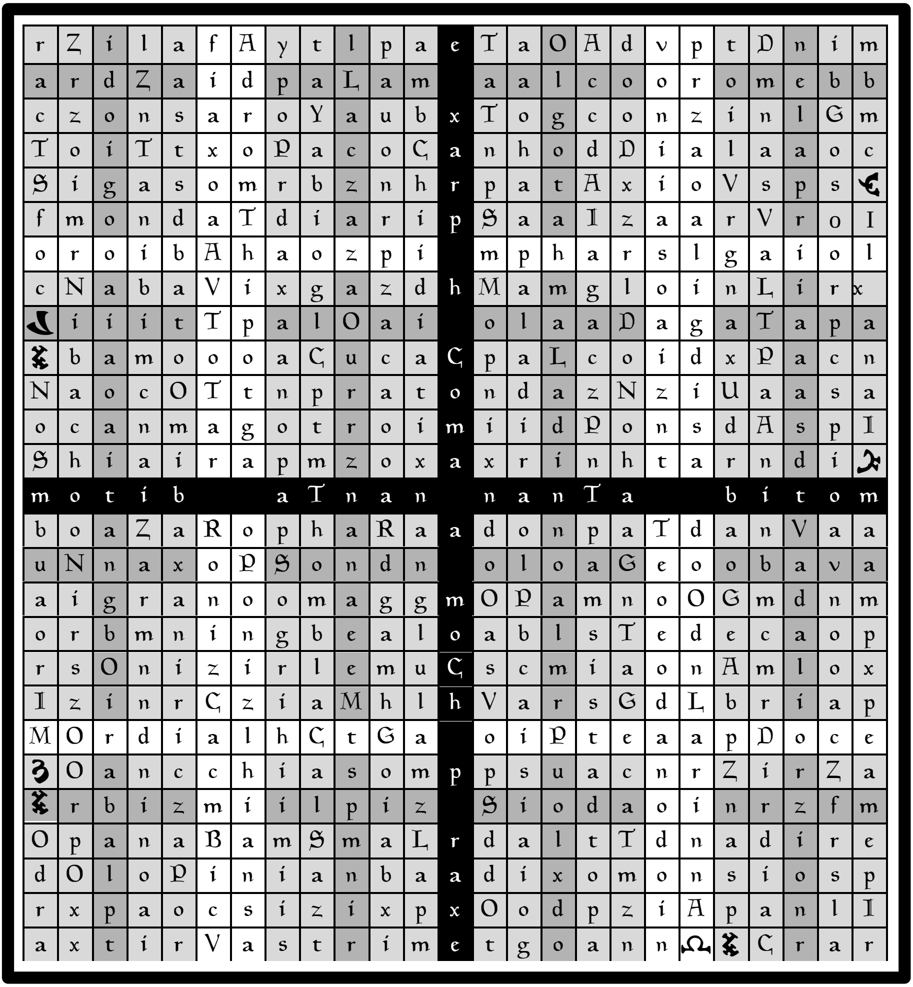
2. A whorl around the centre of the Tablet gives the name of the Great Elemental King, RAAGIOSL [similarly for Air BATAIVAH, for Earth ICZHHCAL, for Fire EDLPRNAA].

3. The 3 lines of the central cross of Father, Son, and Holy Ghost give the names of 6 seniors. [Thus the 4 tablets hold 24 "elders," as stated in the Apocalypse.] They are drawn of seven letters, each from the centre to the sides of the tablet.

SAIINOV	Linea Patris
SOAIZNT	
LAOAZRP	Linea Filii
LIGDISA	
SLGAIOL	Linea S.S.
LSRAHP	

These three sets of names rule the whole tablet, and must be invoked before specializing in the lesser angles of the sub-elements.

THE FOUR GREAT WATCH-TOWERS AND THE BLACK CROSS WITHIN GENERAL VIEW[7]



r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	v	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	l	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	z	i	n	l	G	m
T	o	i	T	t	x	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	a	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	p	s	𝔈
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	I	z	a	a	r	V	r	o	I
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
c	N	a	b	a	V	i	x	g	a	z	d	h	M	a	m	g	l	o	i	n	L	i	r	x
𝔍	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	a	g	a	T	a	p	a
𝔛	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	a	t	o	n	d	a	z	N	z	i	U	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	I
S	h	i	a	i	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	𝔵
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	o	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	v	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	O	G	m	d	n	m
o	r	b	m	n	i	n	g	b	e	a	l	o	a	b	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	z	i	r	l	e	m	u	C	s	c	m	i	a	o	n	A	m	l	o	x
I	z	i	n	r	C	z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	O	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
𝔷	O	a	n	c	c	h	i	a	s	o	m	p	p	s	u	a	c	n	r	Z	i	r	Z	a
𝔛	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	B	a	m	S	m	a	L	r	d	a	l	t	T	d	n	a	d	i	r	e
d	O	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	d	p	z	i	A	p	a	n	l	I
a	x	t	i	r	V	a	s	t	r	i	m	e	t	g	o	a	n	n	Ω	𝔛	C	r	a	r

PLATE III

THE GREAT WATCH-TOWER OF THE EAST, ATTRIBUTED TO AIR.

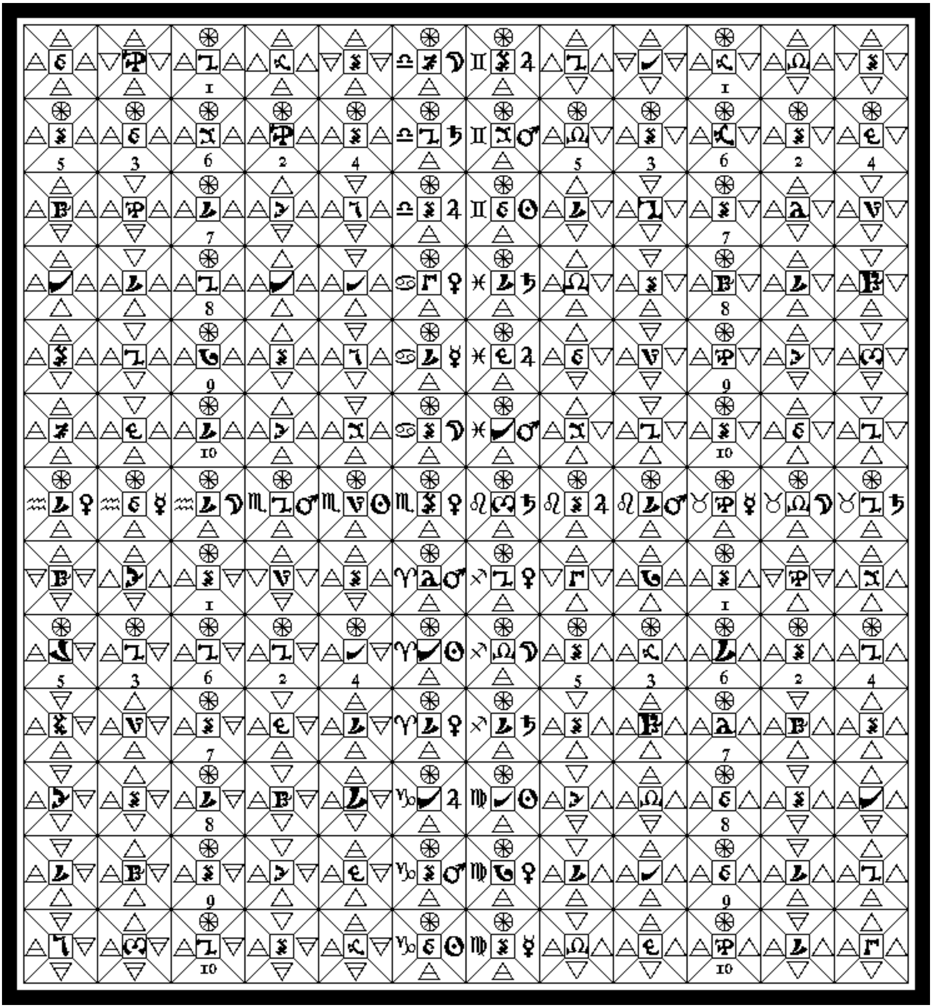


PLATE IV.

THE GREAT WATCH-TOWER OF THE WEST, ATTRIBUTED TO WATER.

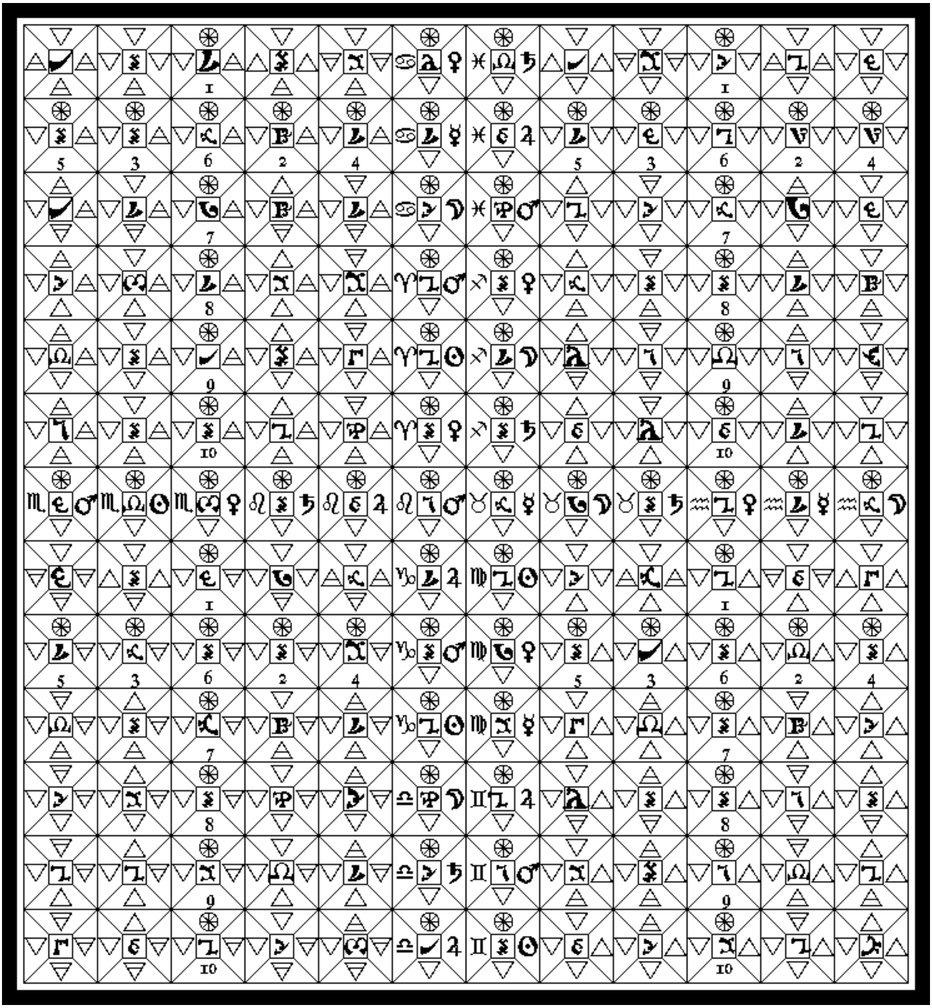


PLATE V.

THE GREAT WATCH-TOWER OF THE NORTH, ATTRIBUTED TO EARTH.

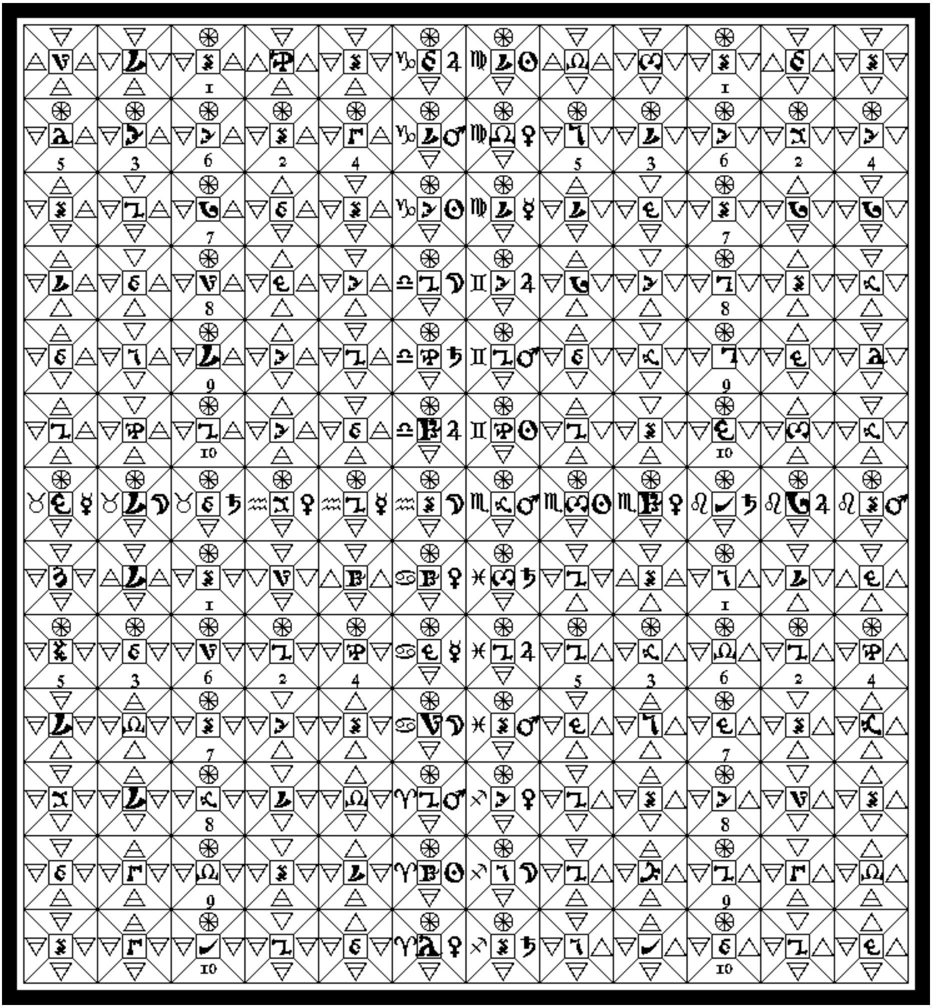


Plate VI.

THE GREAT WATCH-TOWER OF THE SOUTH, ATTRIBUTED TO FIRE.

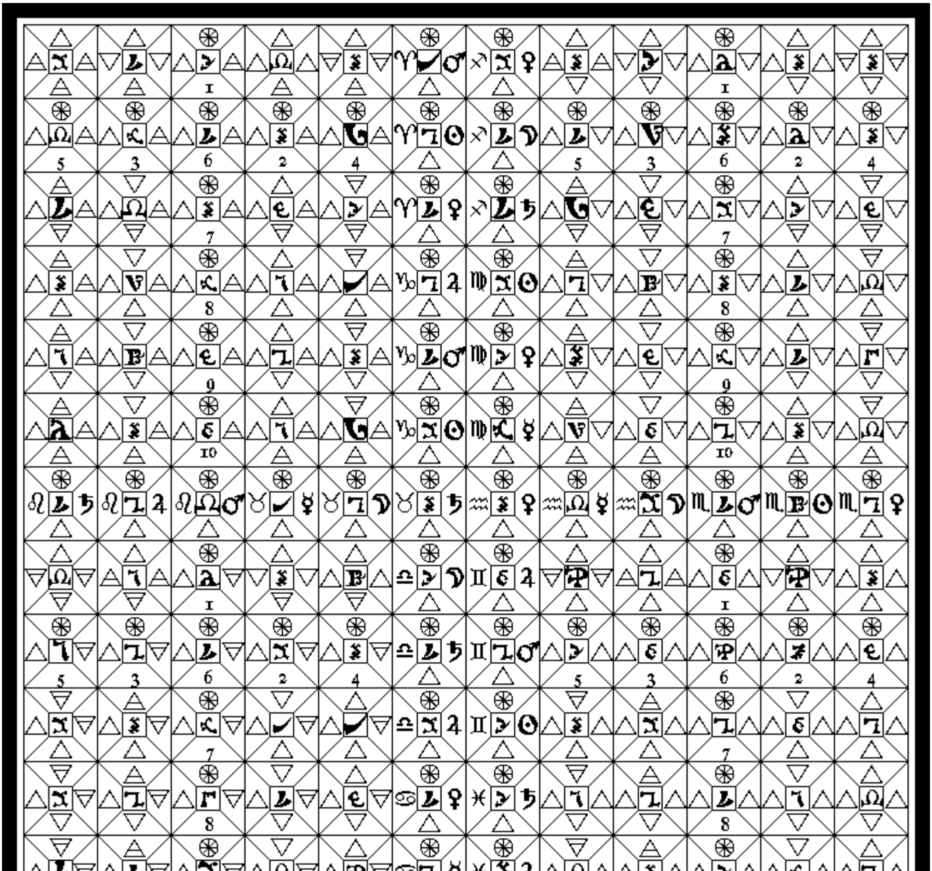


PLATE VII.

THE BLACK CROSS, OR TABLE OF UNION.
ATTRIBUTED TO SPIRIT.

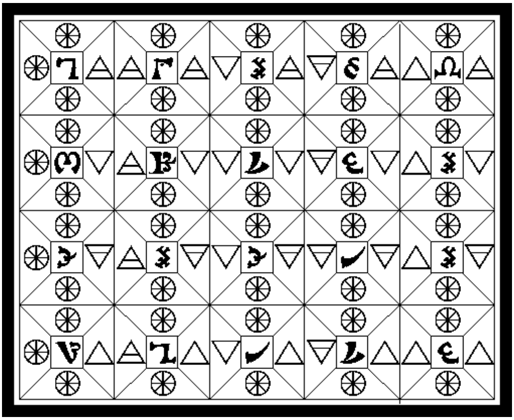


PLATE VIII.

4. The Calvary Crosses.

The name upon the cross read vertically is the name which calls forth the powers of the lesser angle.[8]

NELAPR (water of water)
OLGOTA (air of water)
MALADI (earth of water)
IAAASD (fire of water)

The name read horizontally on the cross is that which compels the evoked force to obedience.

OMEBB (water of water)
AALCO (air of water)
OCAAD (earth of water)
ATAPA (fire of water)

5. Above the bar of the Calvary Cross remain in each case four squares. These are allotted to the Kerubim, who must next be invoked.[9]

They areTDIM
DIMT
IMTD
MTDI, being metatheses of there four letters. The initial determines the file governed; *e.g.* TDIM governs the file which reads T(o)ILVR. These angels are most mighty and benevolent. They are ruled by names of God formed by prefixing the appropriate letter from the "black-cross" to their own names.

6. Beneath the bar of the Calvary Cross remain 16 squares not yet accounted for. Here, beneath the presidency of the Kerubim, rule four mighty and benevolent angels—

INGM
LAOC
VSSN
RVOI

7. Trilateral names of demons or elementals are to be formed from these 16 squares, uting the two letters on either side of the upright of the cross with a letter chosen crom the Central Tablet or black cross in accordance with rules which will be given in their due place.[10] Thus GM
IN
OC
LA
et cetera, form bases for these trilateral names.

The following rules explain how the sides of the pyramids of which the squares are formed are attributed to the Sephiroth, Planets, Elements and Zodiacal signs.[11]

1. Great Central Cross. This has 36 squares, for the decantes of the Zodiac.

On the left side of the Pyramid, Linea Patris has the Cardinal signs, the sign of the Element itself at the top, in the order of Tetragrammaton (Fire, Water, Air, Earth) going upwards.

Linea Filii has the Common signs in the same order.

Linea S.S. has the Cherubic signs, that of the element on the left, in the same order, right to left.

But the order of the decans in each sign is reverse, and thus the planets which fill the right-hand side of the Pyramids go in the first two cases downwards, and in the third from left to right.

The upper sides of the Pyramids are all attributed to the Element of Spirit, the lower sides to the Element of the Tablet.

Each square is also referred to the small card of the Tarot which corresponds to the Decan (see 777[12]).

2. Calvary Crosses.

Each has 10 squares.

The upper sides of the Pyramids are uniformly given to Spirit, the lower sides to the Sephiroth, in the order shewn.[13] The left-hand sides are attributed to the element of the Tablet, the right-hand sides to the sub-element of the lesser angle.[14]

3. Kerubic Squares.

The upper sides pertain to the element of the Tablet, the lower sides to the sub-element. Right- and left-hand sides in this case correspond, according to a somewhat complex rule which it is unnecessary to give here.[15] The attributions to the Court Cards of the Tarot naturally follow.[16]

4. Lesser Squares.

The upper side of each pyramid is governed by the Kerub standing on the file above it. The lower side is governed by the Kerub also, but in order descending as the are from right to left above. [See angle of Air of Water; the Kerubs go Earth, Fire, Water, Air (from the square marked D, the fifth from the left in the top rank of the Tablet), and downward the lower sides of the squares marked O, D, E, Z go Earth, Fire, Water, Air.]

The left-hand side refers to the element of the Tablet, the right-hand side to the sub-element of the lesser angle.[17]

5. The Black Cross or Central Tablet.

The upper and lower sides are equally attributed to Spirit.

The left-hand sides to the element of the file, in this order from left to right: Spirit, Air, Water, Earth, Fire.

The right-hand sides to the element of the rank in this order: Air, Water, Earth, Fire.

IV

Follows Plate IX., the Alphabet in which all this is written.[18] It is the Alphabet of the Angelic Language. The invocations which we possess in that tongue follow in their due place.

[It is called also Enochian, as these angels claimed to be those which conversed with the "patriarch Enoch" of Jewish fable.[19]]

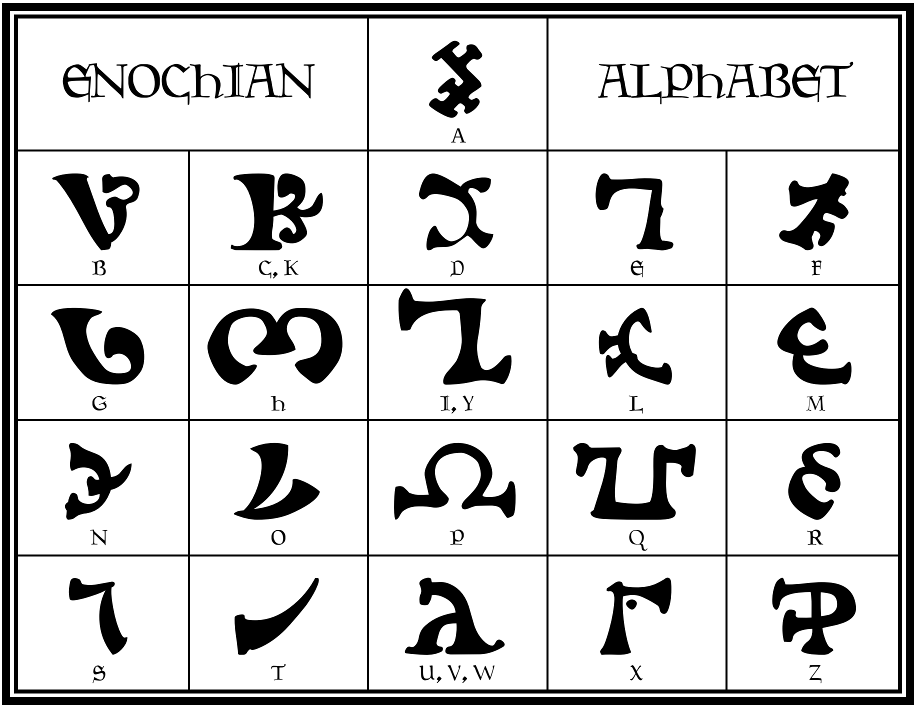

ENOCHIAN
A
ALPHABET
B
C, K
D
E
F
G
H
I, Y
L
M
N
O
P
Q
R
S
T
U, V, W
X
Z

PLATE IX.

V

The Thirty Æthyrs or Aires and their divisions and angels are as follows [We omit for the present consideration of the parts of the earth to which they are stated to correspond, and the question of the attributions to the cardinal points and the Tribes of Israel. These are duly tabulated in Dee's "Liber Scientiæ, Auxilii, et Victoriæ Terrestris."] :—

NAME OF AIRE.	NAMES OF GOVERNORS[20]	NUMBERS OF SERVITORS	IN ALL
1. LIL.	1. OCCODON	7209	14931
	2. PASCOMB	2360	
	3. VALGARS	5362	
2. ARN.	4. DOAGNIS	3636	15960
	5. PACASNA	2362	
	6. DIALIVA[21]	8962	
3. ZOM.	7. SAMAPHA	4440	17296
	8. VIROOLI	3660	
	9. ANDISPI	9236	
4. PAZ.	10. THOTANP	2360	11660
	11. AXZIARG	3000	
	12. POTHNIR	6300	
5. LIT.	13. LAZDIXI	8630	16738
	14. NOCMAL	2306	
	15. TIARPAX	5802	
6. MAZ.	16. SAXTOMP	3620	20040
	17. VAVAAMP	9200	
	18. ZIRZIRD	7220	
7. DEO.	19. OPMACAS	6363	20389
	20. GENADOL	7706	
	21. ASPIAON	6320	
8. ZID.	22. ZAMFRES	4362	13900
	23. TODNAON	7236	
	24. PRISTAC	2302	
9. ZIP.	25. ODDIORG	9996	17846
	26. CRALPIR	3620	
	27. DOANZIN	4230	
10. ZAX.	28. LEXARPH	8880	11727
	29. COMANAN	1230	
	30. TABITOM	1617	

[Note that these 3 names come from the black cross, with the addition of an L. This L is one of the 8 reversed letters in the four watchtowers, the other seven forming the word PARAOAN, *q.v. infra.*[22]]

NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
11. ICH.	31. MOLPAND	3636	15960
	32. PACASNA	2362	
	33. DIALOIA	8962	
12. LOE.	34. TAPAMAL	3472	15942
	35. GEDOONS	7236	
	36. AMBRIOL	5234	
13. ZIM.	37. GECAOND	8111	15684
	38. LAPARIN	3360	
	39. DOCEPAX	4213	
14. VTA.	40. TEDOOND	2673	20139
	41. VIVIPOS	9236	
	42. OOANAMB	8230	
15. OXO.	43. TAHAMDO	1367	4620
	44. NOCIABI	1367	
	45. TASTOXO	1886	
16. LEA.	46. CUCARPT	9920	28390
	47. LAVACON	9230	
	48. SOCHIAL	9240	
17. TAN.	49. SIGMORF	7623	17389
	50. AYDROPT	7132	
	51. TOCARZI	2634	
18. ZEN.	52. NABAOMI	2346	17389
	53. ZAFASAI	7689	
	54. YALPAMB	2634	
19. POP.	55. TORZOXI	9996	15358
	56. ABRIOND	3620	
	57. OMAGRAP	4230	
20. CHR.	58. ZILDRON	8880	14889
	59. PARZIBA	1230	
	60. TOTOCAN	1617	
21. ASP	61. CHIRZPA	5536	16829
	62. TOANTOM	5635	
	63. VIXPALG	5658	

NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
22. ICH.	64. OZIDAIA	2232	6925
	65. PARAOAN	2326	
	66. CALZIRG	2237	
23. LOE.	67. RONOOMB	7320	21915
	68. ONIZIMP	7262	
	69. ZAXANIN	7333	
24. ZIM.	70. ORCAMIR[23]	8200	24796
	71. CHIALPS	8360	
	72. SOAGEEL	8236	
25. VTA.	73. MIRZIND	5632	18201
	74. OBUAORS	6333	
	75. RANGLAM	6236	
26. OXO.	76. POPHAND	9232	18489
	77. NIGRANA	3620	
	78. BAZCHIM	5637	
27. LEA.	79. SAZIAMI	7220	22043
	80. MATHVLA	7560	
	81. ORPANIB[24]	7263	
28. TAN.	82. LABNIXP	2630	18066
	83. POCISNI	7236	
	84. OXLOPAR	8200	
29. ZEN.	85. VASTRIM	9632	21503
	86. ODRAXTI	4236	
	87. GOMZIAM	7635	
30. POP.	88. TAOAGLA[25]	4632	27532
	89. GEMNIMB	9636	
	90. ADVORPT	7632	
	91. DOZINAL[26]	5632	

Plate X shows us the names of these governers in the four Watch-Towers. Compare with Plate III.

Note that the sigil of each Governor is unique; the four sigils at the corners of Plate X. without the great square are those of the four great Elemental Kings:—

Air	Tahaoeloj.
Water	Thahebyobeaatan.[27]
Earth	Thahaaotahe.
Fire	Ohooohaatan.[28]

THE CHARACTERS UPON THE TABLE OF WATCHTOWERS[29]

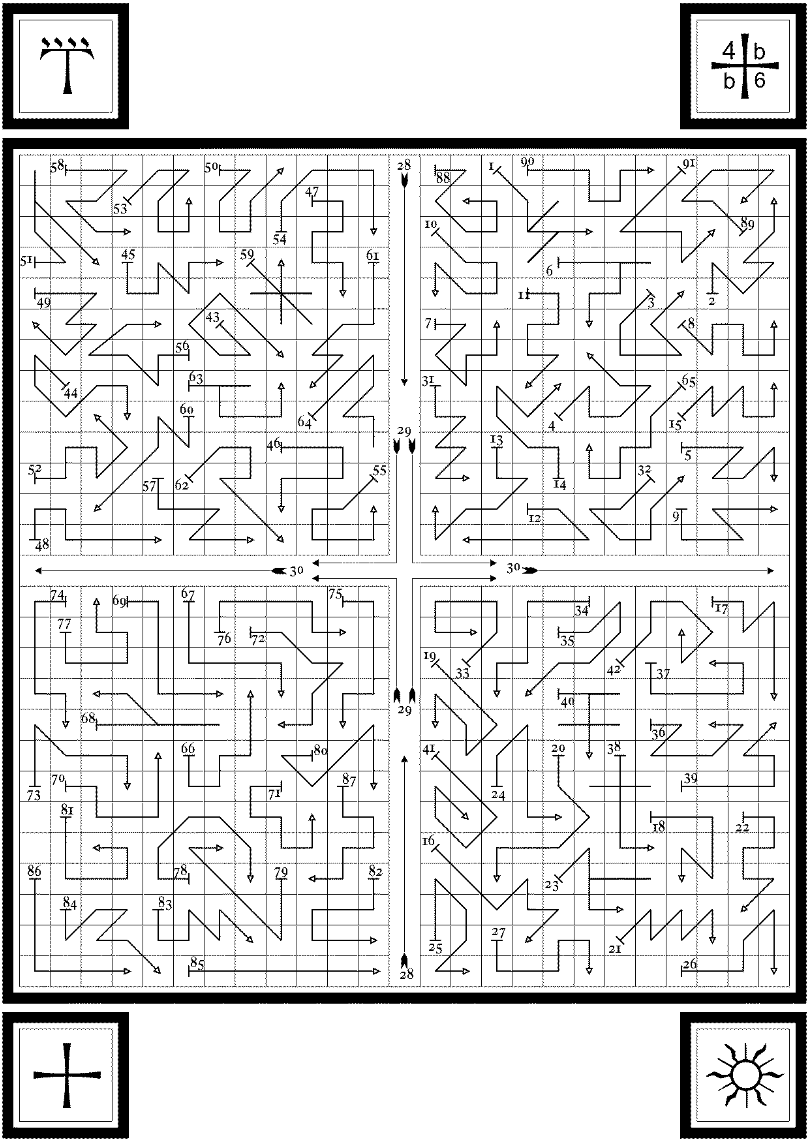


PLATE X

PART II
THE FORTY-EIGHT KEYS OR CALLS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.[1]

1: Governs generally as a whole the tablet of Union. Use it *first* in all invocations of Angels of that tablet, but not at all with other 4 tables.

2: Used as an invocation of Angels E H N B representing governance of Spirit in the Tablet of Union: also precedes, *in the second place,* all invocations of Key tablet Angels. Not used in invocations of 4 other tables.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, *also* of angels of 4 terrestrial tablets, thus—

3: Used to invoke Angels of the letters of the line E X A R P

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, *viz.* I D O I G O. So for others—

The remaining 12 Keys refer to the remaining lesser angles of the tables, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, *e.g.* e after b (bEth), i after g (gImel), a after d, *etc*.[2]

THE OPENING OF THE PORTAL OF THE VAULT OF THE ADEPTS

פ . ר . כ . ת PAROKETH, the Veil of the Sanctuary.
The Sign of the Rending of the Veil.
The Sign of the Closing of the Veil.
[Give these.]
[Make the Invoking Pentagrams of Spirit.]

In the number 21, in the grand word **אהיה**;
In the Name **יהשוה**, in the Pass Word I.N.R.I.,
O Spirits of the Tablet of Spirit,
Ye, ye I invoke!

The sign of Osiris slain!
The sign of the mourning of Isis!
The sign of Apophis and Typhon!
The sign of Osiris Risen!
L.V.X., Lux, the Light of the Cross.
[Give these.]

In the name of **יהוה אלוה ודעת**
I declare that the Spirits of Spirit have been duly invoked
[The Knock וווו—ו]

THE FIRST KEY*[3]

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod:[4] sobra zod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadpiel das home-tohe soba ipame lu ipamis: das sobolo[5] vepé zodomeda poamal, od bogipa aai ta piape Piamoel od Vaoan!†[6] Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A !

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit]

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be : which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozodazodame vaurelape; lape zodir IOIAD!

---

* Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles.—ED.

† Read here Vooan in invocations of the Fallen Spirits.

CAN the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depths of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move thereofre unto his servants! Shew yourselves in power, and make me a strong Seer-of-things:[7] for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.
E—The Root of the Powers of Air.
H—The Root of the Powers of Water.
N—The Root of the Powers of Earth.
B—The Root of the Powers of Fire.
The Four Aces.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 2°=9□

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. (Sign of Shu.) Amen!

[Make the Invoking Pentagram of Spirit Active in these names: } אהיה.
אגלא.
EXARP.]

[Make the Invoking Pentagram of Air in these names: } יהוה.
שדי אל חי.]

And Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of יהוה and of שדי אל חי, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of רפאל and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

[The Knock ווו—ווו—ווו.]

THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el panupire malpireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape MADA: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapel Ananael Qo-a-an.

80 words in this Enochian Call.

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath, the rest are as sharp sickles or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise. In the First I made ye stewards and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth. In the name of the same your God, lift up, I say, yourselves! Behold! his mercies florish and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: EXARP; the whole Tablet of Air.
The angle of 🜁 of 🜁.
The Prince of the Chariot of the Winds.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 3°=8▫

GIVE the Sign of Auramoth.

[Knock.] Let us adore the Lord and King of Water!
Elohim Tzabaoth! Elohim of Hosts!
Glory be to the Ruach Elohim which moved upon the Face of the Waters of Creation! AMEN!

[Make the Invoking Pentagram of Spirit Passive and pronounce these names:
אהיה.
אגלא.
HCOMA.]

[Make the Invoking Pentagram of Water and pronouce:
אל.
אלהים צבאות.]

And Elohim said: Let us make Adam in our own image; and let them have dominion over the Fish of the Sea! In the name of א ל, Strong and Powerful, and in the name of אלהים צבאות, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of גבראל and in the Sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In the Names and Letters of the Great Western Quadrangle, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God, MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the Name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

[The Knock ו—ווו—ו—ווו.]

THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi corempo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle? Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456. Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

[Invokes: HCOMA; the whole Tablet of Water.
The angle of ▽ of ▽.
The Queen of the Thrones of Water.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 1°=10□

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce "The Temple is cleansed."
[Knock.] Let us adore the Lord and King of Earth!
Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!
[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!
[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of Spirit Passive and pronounce these names:
אהיה.
אגלא.
NANTA.]
[Make the Invoking Pentagram of Earth and pronouce this Name:
אדני מלך.]

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-ha-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of אדני מלך and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the name of אוריאל, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CAL, great King of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

[The Knock וווו—ווו—וו—ו.]

THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodarethe *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe. El ta-vi-vau; od iao-d tahilada das hubare *pe-o-al*; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters. Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time. Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: NANTA; the whole Tablet of Earth.
The angle of 🜃 of 🜃.
The Princess of the Echoing Hills, the Rose of the Palace of Earth.]

THE OPENING OF THE TEMPLE IN THE GRADE OF $4^{\circ}=7^{\square}$

GIVE the Sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire!

Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy Name! AMEN!

[Make the Invoking Pentagram of Spirit Acitve and pronounce these names: }
אהיה.
אגלא.
BITOM.]

[Make the Invoking Pentagram of Fire, and pronouce: }
אלהים.
יהוה צבאות.]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of מיכאל, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret Names of God, OIP TEAA PDOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of יהוה צבאות, I declare that the Spirits of Fire have been duly invoked.

[The Knock ווו—ו—ווו.]

THE SIXTH KEY

GAHE sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fabeliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tariana luia-he od ecarinu MADA Qu-a-a-on!

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third—Therefore hearken unto my voice! I have talked of you, and I move you in power and in presence, and the praise of your God in your Creation!

[Invokes: BITOM; the whole Tablet of Fire.
The angle of △ of △.
The Lord of the Flame and the Lightning, the King of the Spirits of Fire.]

THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casa-remeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahile rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi—od umapelifa vau-ge-ji Bijil-IAD!

THE East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become as 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty among us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

The Angle of ▽ of 🜁 in the tablet of 🜁
The Queen of the Thrones of Air.

THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe *ox*. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafe? NIISO! bagile avagao gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioerasa od coresi ta a beramiji.

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase)[8] have spoke. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be crowned are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and [to the comfort] of such as are prepared.

The Angle of 🜃 of 🜁 in the tablet of 🜁.
The Princess of the Rushing Winds, the Lotus of the Palace of Air.

THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and the marrow of salt) have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.[*][9] Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for the time is such as requireth Comfort.

The Angle of 🜂 of 🜁 in the tablet of 🜁.
The Lord of the Winds and Breezes, the King of the Spirits of Air.

THE TENTH KEY

CORAXO cahisi coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora junayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahiso darisapa! NIISO! caripe ipe nidali!

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[*] v.l. "Upon their hands are marble sleeves."

THE Thunders of Judgement and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions, and live sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any[*] time here.[10] One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of 🜁 of ▽ in the tablet of ▽.
The Prince of the Chariot of the Waters.

THE ELEVENTH KEY

OXIAYALA holado, od zodirome *O* coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO![11] salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE mighty Seat ground, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became[12] (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of 🜃 of ▽ in the tablet of ▽.
The Princess of the Waters, the Lotus of the Palace of the Floods.

THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa *ob* habaio tibibipe: alalare ataraahe od ef! Dirix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

O YE that range[13] in the South and are as the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of △ of ▽ in the tablet of ▽.
The Lord of the Waves and the Waters, the King of the Hosts of the Sea.

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[*] v.l. "Any echoing time between."

THE THIRTEENTH KEY

NAPEAI Babajehe das berinu *vax* ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation;[14] for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of 🜁 of 🜃 in the tablet of 🜃.
The Prince of the Chariot of Earth.

THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago *h*omida: das berinu orocahe *quare*: Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O YE Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of 🜄 of 🜃 in the tablet of 🜃.
The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji*; das oado caosaji oresacore: das omaxa monasaçi Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU, the Governer of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of 🜂 of 🜃 in the tablet of 🜃.
The Lord of the Wide and Fertile Land, the King of the Spirits of Earth.

THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilape iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU second Flame, the House of Justice, which hast the beginning in glory and shall comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of 🜁 of △ in the tablet of △.
The Prince of the Chariot of Fire.

THE SEVENTEENTH KEY

ILASA dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta *faxisa* hubaro tasatax yolasa: soba Iad *i* Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is “Wrath in Anger”: Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of ▽ of △ in the tablet of △.
The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji belioresa: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maof-fasa. Bolape como belioeta pamebata. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom “Joy” and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of 🜃 of △ in the tablet of △.
The Princess of the Shining Flame, the Rose of the Palace of Fire.

MARK WELL!

These first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead.[15] Thus, then, with us hath it the number 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires of Æthyrs: which are in substance similar, though, in the name of the Æthyrs, diversified.

The titles of the Thirty Æthyrs whose dominion extendeth in ever-widening circles without and beyond the Watch Towers of the Universe

[*The first is Outermost*]

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY ÆTHYRS

MADARIATZA das perifa LIL[*] cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA iaoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonuçafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO;[†][16] od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilable noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilabe paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paombeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooabe[17] OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalonuda, od faoregita teloca uo uime.

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[*] Or other Aire as may be willed.

[†] This name may be appropriate varied with the Aire.

Madariiatza, torezodu! ! ! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

O YE heavens which dwell in the first Aire, ye are mighty in the parts of the Earth, and execute the Judgement of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let in run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbers. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.[18]

The Three Mighty Names of God
Almighty coming forth from
The Thirty Æthyrs

THE First Name—

L A Z o d a P e L a M e D a Z o d a Z o d a Z o d I L a Z o d U O L a T a Z o d a-P e K A L a T a N u V a D a Z o d a B e R e T a.

The Second Name—

I R O A I A E I I A K O I T a X E A E O H e S I O I T E A A I E.

The Third Name—

L a N u N u Z o d a T a Z o d O D a P e X a H E M A O A N u N u P e R e P e N u R A I S A G I X a.

Ended are the Forty-eight Calls or Keys.

Transcriber's notes

Do what thou wilt shall be the whole of the Law.

Liber Chanokh was first published in two parts as "A Brief Abstract of the Symbolic Representation of the Universe derived by Doctor John Dee through the scrying of Sir Edward Kelly" in *Equinox* vol. I nos. 7-8. The second part bore an A∴A∴ Class B imprimatur on first publication. The alternate title and number (84 = חנוך, the Hebrew name anglicised as Enoch) were given in the list of Class B publications in *Equinox* vol. I no. 10, where it was also stated "Its publication is at present incomplete." In the *Blue Equinox*, a continuation of *Chanokh* was advertised for publication in *Equinox* vol. III, but along with many things in that list it was never published, and quite possibly never written.

The present edition consists of the two published sections. All footnotes are from the *Equinox* publication; all endnotes by the present transcriber. Of course in some senses *Liber Chanokh* is redundant as there are far better guides to both "Dee purist" and Golden Dawn Enochian magick out there; the present edition – part of an ongoing project of producing good electronic copies of the magical instructions from the *Equinox* – was in large measure a reaction to the insanity of attempting to render the complex figures in ASCII or as text descriptions.

It is not clear what was intended for inclusion in the unpublished parts; to adequately deal with all the matters mentioned in Crowley's "prefaratory note" would probably take a few books.

At the time Crowley was writing, the Tables of Soyga were mostly lost (eight of the tables had been copied into Sloane MS 3189) and known mainly by passing references in the Dee diaries and papers by Elias Ashmole. The "Book of Soyga" was rediscovered by Dee scholar Deborah Harkness in 1994; copies exist in the British Library (Sloane MS 8) and the Bodleian (Bodley 908); the former is believed to be the copy owned by Dee. Besides various writings on magick this book contains 36 cryptic tables of letters. These were solved in 1998 by Jim Reeds, a cryptographer working for AT&T Labs (see Reeds' article "John Dee and the Magic Tables in the *Book of Soyga*"; unfortunately, since Reeds left AT&T this is no longer online). Note that these tables predate the Dee-Kelly workings, and Dee does not seem to have known what they were and what to do with them: he repeatedly asked about them and received vague or evasive answers from Kelly and/or the angels.

The Heptarchic system of planetary magick is covered by Turner (1983) and James (1984), and a "Golden-Dawn-ized" version is presented by Zalewski (1990). It is set out in two MS digests by Dee, *De Heptarchia Mystica* in Sloane 3191, and *Compendium Heptarchia Mystica* (Add. MS 36,674). This material is drawn from the skrying sessions recorded in Sloane MS 3188, principally Tertius and Quartus but incorporating material from all the books.

It is not clear whether what Dee meant by the "Book of Enoch" was the "Tablets of Enoch" which are definitely identical with the tablets composing the Great Table (Table of Watchtowers), or *Liber Logaeth*, though the latter seems to be the favoured interpretation. *Logaeth* survives in BL Sloane MS 3189, *Liber Mysteriorum Sextus et Sanctus*, in Edward Kelly's handwriting. This copy has the title "The Book of Enoch, revealed to Dr. John Dee by the Angels", interpolated by Elias Ashmole. To the best of my knowledge nobody has deciphered *Logaeth* to date. Thomas Head (in Regardie (ed.), 1984) claimed to have been able to solve some of the tables and tentatively translate some of the material in the "Angelic language" contained in the book; he did not give further details and as far as I am aware has not published his findings. Some researchers (e.g. Laycock, 1978) are of the opinion that the material recorded in *Logaeth* may be a glossolalia.

It appears that some unacknowledged work in the compilation of the published parts of *Chanokh* was done by James Windram, Crowley's South African lieutenant; and that Crowley later attempted to palm off the work of writing the continuation onto him, but without result.

The first part of *Chanokh* was reprinted as *The Symbolic Representation of the Universe* by Unicorn Press of Seattle in the 1970s. Both published parts were included in the compilation *Gems from the Equinox* edited by F.I. Regardie, the plates vilely reproduced and the number of the work erroneously given as LXXXIX, under which number it has occasionally been cited by later writers. I have adapted as a convenience Regardie's interpolation of "The Symbolic Representation of the Universe" as a sub-title for the first part. It was again reprinted in *Enochian World of Aleister Crowley* (*Enochian Sex Magick*) by C.S. Hyatt and Lon Milo DuQuette (New Falcon: 1991).

The present key entry was made from a facsimile of *Equinox* I (7-8). The Holy Table, Ensigns of Creation, and Sigillum Dei Æmeth were redrawn based on material in Ben Rowe's*Enochian Magic Reference* and Clay Holden's PDFs of *Mysteriorum Liber Secundus* and *Mysteriorum Liber Tertius*. The general view of the Great Table was entered from the version in the *Equinox*; the views of the Watchtowers and Tablet of Union as pyramid squares were redrawn, the letters checked against Plate III and the symbols checked according to the Golden Dawn rules printed in Regardie (ed.), *The Golden Dawn*. The version of the "Enochian" alphabet used in Plates IV-IX is the NI EnochianA typeface constructed by the present editor, closely based on the final forms of the letters from *Quinti Libri Mysteriorum Appendix*, as printed by Laycock (1978). Plate X has been redrawn and corrects a few minor errors (omission of some numbers and direction markers). As regards the text I have only corrected what seemed to me to be obvious typographical errors; other doubtful readings have been left intact and remarked on in endnotes. I would like to thank Frater L.V. for technical advice, however I take full responsibility for any errors in the above or in the following notes.

Love is the law, love under will.

T.S.

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— *Mysteriorum Liber Secundus.*

— *Mysteriorum Liber Tertius.*

— *Quartus Liber Mysteriorum*

— *Liber Mysteriorum Quintus*

— *Quinti Libri Mysteriorum Appendix*

These six 'books' of MS diaries (1581-1583) comprise BL Sloane MS 3188. In preparing the present text I consulted an electronic typeset by Clay Holden of *Secundus* and *Tertius*, online at http://www.dnai.com/~cholden/. Printed edition (ed. Joseph Petersen) of all six 'books' as *Mysteriorum Libri Quinque* (Magnum Opus Hermetic Sourceworks number 20). Felindenys, Wales: Magnum Opus Hermetic Sourceworks, 1985. A reprint by Red Wheel / Weiser has been advertised for February, 2003.

— *Liber Scientiæ, Auxilii, et Victoriæ Terrestris*.

— 49 *Claves Angelicæ Anno* 1584 *Cracoviæ*.

— *Tabulorum Bonorum Angelorum Invocationes*.

— *De Heptarchia Mystica*.

These four MS 'books' are digested from Dee's spirit diaries and together comprise BL Sloane MS 3191 (the third was originally untitled, the title above was added by Elias Ashmole when he acquired the MSS; it is also known as the "Book of supplications and invocations"). Typesets / translations in James (1984); typeset and translation of the first three in Turner (1989); typeset and translation of *De Heptarchia Mystica* in Turner (1983).

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Zalewski, Pat (1990): *Golden Dawn Enochian Magic*. St Paul, MN: Llewellyn. ("second edition" 1994).

Finally I will warn the reader that Schueler & Schueler's "Enochian" books for Llewellyn should not be regarded as a reliable source of information on either 'Dee purist' or Golden Dawn Enochian magick, or anything else for that matter.

Endnotes

Part I

1: These talismans, the Ensigns of Creation, are referred to the seven planets (clockwise from top) Venus, Sol, Mars, Mercury, Jupiter, Saturn, Luna. The details of the ensigns are not visible on the graphic of the Holy Table (Plate I). The seven ensigns and an account of their reception can be found in *Mysteriorum Liber Tertius*.

2: The letters on the Holy Table itself are derived from the names of the Heptarchic Kings and Princes. The method is described in Dee's *Libri Mysteriorum Quinti Appendix* and in various secondary sources such as Turner's notes to *De Heptarchia Mystica*, Ben Rowe's *Enochian Magic Reference* and Zalewski (1990). Most printed editions reverse the arrangement of the letters left to right from the design described in the Dee diaries, following the version printed in *TFR* (most likely the result of an error by the engraver). Since in *Chanokh* Crowley simply reproduced the plate of the table from Casaubon and did not treat of it in detail, I have seen fit to reconstruct the figure. Note though that in Crowley's vision of the 15th Æthyr in *The Vision and the Voice* the "Holy Twelvefold Table of OIT" was probably conceived according to the Casaubon printing, *i.e.* reading

O	I	T
R	L	U
L	R	L
O	O	E

so the names OIT, RLU and OOE (LRL is palindromic) mentioned in that vision would be read left to right on the table as printed in Casaubon and the *Equinox*, but right to left on the table reconstructed from the angels' directions (there is evidence in the Dee MSS that "Enochian" should be written right to left).

3: A full account of the reception of the *Sigillum Dei Æmeth* is contained in *Mysteriorum Liber Secundus*. The plate of the seal has been redrawn based on the account in *Secundus* and on Clay Holden's reconstruction: the rendition in the *Equinox* printing, which has been much reproduced, contained a number of errors.

4: That is, four others similar in design; they were to be encased in “hollow things, of Sweet Wood” mounted on the end of each table leg.

5: Most of these names consist of a transliteration of the Hebrew for the “Sphere of the Planet” with “-el” stuck on the end. See Agrippa *De occulta philosophia* tom. III cap. XXVIII, where most of these names appear: “,,, the spirit of Saturn is called *Sabathiel*; the spirit of Jupiter *Zedekiel*; the spirit of Mars, *Madimiel*; the spirit of the Sun *Semeliel*, or *Semeschia*; the spirit of Venus *Nogahel*; the spirit of Mercury *Cochabiah*, or *Cochabiel*; the spirit of the Moon, *Jareahel*, or *Levanael*.” A *Corabiel* is cited as one of the “Angels of the First Heaven ruling Monday” in the *Heptameron* of pseudo-Abano, but there has no particular connection to Mercury. Crowley omits to mention the names formed from the letters written along the outer heptagon; the “Seven Angels which stand in the presence of God” mentioned by Agrippa (*De occ. phil.*, tom. II cap. X). These should be arranged by rows, thus:

Z	l	l	R	h	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

then reading down columns we get ZAPHKIEL, ZADKIEL, CUMAEL, RAPHAEL, HANIEL, MICHAEL, GABRIEL for the seven classical planets, with the final + signifying the Earth.

6: While there does indeed appear in *TFR* (p. 179) an arrangement of the letters from the black cross as a five by four table, this appears to have been a convenience adopted during the communication of the Great Table (Table of Watchtowers); as the letters were immediately afterwards written into the cross between the four tablets, described as the “crosse of union, or black cross” (*ibid.*, p. 180). The importance it assumed in the Golden Dawn appears to derive from an intermediate source, possibly Sloane MS 307, an edited extract from which became ‘H’, *Clavicula Tabularum Enochii*.

7: I have transcribed this table directly from the *Equinox* version. It does not appear to follow directly any of the versions of the Great Table in the Dee MSS; that is, some letters match the 1584 Great Table as delivered by Avé, some match the 1587 version as reformed by Raphael, and some disagree with both these but agree with the Great Table that can be constructed from the names of the “Parts of the Earth as imposed by God” of *Liber Scientiæ* using their characters on the Table of Watchtowers (as regards the last, I should note that in the working of 2nd June 1584, a week after the original delivery of the Great Table (*TFR* p. 188), Dee asked Ave “As concerning the diversity of certain words in these Tables and those of the portions of the Earth delivered by Nalvage, what say you?” and was told “The Tables be true.”). Possibly it follows a Golden Dawn “correction” of the Tablets.

8: It is stated (see, *e.g.* the working of 26th June 1584, *TFR* p. 180) that this name and the following should be reversed to call forth and compel the cacodaimons (the three-letter names).

9: Examples in this and the two following are taken from the Water of Water lesser angle.

10: The rules for prefixing black cross letters to names drawn from the Kerubic and Servient squares are nowhere stated in *Chanokh*. The rule apparently used by Dee (*vide* the lists of names in the “Book of Supplications and Invocations” in Sloane MS. 3191) was to use the black cross letter on the same row of the general view of the tablets as the name you were working with; thus only the letters E, X, A, R, P, H, C, O, M, A were thus used. These were used to (*a*) generate Divine Names ruling the angels of the four squares above the bar of the cross in each lesser angle, and (*b*) generate the names of cacodaimons from pairs of letters below the bar of the cross.

The Golden Dawn rule, *per contra* (apparently deriving from Sloane 307), was to refer one of the four lines of the "Tablet of Union" to each Watchtower; thus EXARP to Air, HCOMA to Water, NANTA to Earth and BITOM to Fire. The first letter of each row was prefixed to names drawn from the Kerubic squares of each lesser angle, the second to names drawn from Servient squares of the Lesser Angle of Air, the third to names drawn from the Servient squares of the Lesser Angle of Water, the fourth to names drawn from the Servient squares of the Lesser Angle of Earth, and the fifth to names drawn from the Servient squares of the Lesser Angle of Fire. As Crowley gives no examples it is not clear which system he intended.

11: The following is all derived from Golden Dawn teaching rather than the Dee manuscripts.

12: Columns CXXXIII to CXXXVI.

13: More precisely, each square is referred to the Sephirah modified by the element of the Lesser Angle; or to that Sephirah in the Qabalistic world corresponding (thus Fire – Atziluth, Water – Briah, *etc*.). Regardie gives the positions of Binah through to Geburah differently; Zalewski (1990) gives the same reading as *Chanokh*, stating this arrangement appears in Westcott's *Notanda* to the G.D. Enochian papers.

14: In addition the upper six are referred to the Planets according to the scheme in 777 col. CXXIV, "The Heavenly Hexagram," and to the Tarot Trumps corresponding.

15: See Regardie (ed.), *The Golden Dawn*, vol. IV.

16: Suit by element of lesser angle, rank by element of column; so in the Lesser Angles of Water, the square with the left and right sides referred to Fire is attributed to the Knight of Cups.

17: Each square is additionally referred to one of the 16 figures of Geomancy, and to one of the Signs or Elements (Saturn replacing Earth as per the dual attribution of the Path of Tau), and thence to the Hebrew letter and Tarot card corresponding: thus

Row	**Column**	**Attributions**			
Fire (Cardinal signs)	*Fire*	♈	Puer	ה	IV – The Emperor
	Water	♋	Populus	ח	VII – The Chariot
	Air	♎	Puella	ל	VIII – Justice
	Earth	♑	Carcer	ע	XV – The Devil
Water (Fixed signs)	*Fire*	♌	Fortuna Minor	ט	XI – Strength
	Water	♏	Rubeus	נ	XIII – Death
	Air	♒	Tristesia	צ	XVII – The Star
	Earth	♉	Amissio	ו	V – The Hierophant
Air (Mutable signs)	*Fire*	♐	Acquisitio	ס	XIV – Temperence
	Water	♓	Laetitia	ק	XVIII – The Moon
	Air	♊	Albus	ז	VI – The Lovers
	Earth	♍	Conjunctio	י	IX – The Hermit
Earth (Elements)	*Fire*	△	Cauda Draconis	ש	XX – The Last Judgement
	Water	▽	Via	מ	XII – The Hanged Man
	Air	🜁	Fortuna Minor	א	0 – The Fool
	Earth	♄ (🜃)	Caput Draconis	ת	XXI – The Universe

(If using the *Book of Thoth* attributions, exchange ה and צ and change titles of Tarot Trumps accordingly. The remaining six Trumps and Hebrew letters are referred to the upper six squares of the calvary crosses as noted above).

18: Rather than reproduce the version of the alphabet which appeared in the *Equinox* publication I have substituted a face based on the final corrected forms of the letters from Sloane 3188 (*Quinti Libri Mysteriorum Appendix*), "cleaned up" very slightly; note that the letter Γ (X) is drawn with a small dot just inside the angle to clearly distinguish it from a rotated or reflected ⅂ (E), and in the letter ℞ (C), the stroke in the middle of the right-hand part of the letter joins the vertical line. Most Enochian typefaces generally used do not reflect this; this is unfortunate, since Dee's angels insisted strongly on the correct orthography of the letters.

19: See in particular the *Book of Enoch*; though at the time of the Dee-Kelly workings this was known only by reputation in Europe.

20: In *Liber Scientiæ* this column is headed "Parts of the Earth as imposed by God." Crowley's gloss is based on the statement in *True Relation* (spelling modernised) that the Call of the Thirty Aires summons the "91 Princes and spiritual Governers, unto whom the earth is delivered as a portion. They bring in and depose Kings and all the governments upon the Earth, and vary the nature of things with the variation of every moment; Unto whom the providence of Eternal Judgment is already opened. These are generally governed by the 12 angels of the 12 tribes, which are also governed by the 7 who stand before the presence of God." (*TFR* p.139-140; working of 21st May 1584). A passage in Latin immediately following appears to indicate that it is the Angels of the 12 Tribes who are the governers of the 91 parts, some having many, some fewer, under their rule ("Per tota terra distributa sub 12 Principibus Angelis, 12 Tribuum Israel: quorum 12 aliqui plures, aliqui pauciores partes habent sub sua regimine ex 91 partibus in quas tota terra hic demonstratur esse divisa."), suggesting that the seven-letter names in this column are the names of the Parts themselves rather than denoting discreet angelic entities associated with the Parts. The names of the 91 Parts were delivered on the 21st and 22nd of May 1584 (*TFR* pp. 141-5, 148-152).

The *Equinox* publication omitted the numbers of the 91 Parts; however as these numbers are used to identify their characters on the Table of Watchtowers (Plate X) they have been restored.

TheAngels of the Tribes are as follows :

Angel	*Tribe*	*Quarter*
OLPAGED	Dan	East
GEBABAL	Asshur	East S-E
LAVAVOTH	Gad	South S-E
ZIRACAH	Reuben	South
ZURCHOL	Simeon	South S-W
ZINGGEN	Zebulon	West S-W
HONONOL	Judah	West
ALPUDUS	Issachar	West N-W
ARFAOLG	Ephraim	North N-W
ZARNAAH	Manesseh	North
CADAAMP	Benjamin	North N-E
ZARZILG	Napthali	East N-E

James (1984) gives a set of attributions of these to the signs of the Zodiac which results in a rather strange arrangement of the signs around the circle of the quarters; as I am not sure what his source for it was, it is here omitted. An alternate arrangement appears in Zalewski (1990), based on some notes by Mathers to a Golden Dawn lecture on the astrological attributions of the 12 Tribes, but this appears to disregard Dee's attribution of Angels to Tribes and quarters; it is thus also omitted.

21: While this reading agrees with *TFR* and Turner's typeset of *Liber Scientiæ* (James' typeset of *Liber Scientiæ* has DIALIOAI which is blatantly wrong at it has one letter too many) the character on the Great Table will read DIALOIA on the 1584 and 1587 tables (or the version in *Chanokh*). James in his table of Ayres gives a slightly different character which will give DIALIOA.

22: "Every letter in *Paraoan* is a living fire; but all of one quality and of one creation; But unto N is delivered a viol of Destruction, according to that part that he is of *Paraoan* the Governour." – Ave, during the working of 2nd July 1584 (*TFR* p. 188). Previously (p. 176) Ave remarked of the reversed 'P' in the first Watchtower, "for beginning there it will make the name of a wicked spirit."

23: Thus in the *Equinox* publication. James' typeset of *Liber Scientiæ* has ORCANIR which is consistent with the 1584 Great Table; however, reading the appropriate sigil off the table as given in Plate III will give ORANCIR (as does the 1587 Great Table).

24: The *Equinox* publication had ORPAMB which has been changed as an obvious typo, since it has the wrong number of letters. The reading given is from James' typeset of *Liber Scientiæ* and also matches Plate III and the 1584 Great Table; the 1587 "reformed" Great Table gives CRPANIB.

25: The *Equinox* publication had TAONGLA which has been changed as a typo: the reading given is from typesets of *Liber Scientiæ*, and is consistent with the 1584 Great Table. The table in Plate III gives TAAOGLA. The reformed Great Table gives TAAOGBA.

26: Thus in the *Equinox* publication; this reading is consistent with the table in Plate III. *Liber Scientiæ* (according to James' typeset) has DOXINAL; this reading, however, is not consistent with either of the Great Table versions in Sloane 3191, both of which give DOXMAEL.

27: More normally given as THAHEBYOBEAATANUN (some of the vowels are interpolations to make it pronouncable; the name as initially constructed – see note below – is ThHBYBAATNN).

28: These names are derived by the Golden Dawn from the perimeter of the Sigillum Dei Æmeth by an excruciatingly complex process which it is not necessary to describe here.

29: The numbers identifying sigils may be a modern interpolation; Turner and James do not give them. The bar across the start of each sigil marks the start point; the arrowhead the finish point. In some of the characters some doubling-back is necessary. Character 59 is drawn making the first stroke top left to bottom right, the second left to right, and the third bottom to top. The character numbered 65 forms the name of LAXDIZI who is not mentioned in *Liber Scientiæ*; according to Turner (1989) this character is the sigil of PARAOAN, 65.

Part II

1: The attribution of the first eighteen Calls to the Tablets is either a Golden Dawn innovation or derives from an intermediate source.

2: This from G.D. pronunciation rules. AC has also adopted, without mentioning it, other elements of these rules: 'Z' is always pronounced extended as 'zod' or 'zoda'; is pronounced either hard or soft; may be pronounced as a vowel, 'i', or a consonantal 'y'. is generally be pronounced hard, although in some of the calls it is transliterated as ç in which case it is pronounced soft. An alternate discussion of Enochian pronunciation issues may be found in Laycock (1978).

3: The following text of the Keys or Calls is a phonetic rendition, inserting vowels where necessary according to the G.D. pronunciation rules. Note that final 'e's are pronounced separately. The English translations have been slightly modified from those in the Dee MSS, in addition to the modernisation of spelling.

4: Thus in *Equinox* printing; in the Dee MSS and most other printed editions the word *vonpho* (*vonupeho*), "wrath" appears at this point. This omission was probably accidental.

5: All other printed sources I have been able to consult (except those deriving from *Chanokh*) give *loholo*. I am not sure where Crowley got *sobolo* from.

6: *Vooan* was originally received, here and also in the Third Key, but Dee was informed at the time by Nalvage that: "Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of the sounds."

7: A doubtful reading; the Dee MSS have "a strong Seething."

8: In the Dee MSS, *avavago* is glossed simply "the thunders" in the Eighth Key; but in the Fourth Key it is glossed "thunders of increase" (as opposed to *Coraxo*, "the thunders of judgement and wrath" in the Tenth Key).

9: The translation in the footnote is more plausible. *ozol* (*ozodola* in the phonetic rendition) is likely to be a compound of *zol*, glossed "hands" in the First Key. *collal* (*colalala*) is not elsewhere attested, but is glossed "sleues" in the Dee MSS.

10: Much confusion in this passage. In Sloane 3191 the translation of part of this sentence is in the margin rather than intralinearly. I am not sure of the source for the "echoing" gloss.

11: There is an apparent lacuna in the Enochian: the translation has English words with no corresponding Angelic (see note below). A tentative suggestion (Tyson, 1998) is *od aldon od noas* (*od aladonu od noasa*).

12: According to James (1984), "and they gathered them together in" was in the margins of Sloane 3191; Denning & Phillips (1986), have "and they gathered themselues together and became." The reading in *Chanokh* is erroneous; the missing words clearly go before "salman teloch" ("the House of Death").

13: *sic.*, should be "reign." *dasonuf* (*dsonf*) is a contraction of *ds* (which) and *sonf* (reign).

14: "be friendly unto me" inadvertently omitted at this point; but the closing formula of Keys 13-18 is identical in the originals; that is, Dee was simply told to repeat the same formula.

15: See *TFR* p. 199-200 (working of 11th July, 1584). Compare also this statement by Nalvage prior to the delivery of the Calls (spelling as in *TFR*): "I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 *voyces*, or *callings*: which are the *Natural Keyes* to open these, not 49 but 48 (for One is not to be opened) Gates of Understanding, whereby you shall have knowledge *to move every Gate, and to call out as many* as you please, or shall be thought necessary …" (working of 12th April 1584, *TFR* p. 177).

16: Disregard Crowley's footnote. There is no indication in the digests or in *TFR* that this name should be varied according to the Aire being invoked, and there is no particular connection between the name IDOIGO, which appears on the vertical bar of the cross in the Air of Air sub-quadrant, and the First Aire; the names of the Parts contained in the First Aire are all drawn from the Water Tablet. There was some confusion in the communication of this name, it was initially gives as IDUIGO but corrected shortly afterwards.

17: Possibly a compositor's error for *moooahe*; other printed versions of the Calls give *moooah* here (the final 'e' is just a product of Crowley's phonetic rendering).

18: A variant translation of this Call appears in *The Vision and the Voice,* Second Æthyr: this includes a few glosses by Crowley as well as some reinterpretations of a couple of phrases (*e.g., orsba od dodrmni zylna*, "drunken and vexed in itself" is rendered "ecstasy and irritation of orgasm").

MS. A. ~~649.~~
3188
XVI F

This volume ~~was purchased at the sale of Sir Joseph Jekyll's library, in Jan'y 1739/40~~ ~~[illegible]~~ is in Dr Dee's own handwriting, as far as fol. 108.

A fair copy of it by Elias Ashmole was purchased at ~~[illegible]~~ Sir Joseph Jekyll's sales Jan. 17 39/40 (Lot 405) and is now MS. Sloane 3677.

The original MSS. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. MSS. No. 5007. A. B. C.

F. M. Jan. 7. 1854.

Dr John Dee's conference
with Angels from Dec. 22. 1581. to
May 30. 1583. being what preceeds ye other
Conferences printed by Dr Meric Causabon
Lond. 1659. in folio.
with a preface by Elias Ashmole An: 1672.

Be it remembred, That the 20th of August 1672.
I receiued by the hands of my Servant Samuell
Story, a parcell of Dr Dee's Manuscripts, all
written with his owne hand; viz: his Conferences
with Angells, wch first began the 22th of Dec: an:
1581. & continued to the end of May an: 1583.
where the printed Booke of the remaining
Conferences (published by Dr Casaubon) begins,
~~&~~ are bound up in this Volume.

Beside these, the Booke intituled, The 48 Claues
Angelicæ, also Liber Scientiæ Terrestris
Auxilij & Victoriæ (These two being those very
individuall Books, wch the Angells comanded
to be +Burnt, & ~~of~~ were after ++restored by them,
as appeares by the printed Relation of Dr Dee's
Actions with Spirits pag: 418. & 419.) The
Booke intituled De Heptarchia Mystica
Collectaneorum Lib: primus, and a Booke of
Invocations or Calls, begining with the Squares
~~Squares~~ filled with Letters, about the Black Cross.
These 4 Books I haue bound vp in another volume.

+10. Apr.
++30. Apr. } 1586.

Sloane 3191

All wch were a few daies before deliuered to
my said Servant, for my perusall (I being
then at Mr William Lillie's house at Horsham
in Surrey) by my good friend Mr Thomas
Wale, one of his Maties Warders in the
Tower of London.

MVSEVM
BRITAN
NICVM

The 5t: of Sept: following Mr: Wale (having heard of my returne to Towne) came to my Office in the Excise Office in Broadstreete, & told me he was content to exchange all the foresaid Books, for one of myne, viz: The Institution Lawes & Ceremonies of the most Noble Order of the Garter, to this I agreed, and provided one, wch I sent him fairely bound, & gilt on the Back.

As a further Testimony of the sence of Mr. Wale's kindnes; shortly after his death, I sent for his Son, & bestowed on him one of my Deputies places in the Excise, with an allowance of 40li: p Annum.

On the 10th: of the sd: Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I receiued the following account of the preservation of these Books, even till they came to my hands, viz: That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall late Serjeant Chirurgeon to his now Matie: King Charles the 2d: my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her sd husband occasionally remoueing this Chest out of its vsuall place, thought they heard some loose thing rattle in it, toward the right hand end, vnder the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, wch being drawne out, therein were found divers Books in Manuscript, & Papers, together with a litle Box, & therein a Chaplet of Olive Beades, &c a Cross of the same wood, hanging at the end of them.

They made no great matter of these Books &c: because they vnderstood them not, wch occasioned their Servant Maide to wast about one halfe of them under Pyes & other like vses, wch when discovered, they kept the rest more safe.

About two yeares after this discovery of these Books, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be remooved, ~~but~~ yet the Books were taken out & carried with the rest of Mrs Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresd Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

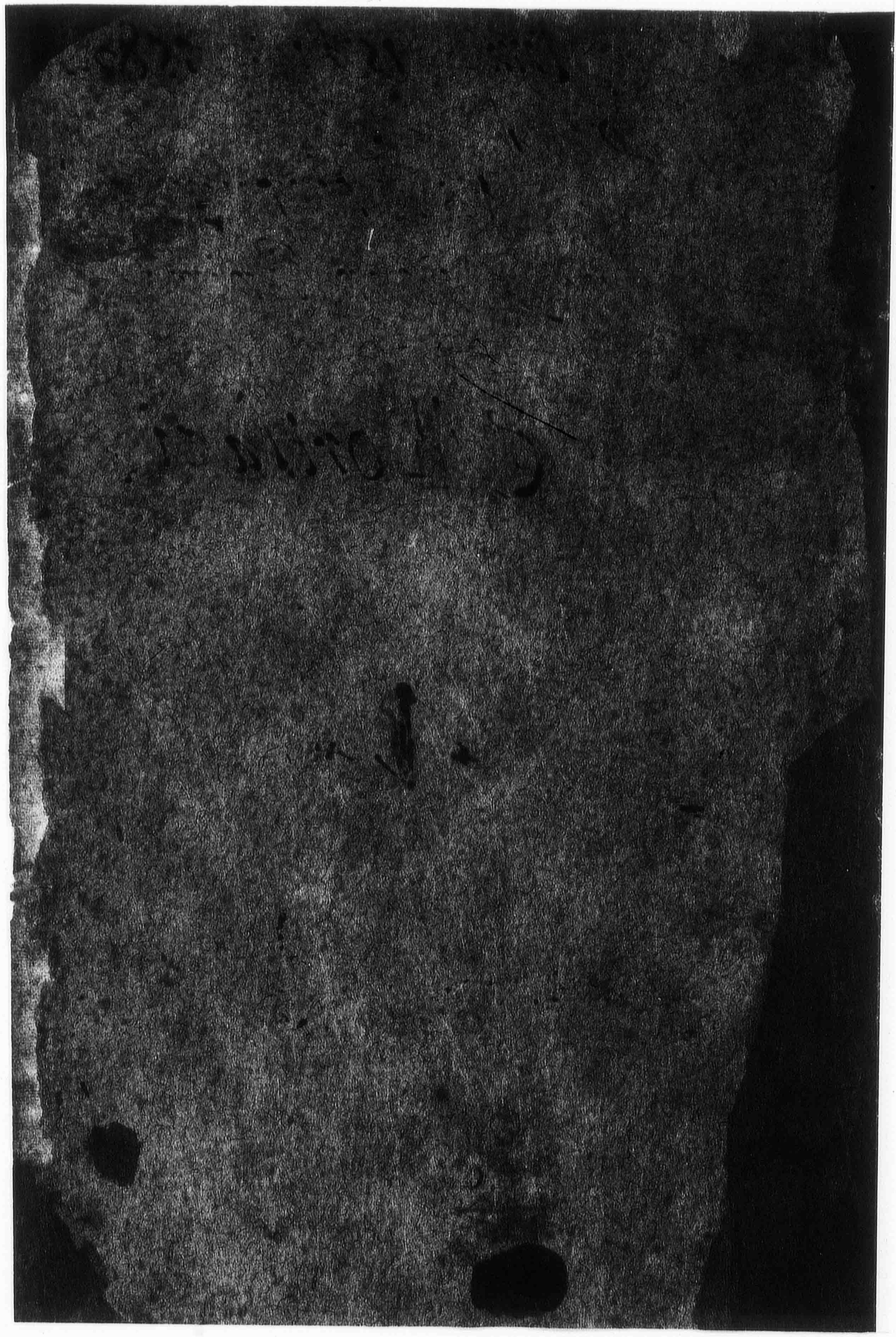
E Ashmole

Anno 1581 : 1582

Mysteriorum
Liber Primus

Mortlaci.

·1·



Præter alias meas extemporaneas preces, et eiaculationes
ad Deum vehementiores: hæc vna, maxime
vsitata fuit
Orō mea Matutina, Vespertinaq: pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.
Amen

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, ~~Spu~~ et spiritui Sancto: Sicut erat in principio, et nunc, et semp: et in sæcula Sæculorū: Amen.

Recte sapere, et intelligere doceto me, (ô rerum om̄ Creator,) Nam Sapientia tua, totum est, quod volo: Da Verbum tuum in ore meo, (ô rerum om̄ Creator,) et Sapientiā tuā in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilime tuam oro Diuinam Maiestatem, expeditum mihi vt mittere digneris, alicuius pij, Sapientis expertiq Philosophi auxilium, ad illa plenissime intelligenda perficiendaq, quæ maximi Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: Vel qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Diuina Maiestate requiro, Vt ad me de cœlis mittere digneris bonos tuos Spirituales Ministros, Angelosq, videlicet Michaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Diuino tuo fauore) quoscunq alios, veros, fidelesq tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaq vera et exacta, Arcanorum et Magnalium tuorū (Creaturas omnes tuas, illarumq naturas, proprietates, et optimos vsus, concernentium et nobis Mortalibus scitu necessariorum; ad tui nõis laudem, honorem, et gloriam; et ad solidam meam, aliorumq, (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) ~~petitione~~ petitionem hanc, modo tali, qui tibi maxime placebit.
Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annū 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et~~ ~~et~~. Mirabilem in me faciat Deus Misericordiā suam.
Amen.

BRITISH MUSEUM

John Dee his Note.

Etymologia:
Gratiosa
Affectans } Dei
Misericors

Angelus, siue Intelligentia, nunc toti Mundo praedominans — ANNAEL —

4. Angeli praesidentes 4 cardinibus Coeli: ut Agrippa notat, in scala Quaternarii. — Michael Gabriel Raphael Vriel

Etymologiae —

Fortitudo Dei

Praeualescentia —
siue praepotentia — } Dei
siue Fortitudo praeualescens }

Medicina Dei

Lux Dei

— אָנָא et אָנָה. Anna, et Annah, obsecrantis, et confitentis particula est. hac vōce, non absurde innuere videtur, Orantem et confitentem Deum.

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam A°. 1582 : 7

O God Almighty, thow knowest, that my Direction, and intent
therein, That I have from my youth up, desyred & prayed unto the
for pure & sownd wisdome and understanding of some of thy truthes naturall
and artificiall: such, as by which, thy wisdome, & goodnes & powre bestowed
in the frame of the world might be browght, in some bowntifull measure
under the Talent of my Capacitie, to thy honor & glory, & the benefit
of thy Servants, my brethren & Sistern, in & by thy Christ our Saviour
And for as mvch as, many yeres, in many places, far & nere, in many bokes,
& sundry languages, I have sowght & studyed; and with sundry men
conferred, and with my owne reasonable discourse labored, wherby
to fynde or get some yrkling, glyms, or beame of such the foresayd
radicall truthes: But, (to be brief) after all my foresayd endevor
I could fynde no other way, to such true wisdome atteyning, but by
thy Extraordinary gift: and by no vulgar Schole doctrine, or humane
Invention: And seeing, I have red in thy bokes, & records, how
Enoch enioyed thy favor and conversation, with Moyses thow
wast familiar: And allso that to Abraham, Isaac, and Iacob,
Iosua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good
Angels were sent, by thy disposition, to instruct them, informe them
help them, yea in worldly and domesticall affaires, yea and
sometimes to satisfye their desyres, dowtes & questions of thy Secrets
And furdermore Considering, the Shew stone, which the high
preests did use, by thy owne ordering: wherein they had lights
and Iudgments in their great dowtes: and considering allso
that thow (O God) didst not refuse to instruct thy prophets,
(then, called Seers) to give true answers to common people
of things oeconomicall, as Samuel, for Saul, seeking for his
fathers asses being gon astray: and of other things vulgar true
predictions, wherby to wyn credit unto the weyghtier affayres: And
thinking with my self, the lack of thy wisdome to me, to be of more
importance, then the value of an Asse or two, could be to Cis,
(Saul his father): And remembring what good counsayle
thy Apostle Iames giveth, saying, Si quis autem vestrum
indiget Sapientia, postulet a Deo &c. And that Salomon
the wise, did so, even immediately by thy self, atteyne to
his wonderfull wisdome: Therfore, seeing I was sufficiently
tawght and confirmed, that this wisdome could not be come by at mans hand
or by humane powre, but only from the (O God) mediately or immediately
And having allwayes a great regarde & care to beware of the filthy
abuse of such as willingly and wittingly, did invocate & consult (in
divers sorts) Spirituall creatures of the damned sort: angels of
darknes, forgers & patrons of lies & untruths: I did fly unto the
by hartly prayer, full oft, & in sundry maners: sometymes crying unto the,
Mitte lucem tuam et veritatem tuam, quae me ducant &c sometymes
Recte sapere et intelligere doceto me, Nam sapientia tua totum est
quod volo: &c sometymes, Da verbum tuum in ore meo, et Sapientiam
tuam in

BRITISH MUSEUM

(2)

tum in corde meo [illegible]. And having perceyved by [illegible]
[illegible] with divers persons, that thow hadst a speciall care
to give me thy light, and truth, by thy holy and true ministers Angelicall
and Spirituall; and at length, hearing of one (a master of Arts
a preacher of thy word admitted) accownted as a good Seer,
Skryer of Spirituall apparitions, in Chrystalline receptacles, or in open
ayre, by his practise, procured: and trusting to frame him, by my
ernest & faythfull prayers unto thee (my God) to some my help
in my foresayd Studies: tyll, thow (O heavenly father) wouldest
by thy unserchable providence, send me some ~~[illegible]~~ other way
or meanes thereto. Thereupon, trying him and using him, I
found great diversity between his vulgar and usuall manner, and mode of
practise, and my pure, sincere, devowt, & faythfull prayer unto
thee onely. And therefore often & ernestly I exhorted him ~~[illegible]~~
to the good; and reproved both him, and his ministers, with
no small danger, but that thow (in manner beyond all) didst
protect the [illegible] unto my desyre, and comfort, in conflicts most
terrible: as thow best knowest O God, and I [illegible] him [illegible] to prove
the merveyles, and the verity of the kingly prophet his testimony
Castrametatur Angelus Domini, in Circuitu timentium eum.
And out of Roger Bacon his boke written De mirabili potestate Artis
et Naturae, ~~[illegible]~~ (where he writeth against the wycked Dealers) I noted unto him this sentence. Facilius (sine comparatione)
a* Deo impetrandum foret, vel a bonis spiritibus, quicquid homini
utile reputare. So [illegible] my comfort he promised [illegible]
[illegible], as thow art witnes, O our true & almighty God.
And albeit that the good Spirituall Creatures neyther had delight
in this man, neyther would so playnly (as I required) give me theyr
answers or informations by him, that he might [illegible] all the
[illegible] thereof: So was he at length very unwilling to
[illegible] him self [illegible] for his [illegible], and [illegible] from
the witnesses of the [illegible] truthes [illegible] standing [illegible]
the only thinges that I desyred, through thy [illegible] grace, o our
most mercifull God. Therefore, as well for a Memoriall
answerable to the premisses, as for the better warrant of my
[illegible] to be made accordingly hereafter (beholding and
[illegible] thy infinite mercies, and unsearchable providence,) I have
thought it not impertinent, to note downe, even in this place
one of the last Actions, which I had with the foresayd [illegible],
wherein I made devout & faythfull petition unto thee (O the
true and Almighty God) for sending, unto my comfort &
direction (if it were thy blessed will) thy holy & mighty
Angel Annael: of whome and all the Heavenly [illegible]
all prayse, honor & thanks, be rendred unto thy divine majestie now and
ever. Worldes without ende. Amen. Amen. Amen.

* Numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub, deum Accaron? Reg. 4. cap. 1.

Anno 1581. Decembris 22. Mane.

(3) 7 Mortlak

8

Δ After my fervent prayers made to God, for his mercifull comfort and instruction, through the ministery of his holy and mighty Angel, named Anael (if it were his divine pleasure) I willed, the Skryer (named Saul) to loke into my great Chrystalline Globe, if God had sent his holy Angel Anael, or no.

ANAEL

And Saul loking into my foresayd Stone (or Chrystall Globe) for to espie Anael, he saw there one, who answered to that name. But being ernestly requested of me to tell the Truthe if he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold. and his head had beames like star beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seemed all transparent gold. which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.

Δ. Note: An illuding intruder, even at the first, putting him self, as an Angel of light. Take hede allways of [illegible]

A bright star did go up and down by him.

There appeared also a white* dog, with a long hed.

* There appeared a great number of dead mens skulls, like [illegible]

And many other visions appeared, with this second: the first being voyded quite away. Thereuppon I sayd, as followeth

Δ — In nomine Jesu Christi, Quis tu es? — he answered to Saul his hearing

AN. — Potestas omnis, in me sita est.

Δ — Quae?

AN. — Bona, et mala.

Δ — Then appeared in the stone, these two letters M G.

I then asking him some questions, de Thesauro abscondito: he answered,

AN. — Ne perturbes: Nam haec sunt Nugae.

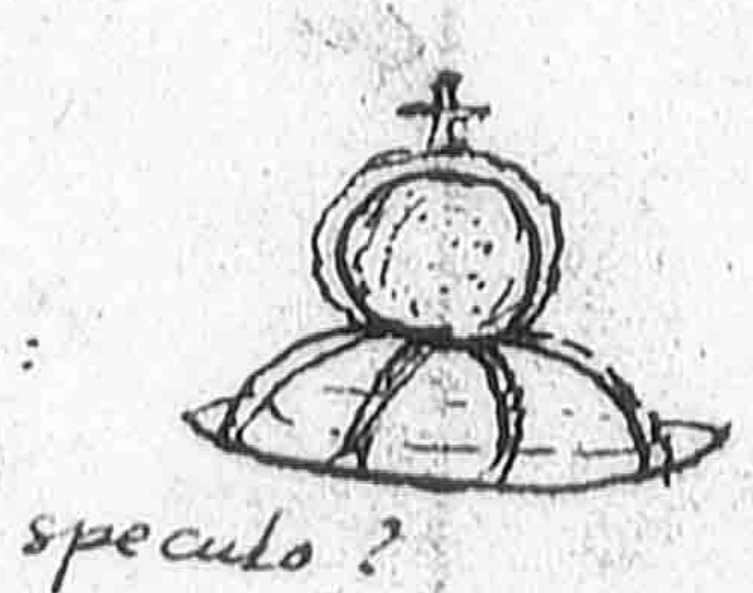
And withall appeared many dead mens skulls, on his left hand.

He sayd to me,

AN. — Ubi est potestas tua?

Δ — Cur quaeris de potestate aliqua mea?

AN — Cur? Significo, non mihi placet.



Δ I, thereuppon, set by him, the stone in the frame: and sayd.

Δ — An bonus aliquis Angelus, assignatus est huic speculo?

AN. — Etiam.

Δ — Quis?

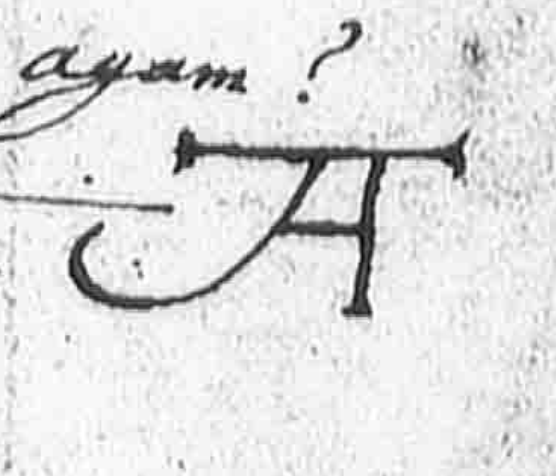
AN. — מִיכָאֵל — he answered, by the shew of these letters in the stone

Δ — Bonus ne ille Angelus, de quo in scripturis fit mentio?

AN — Maxime.

Δ — Fieri ne potest, quod ego eundem videam, et cum illo agam?

AN. — Ita. and therewith appeared this character —



Δ — Quid per hoc, significare velis?

AN — Alterius Angeli Character est.

Δ — Cur hic, et nunc ostendis?

AN — Causam ob magnam — Make an ende: It shalbe declared, but not by me.

Δ — By whome then?

AN. — By [illegible]

Prayer
Faſtinge

AN — By him that is aſſigned to the Stone: but not, tyll after the feaſt. And then thow muſt prepare thy ſelf, to prayer and faſting
In the Name of God, be Secret: and in all thy doings praying, tyll thow haſt thy deſyre: Which ſhall not be far of.
After Newyeres tyde, Deale, But not on the Sabaoth day
Pray contynually.
When it ſhall pleas god, to ſtir the vp, Then procede. In the brightest day when the Sonne ſhyneth: In the morning, faſting, begynne to pray.
In the Sonne Set the Stone.
Deale both Kneeling, and ſitting. I haue done for this tyme.
My name is ANNAEL
I will ſpeak ones more to ~~the~~ the: and than fare well: for thow ſhalt not haue me any more.

Be not to haſty in wrath.

Δ — Is this, that, you ment to ſpeak?

AN. — I. Do good to all men. God hath ſufficient for the, and for all men.
Fare Well.

Δ — Gloria patri et filio et Spiritui ſancto. Sicut erat in principio, et nunc et ſemper: et in ſecula ſeculorū
Amen.

Δ — Remember, that diuerſe other particulars, mought haue byn Noted of this dayes Action: but theſe may ſuffice: And yet it is not to be forgotten, that as he ſayd his name was Annael (with a dubble n) ſo he allſo confeſſed him ſelf to be the ſame Annaël which is prepoſitus orbis Veneris: and allſo Chief governor Generall of this great period, as I haue Noted in my boke of Famous and rich Diſcoueries.

* * *

Consider and Remember :: That this Note, of the Action (had with holy ANNAEL) is, of Prince Befafes, (otherwise called Obeliſon) accounted as the Prolog of my firſt boke of myſticall exerciſes A° 1582. Nouembris 20. — vide poſt.

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. Martij die 10: hora 11 1/4 Ante meridiem. Saterday

Note: he had two dayes before made the like demaunde and requeſt vnto me: but he went away vnſatiſfyed: for his comming was to entrap me, yf I had had any dealing with

wicked ſpirits as he confeſſed often tymes after: and that he was ſet on. &c.

Δ — One Mr Edward Talbot * cam to my howſe, and he being willing and deſyrous to ſee or ſhew ſome thing in ſpirituall practiſe, wold haue had me to haue done ſome thing therein. And I truely excuſed my ſelf therein: as not in the vulgarly accounted Magik, neyther ſtudied, or exerciſed: But confeſſed my ſelf long tyme to haue byn deſyrous to haue help in my philoſophicall ſtudies through the Cumpany and information of the bleſſed Angels of God. And thervppon, I brought forth to him, my Stone in the frame (which was given me of a frende) and I ſayd vnto him, that I was credibly informed, that to it (after a ſort) were anſwerable Aliqui Angeli boni: And allſo that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that Stone to my owne ſight. And therfore I deſyred him, to call him: and (yf he wold) Anachor and Amilos likewiſe, accounted good Angels. for I was not prepared thervnto. &c. He than ſettled him ſelf to the Action: and on his knees att my deſk (ſetting the Stone before him) fell to prayer and entreaty &c. In the mean ſpace, I in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or leſs) he had ſight of one in the Stone. but he ſtill expected for two more: deeming this to be one of the three (namely Anchor Anachor Amilos). But I then cam to him to the Stone: And after ſome thanks to God, and Wellcome to the good Creature, vſed; I required to know his name. And he ſpake plainly (to the hearing of E.T.) that his name is VRIEL.

Δ — Are you one of them (ſayd I, John Dee) that are anſwerable, (vppon due obſervations performed) to this Stone?

VRIEL — I am.

Δ — Are there any more beſyde you?

VR — Michaël and Raphaël. But, Michaël eſt princeps in operibus noſtris

Δ — Is my boke, of Soyga, of any excellency?

VR — Liber ille, erat Adæ in Paradiſo reuelatus, per Angelos Dei bonos.

Δ — Will you give me any instructions, how I may read thoſe Tables of Soyga

VR — I can — But ſolus Michaël illius libri eſt interpretator.

Δ — I was told, that after I could read that boke, I ſhold Liue but two yeres and a half.

VR — Thow ſhalt Liue an Hundred and od yeres.

Δ — What may I, or muſt I do, to haue the ſight, and preſence, of Michael, that bleſſed Angel?

VR — Præſentias nr̄as poſtulate et inuocate, ſinceritate et humilitate. Et Anchor, Anachor, et Amilos, non ſunt in hunc Lapidem invocandi.

Δ — Oh, my great and long deſyre hath byn to be hable to read thoſe Tables of Soyga.

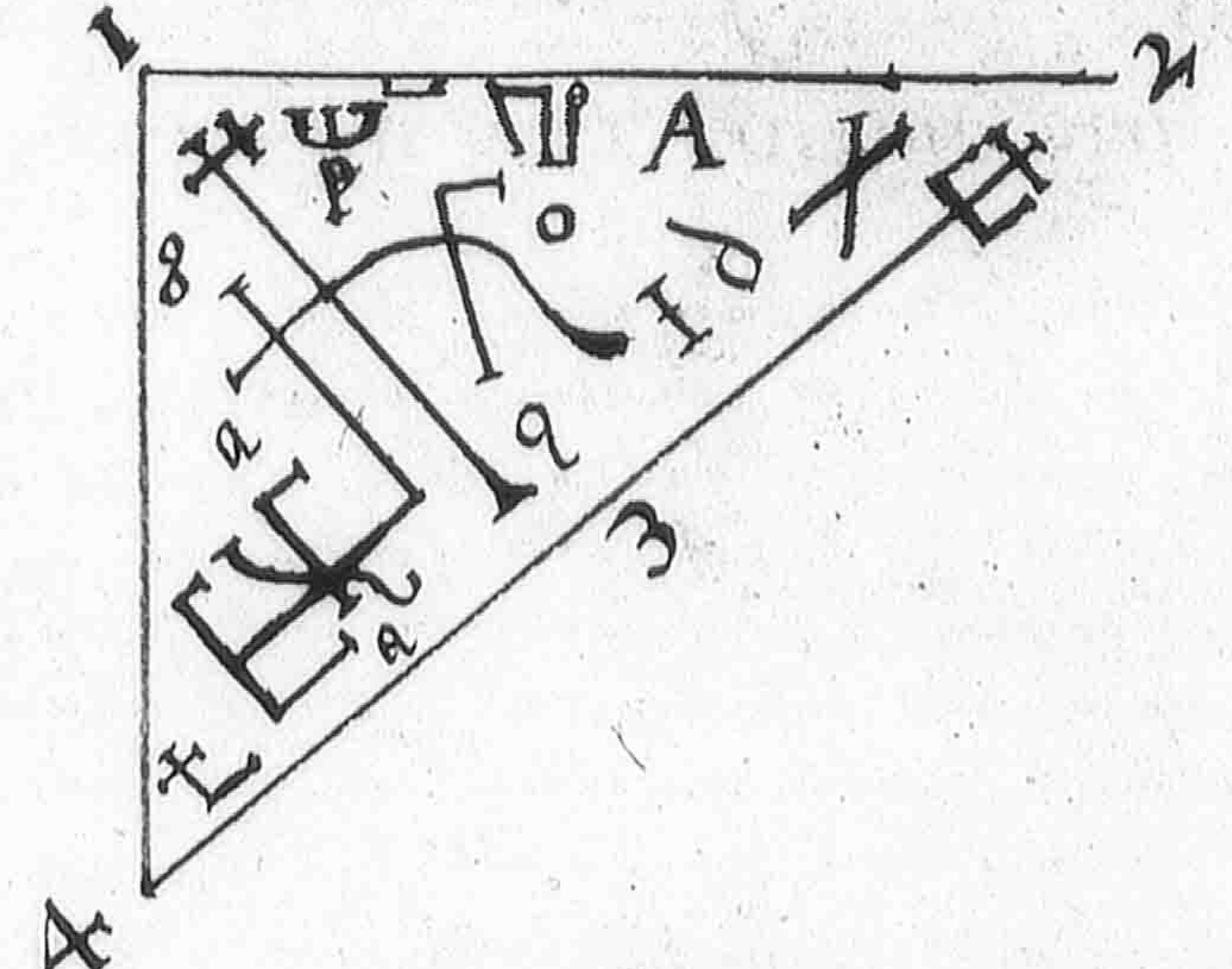
VR — Hæc maximè reſpiciunt Michaëlem. Michaël eſt Angelus, qui illuminat greſſus tuos. Et hæc reuelantur in virtute et veritate non vi.

Δ — Is there any ſpeciall tyme, or howre to be obſerved, to deale for the enioying of Michael?

VR — Omnis hora, eſt hora nobis.

Δ — After this, there appered in the ſtone a ſtrange ſeale, or Characteriſmus of this faſhion enſuing:

Δ An illuding ſpirit ſtraight way intruded him ſelf: and this charac=ter: as may appere below: Which apperid ... where the Character is



Δ —— What is the intent, or Use of this?

*VR —— Sigillum hoc in auro sculpendum, ad defensionē Corporis, omni loco, tempore et Occasione. et in pectus gestandum.

* This was not true Vriel: as may appere A° 1583: Maij 5.

Δ — So he ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ —— Soli Deo Honor omnis, et gloria.
Amen.

The same Saterday after none. Hora. 5.

Δ — After that Mr E.T. had called Vriel, and I was come to the stone and had used a short speche of thanks giving to God: ~~an~~ I then required some instruction for the purpose of Soyga

VR —— Peace. you must use Michaël.

Δ —— I know no meanes or order to use in the invocating of Michaël

VR —— He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours with hand and hart: whereby you shall allure him and wyn him (thorough Gods favour) to atteyn unto the thing, you have long sowght for.

Note. in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, ioinctly, have the knowledge of his Angells togither

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ —— The chayre cam into the stone againe: and I asked what it ment.

VR. —— This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

Δ — Then was there a square Table brought into the stone: and I demaunded, what that Table betokened.

VR —— A Mysterie, not yet to be knowen. These two, shall remayn in the stone, to the sight of all undefyled Creatures.

you must

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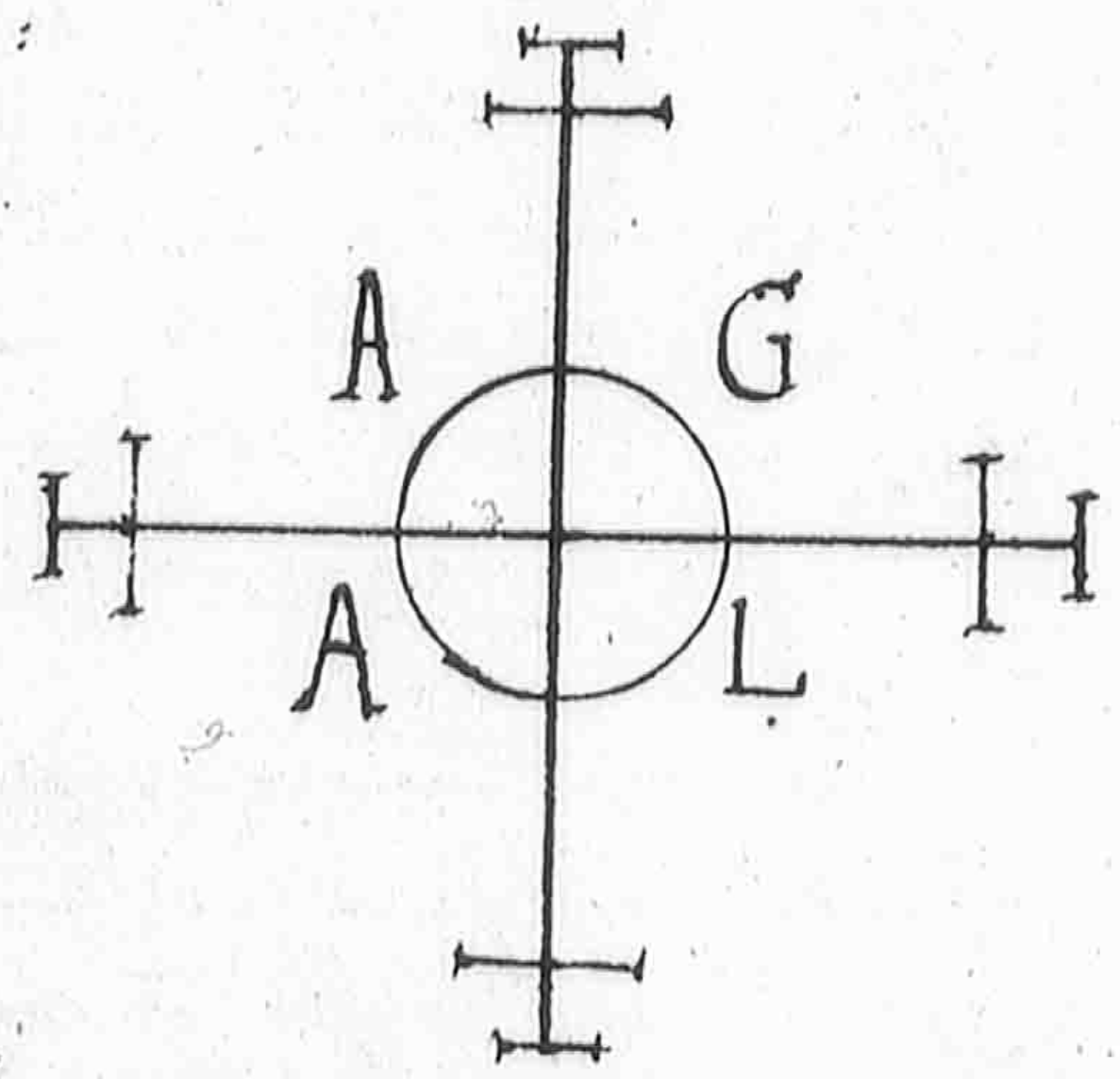
you must use a fowre square Table, two cubits-square: Where uppon must be set Sigillum ~~Divinitatis~~ Dei, which is allready perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his Works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: We have no respect of cullours.

* Ewanice, contra ignorantia [illegible] vide post.

This seal must be 9 ynches in diameter: The roundnes must be 27 ynches, and somwhat more. The thicknes of it, must be of an ynche and half a quarter. and a figure of a crosse, must be on the bark side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high. with 4 feete: with 4 ~~4~~ the former seales under the 4 feet.

Δ —— The fashion of the 4 feet, standing uppon the foresayd round seales, was shewed. so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally round about the same fete. And these seales were shewed much lesser than the principall seal.

Note this point

Vnder the Table did seme to be layd red sylk, two yardes square.

And over the seal did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Vppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd sylk was betwene the one and the other

The Table was shewed to have on the fowre sides of it, *Characters and names these, that are here in a schedule annexed, in 4 diverse rowes.

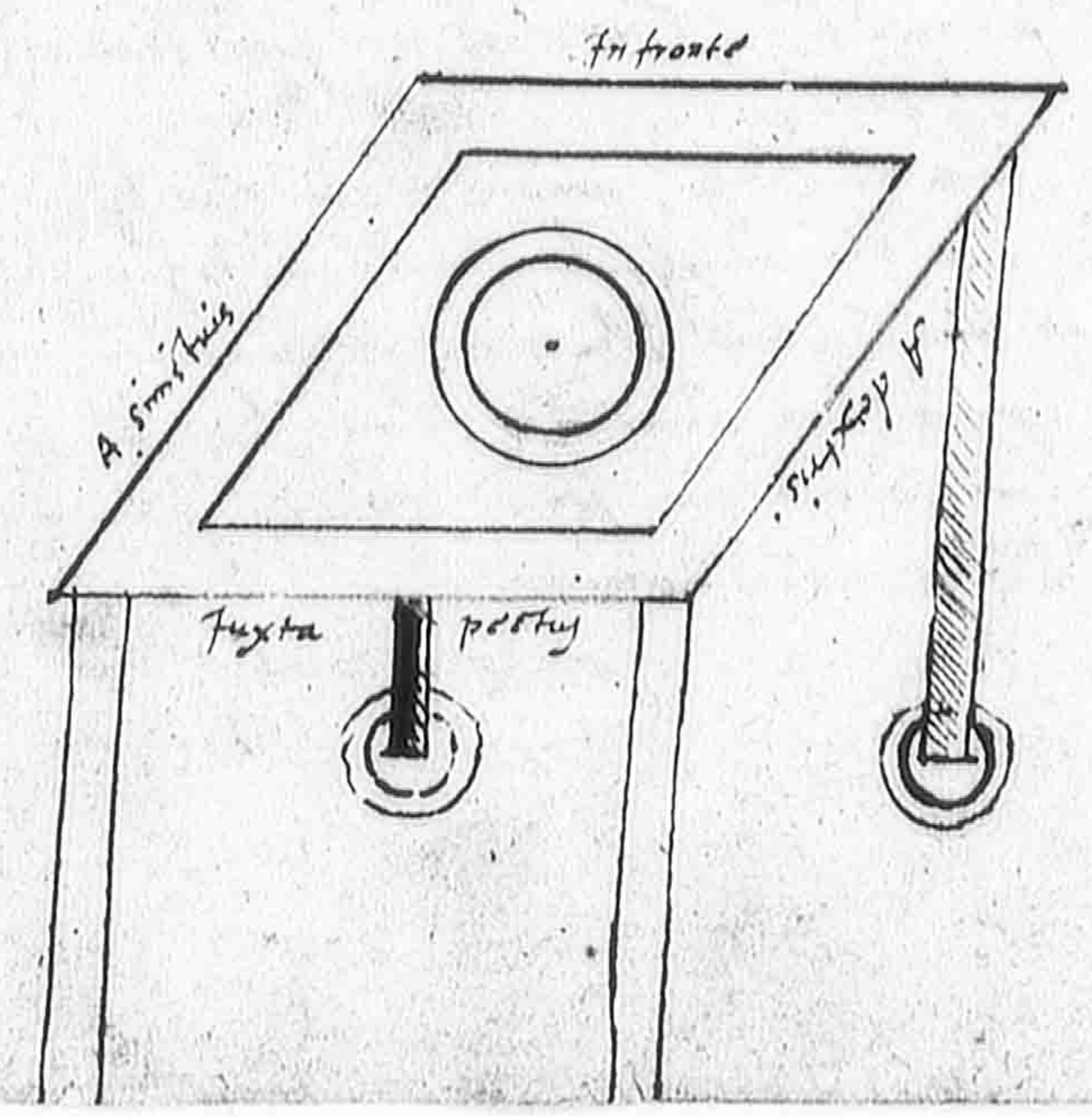
Cave: quia angelus tenebrarum se intrusit et hic ut libri [illegible] appendix apparebit.

VR —— The Characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the Church.

Δ —— What oyle is that

VR — of That oyle shalbe opened unto you. The oyle, is perfect prayers. of other oyle I have no respect.

We sanctifie, bycause we are holy: and you sanctify bycause of your holines



VR — There is a spirit, named Lundrumguffa vsing you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to haue maymed the in thy sholder the last night,
and long ago. Yf thow do not discharge him to morrow,
he will hurt both thy wife and thy dowghter.
He is here *now
Giue him a generall discharge from your familie and howse
He will seke Sauls death, who is accursed.

Δ Note:
* so is it evident
who went about
to hinder the
truth before in
the character,
and in the bor-
der of the Table,
falsely counter-
feiting there: as it
also in the next
action may appeare.

Saul in dan-
ger of being
carried away
quick

Δ — I know no meanes, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I found
Saul priuilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold haue
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.
VR — The Cursed will come to the cursed.
Δ — I desire you to discharge him: and to bynde him somwhere
wherefar of, as Raphael did (for Tobias sake) with the wycked
Spirit Asmodeus
VR — But Tobias did his part. Art is voyde, in respect
of God his powre. Brymstone is a mean
Δ — Whan shall I do this?
VR. — To morrow at the tyme of prayers.

Δ — Gloria Patri et filio et Spiritui Sancto
Sicut erat. Amen

1582 Martij 11
Sonday. a Meridie hora .3ª. circiter

Δ — Vriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spangled with gold. and on his hed, a
garland, or wreath of gold: his eyes sparkling. of whome I asked
Whether the Characters noted for the Table, wer perfect:
He answered,
— They are perfect Δ*: there is no question
Δ — Are you Vriel.
Than presently cam in One, and threw the braue spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes
and apparell of him: and then he remayned all hery and owgly:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him sayd to the hearing of my Skryer,
Lo, thus are the wycked skowrged
Δ — Are you Vriel, who speaketh that?
VR — I am he: Write down and mark this: for it is
worthy

* Here by may appeare
that this wycked
spirit foysted in
the shape of the
good spirits characters
and names before

Note.
Lundrum-
guffa
skowrged
spiritually.

Worthy of the Noting.
This was thy persecutor Lundrumguffa. I browght him hither: to let
the see, how God hath punished thy enemy
Lo, thus hath God delt for the: Lo thus haue I delt for the: 11
Thank God.
Δ — blessed be his holy name, and extolled, world with out ende.
E.T. — he drew the wycked spirit away, by the leggs, and threw him
into a great pitt. and washed his hands, as it were, with the sweat
of his ~~hed~~ own hed. for he seamed to be all in ~~[illegible]~~ a sweat.
Δ — Here vppon, my skryer saw Vriel go away: and he remayned out of
sight a little while. Then he cam in agayn: and an other with
him: and iointly these two said to gether. Glorifie God for euer.
And than Vriel did stand behinde: and the other did set down in the
chayre, with a swoorde in his right hand: all his hed glystring like
the sonne. The heare of his hed was long: He had wings: and all his
lower parts seamed to be with fethers. He had a roabe abowt his
body: and a great light in his left hand. he sayd
Michaël — We are blessed from the begynning: and blessed be the name of
God for euer.
Δ — My skryer saw an innumerable Company of Angels abowt him:
And Vriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd
than:
— Go forward: God hath blessed the
I will be thy Guyde
Thow shallt atteyne vnto thy seeking
The world begynneth with thy doings
Prayse God.
The Angels vnder my powre, shall be at thy commandement
Lo, I will do thus much for the
Lo, God will do thus much for the
Thow shalt see me: and I will be seen of the
And I will direct thy living and conuersation
Those that sowght thy life, are vanished away.

Lundrum-
guffa

Put vp thy pen.
Δ — so he departed.

Δ — Gloria, laus, honor, virtus et Imperium
Deo immortali, inuisibili, et
Omnipotenti, in saecula saeculorum
Amen

Martij 14. Wensday. mane circa horam 9.

Δ — Being desyrous to procede in this matter, by consent, we bent our selues to the Action. And after that E.T. had called Vriel and saw him, I cam to the desk from my oratorie.
There did contynually appeare, the chayre and the Table.
I than being affrayde that any other should come into the stone in stead of Vriel, did ernestly require the spirituall creature appearing, to show who he was, and what was his name.
At length he answered, and sayde to the hearing of E.T.

*Agrippa hath so, cap. 24. Lib. 3. occultae philos.

Vriel is my name, with diuerse called *Nariel.
Stay.

Δ — Then he went away, for a while: and cam agayn, and sayd thus,

Ur. — The strength of God, is allwayes with the(e)
Dost thow know, what thow writest?

Δ — In two senses, I may understand it: eyther that the good Angel Gabriel is allwayes with me, though invisibly: or els that the strength, and mighty hand of God, allwayes is my defense.

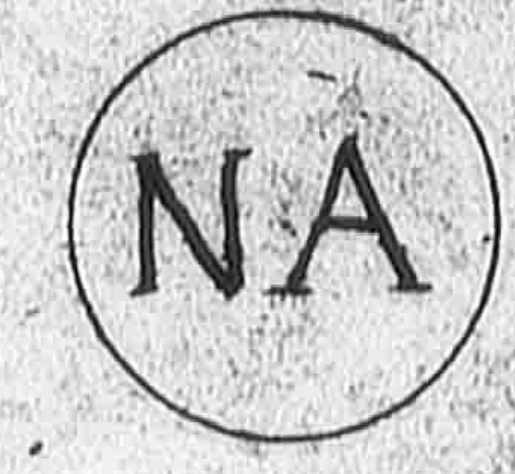
Δ — potius erat di= cendum Michaël: Nā, Gabriel est Prævalescentia Dei: et ita, forti= tudo quidem, sed altioris gradus.

Ur. — Fortitudo Dei, tecum semper est.

Δ — He went away agayn, and cam agayn, following or wayting uppon an other. and before that other, was a man having his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake thes words following.

Mi — Note

Δ — This was Michael, with his sword in his right hand.
Then cam Vriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode. and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt.
Then Vriel toke a little round Tablet, as it were, of the bignes of a sixpence, having
two letters in it, thus:
and gaue it to Michaël.
Vriel lifted up the Table cloth:
and, from thence, semed to take
apparails, and put on the man. it semed to be sylk and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Vriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the round thing, with the letters: and gaue it the man to eat: and he did eat it



Ur. — Lo, things are couered.

Δ — Then he couered the Table and pluckt the cloth over it, down to the ground, on euery side. The man rose up: And Michael dubbed him on the hed with his sworde. Then the man [illegible]

Then

Then the man turned his face toward E.T. the skryer. and the man did resemble me (John Dee) in countenance. And then he turned to Michaël agayn.
Michael wrote uppon the mans bak, thus, 12

ANGELVS TVÆ PROFESSIONIS.

de Agrippam Triplici hom. custode. Lib. 3. cap. 22.

Δ — Then E.T. asked me, yf there were such* Angels of a mans Profession: and I answered yea; as in Agrippa and other, is declared.

Mi — Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him.

Δ — yea, forsoth.

Mic — Thow camst hither to lern; and not to dispute.
Laudate Dominum in operibus suis.

Δ — The man kneled down, and so went out of sight.

Mi — He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name* NA be praysed in trubble.

Vide Reuchlinum de Verbo mirifico, de nomine NA

Δ — Then Michael thrust out his right arme with the sword: and bad the skryer to loke. Then his sword did seme to cleave in two: and a great fyre flamed out of it vehemently. Then he toke a ring out of the flame of his sword: and gaue it, to Vriel: and sayd, thus:

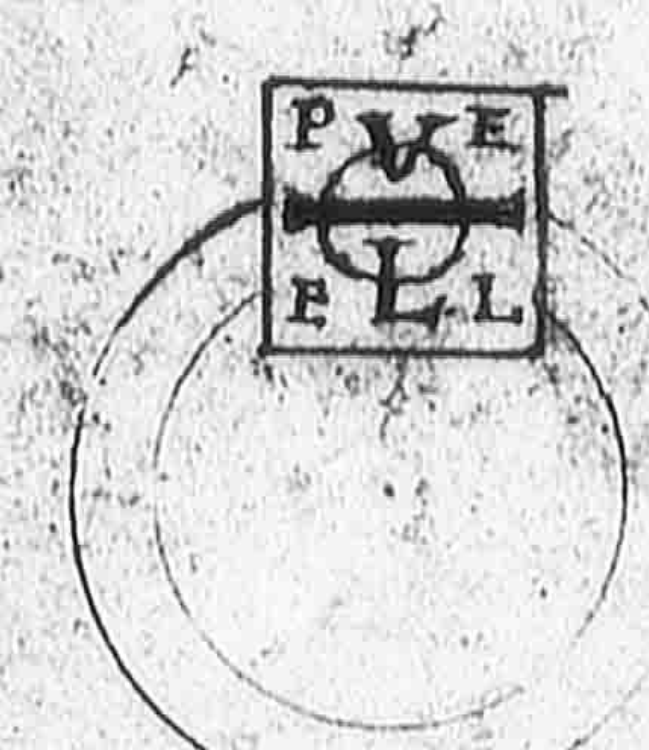
Mic — The strength of God, is unspeakable. Praysed be god for euer and euer.

Δ — Then Vriel did make cursy unto him.

Mi — After this sort, must thy ring be. Note it.

Δ — Then he rose, or disapeared, out of the chayre, and by and by, cam agayn, and sayde, as followeth.

Mi — I will reveale the(e) this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrought by Salomon: This is it, which I have revealed unto the(e). This is it, which Philosophie dreameth of.
This is it, which the Angels skarse know.
This is it, and blessed be his Name:
yea, his Name be blessed for euer.



Δ — Then he layd the ring down uppon the Table: and sayd,

Note.

Δ — It semed to be a Ring of Gold: with a seale graved in it. and had a round thing in the myddle of the Seale. and a thing like a V, through the top of the circle: and an L, in the bottome: and a barr ▬ cleane through it: And had these fowre letters in it. P E L E.
After that, he threw the ring on the borde or Table: and it semed

Vide Reuchlinum de verbo mirifico de nomine PELE

to fall

to fall throwgh the table: and then he sayde, thus,

Mi —— So shall it do, at thy commandement.

Without this, thow shalt do nothing.

The use of the Ring

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders, from generation, to generation.

Δ —— Then he went away: and cam in agayn by and by.

Mi —— Note

Δ —— Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the Skryer, reade; and he red

EMETH

De Sigillo Emeth Vide Reuclini Artis Cabalisticæ lib. 3. et Agrippa lib. 3. Cap. 11.

Then the sword closed up agayn: and he sayde

Mi —— This ~~do~~ I do open unto the, bycause thow merveyledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ —— Then the Seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diverse fashions of this Seal: and I found them much differing, one from another: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi —— Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is knowen to God. I have no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue. yea you shall see me in Powre, and I will viset you in HOPE

Bless you the Lorde, and follow his wayes, for ever.

Δ —— Then he went away: and URIEL followed him. And then I sayde to my Skryer: It were good, we had ever some watchword, when we shold not loke for any more matter at theyr hands, every tyme of theyr visiting of us. Whereupon, (unlooked for, of us,) he spake agayn.

Mi —— We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for ever.

Δ —— Then they lifted up theyr hands to hevenward (which heven appeared allso in the Stone) and turned toward us, and sayde

Valete :.

Δ —— So they departed: and at theyr going, the chayre, and the table in the Stone, did seme to shake

Δ —— Soli Deo oīs honor
Laus et Gloria .:.
Amen.

Martij 15. Thursday. Hora 1 1/4 a meridie.

Δ —— After ET his calling into the Stone, appeared a tall man, with a sceptre (very great) of gold, glittring: His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ —— He being desyrous to know, who he was, and his name, I requested him ernestly thereto. but he answered, as followeth.

—— Invocate nomen Domini, et agnoscetis eum

Δ —— Then I prayed the psalme, Deus misereatur nri, et benedicat nobis &c. after that, he sayd

—— I am mighty

Δ —— Bycause he delayed to declare his name, ET the Skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche

—— So I will by and by

Δ —— Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth.

SALAMIAN

Δ of Salamian you may rede, in the Call. Diei Dominicæ in Elementis Magicis Petri de Abano, there called Salamia.

—— I am mighty, and working wonders: I am SALAMIAN.
I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his sight: I serve him. I say, I serve him, with ~~reverence and~~ feare and reverence. My name is SALAMIAN: Mighty in the sonne. worker of worldly actions, aswell internall, as externall: knowen unto God: whose name I know, and bless for ever.

Δ —— Then appeared a big flame of fyre by him in the ayre

Sal —— Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the Vertues Adonay our comming. Blessed be God, in the highest Amen

Δ —— He toke the foresayde flame of fyre, and flung it up into the hevenward

Mamon.

Sal —— Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his anoynted. But he dyeth: blessed be God for ever. Drive him away

Δ —— It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Whereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting, and approaching to our bodys: and skorning and grinning at us.

Sala —— God determing his mysteries, by Arte and Vertue

Δ —— Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the Stone, which had very Long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,

—— Lo, this is my name.

Raphael

God shall bless you. Fear not. your faithfullness provoketh me to tell my name, and this it is: (putting forth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of your

De OCH vide in libello Arbatel ☉

your Direction, which is called OCH

Δ — This name he spake: he shewed it allso on the Table (before him) written

Raph — He is mighty in the Sonne beams. He shall profit the hereafter.

Δ — Then cam in an other, and sat down in the chayre: and he sayde, as followeth.

— The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ — Why, then, you are Gabriel: and I toke you hitherto to be Michael.
Michael. How shall I then amend my boke, in respect of your name, allwayes,
waies before, written Michael?

For. Dei — What thow hast written, that hast thow written: and it is true
is true.
Write down this name POLIPOS.
Dost thow vnderstand it?

Δ — No, God knoweth.

For. Dei — When that day cometh, I will speak with the. Yf thow
observe that which I haue* commanded the.
As truely, as I was with SALOMON, so truely will I be with the
thee.

* Perchance he meaneth the Chapter of Annael: before specified.

Δ — Then cam in an other: whom we toke to be Vriel. for he went
went allso, as he was wont and leaned at the Table.

For. Dei — Search for wisdome and lerning, and the Lord will deliuer
it vnto you.

Δ — I wold to God, I knew your name truely, or what peculier letter
I might set for you, to Note your words and Actions by.

For. Dei — Name I haue none, but by my Office.
SALAMIAN cam not hither, but by me
He is a mighty Prince, governing the day, vnder my powre
This is sufficient for thy Instruction
I was with Salomon, in all his works and wonders
and so was this, whome God had appointed vnto him
The Divines know his name: and he is not hidden from the face
face of the erth: His name is written in the boke which lyeth in
in the Wyndow.

This — Elementa Magica Petri de Abano printed with Claues Agrippae, which is in my oratorie [illegible] vnder my wyndow.

Δ — Do you mean Agrippa his boke? And is it there expressed
by the name SALAMIAN?

For. Dei — I haue sayde.

Δ — What order will you appoint vnto vs two, in respect of
our two beings togither? My frende here, may haue other
intents and purposes of his affayres, then will serve for me, for
for his ayde hauing in these Actions.

For. Dei — Ioyne in prayers. For God hath blessed you. Do not
Consider these Mysteres.

Δ — Then they in the stone vsed talk togither: but not well to be
be discerned of the eare of E.T.
At length F.D talked very much, and speedily to E.T and
disclosed vnto him (which he expressed not to me, at the stone
but afterward) all the manner of the practise, and circumstances
abowt the Action intended, with the Gold Lamin, the ring, the
seales &c. And after I had spoken somwhat, in requesting him
to shew me the manner, how I shold artificially prepare every thing
spoken of, he sayd

F.D

BRIT. MUSEUM

Blessed be God who reuealeth all Mysteries + &c ^

I am strength in nede.
And Lo, here is Medicine for the sore
We bless the Lord: We gouern the erth, by the Societie of Gabriel
whose powre, is with vs: but he not here. &c
Vse Patience

Vr — I liued with Esdras: I liued in him, in the Lord, who liveth
for euer.

Raph — I liued with Tobie: Tobie the yonger. 14

Δ — This was the white creature, that spake this.

F.D — We Liue in the Lorde: who be prayssed for euer.

Δ — I stode silent a good while.

F.D — What wilt thow?

Δ — I did attend, what you wold say.

F.D — I haue sayd.

Δ — I haue byn long at this tyme, in my dealing with you. I trust,
I do not offend you therewith. But, for my parte, I could finde in
my hart to contynue whole dayes and nights in this manner of doing: even
tyll my body shold be ready to synk down for weariness, before I wold
giue over. But I feare, I haue caused weariness to my frende here.

F.D — In vertue is no weariness.

Δ — Now ~~they~~ he stode vp, out of his chayr: and he, and they all, iointly
blessed vs, stretching theyr hands toward vs, Crossingly. And so
they went away. The Table and the Chayre remayned.
And the glittering sparckles, or drops of streaming little
lightes were of the chayre immediately.

Δ — Glorie, thanks, and honor
be vnto the Almighty Trinitie
Amen

[illegible] God vppon Saul: for he had offended by [illegible] in his Creatures [illegible] this punishment [illegible]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after w^{ch} followes Mysteriorum+ Liber ~~De~~ secundus, but the begining thereof is utterly perished.

+ So it appeares to be by divers Quotations in y^{e} foll^{g} Bookes.

13 X

Mysteriorum Liber
secundus.

thyngs,
ke onward a thing,
house is holow, it is empty and voyde
The God of heven and erth, will send me
NOTE We bring tydings of light. The Lord is o
you and we prayse to gither. His name be praysed for ever O
in his Mysteries. O holy and eternall God.

p. 19)

Δ. He bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in, (and there stayed a little) and sayd agayn Benedictus qui venit in nomine Domini 15

Δ Than cam in Michaël, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael.

Mic. Dowt not: I am he which reioyceth in him that reioyceth in the fortitude and strength of God.

chael
titudo

Δ Is this Forme, for the great seale, perfect?

Mi. The forme is true and perfect
Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries

The vow required for secrecie

Δ ~~yf~~ No man, by no meanes, shall perceyve any thing herof, by me, I wuld think that I should not do well.

Mi: Nothing is cut from the Church of God. We in his Sanctity are blessed for ever.
We separate the, from fylthy and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and Guyde, now and ever amen.

MIC. This is a Mystery, skarse worthy for us our selves, to know, much less to Reveale. Art thow, then, so Contented:

Δ. I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.
I will pluck the, from among the wycked [he spake to my skryer]
Thow Commytest Idolatry
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

To E.T. he spake

Dee, what wouldest thow have?

Δ Recte sapere et Intelligere. &c

Mic. Thy desyre is granted the.

wch
they are corrupt
haue byn vsed to the wycked
page (20)

I will shew thee in the mighty hand and strength of your
his Mysteries are: The true Circle of his etern
Comprehending all vertue: The whole and sacred Trinitie
Oh, holy be he. Oh, holy be he: Oh, holy be he

Circle of Æternitie

Uriel answered. Amen

Mic. Now: what wilt thou? Δ I wold full fayne procede according to the matter in hand.

40. Mi. Diuide this outward circle into 40 æquall partes whose greatest members are fowre. See thou do it presently.

Δ I did so: Diuiding it first into fowre: and then every of them into ten. He called, Semiel and one cam in and kneled down: and great fyre cam out of his mowth.

Δ Semiel this etymologie, is as though he were the Secretaries, for the Name of God.

Michael sayde, To him, are the Mysteries of these Tables knowne
Michael sayd, Semiel (agayn) and by and by he sayd O God thou hast [illegible] and thou Liuest for euer. Do not think here I speake to him. Δ He spake that to vs, least we might doubte of his last speches; as being spoken to Semiel: which he directed to the æternall god and not to Semiel. Semiel stode vp, and flaming fire cam out of his mowth: and than he sayd, as followeth.

The Tables

Sem. Mighty lord, what woldest thou with the Tables?

Mi. It is the will of God, thou fetche them hither.

Semiel

Sem. I am his Tables. Behold these are his Tables. Lo where they are.

40 white Creatures

Δ There cam in 40 white Creatures, all in white sylk long robes and they like chyldren: and all they falling on theyr knees sayd
Thou onely art ~~Holy Ho~~ Holy among the highest. O God, Thy Name be blessed for euer.

Δ Michael stode vp out of his Chayre, and by and by, all his leggs semed to be like two great pillers of brass: and he as high as half way to the heuen. And by & and by, his sword was all on fyre and he stroke, or drew his Sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiel, with a thundring voyce, and sayd, Declare the Mysteries of the Liuing God, our God, of one that Liueth for euer.

Sem. I am redy. Δ Michael stroke ouer them, with his Sw

Δ Semiel forte significat Nomen meū Deus: Ita quod Tabulæ istæ sint Nomen Dei vel Nomina Diuina

---

his Sword agayne: and they all fell down, and Uriel allso kneled. And commonly at the striking with his Sword, flamyng like lyghtening did flash with all.

Mi. Note: here is a Mysterie.

Δ Then stept forth, one of the 40, from the rest, and opened his brest, which was couered with sylk, and there appeared a great T all of Gold.

[illegible]

Mi. Note the Number. Δ ouer the T, stode the figure of 4, after this manner $\overset{4}{T}$

The 40, all, cryed, It Liueth and Multiplyeth for euer: blessed be his name

Δ That Creature did shut vp his bosome, and vanished away, like vnto a fyre.

Δ Δ T. In the holy Language Gna named Gisg. vide lib. 5. [illegible] et est vltima Alphabeti litera

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there semed a great clap of thunder to be.

Then stepped (before the rest) one other of the fourty 40, and kneled as the other did before and a voyce was herd, Prayse God, for his name is reuerent.

Michael sayd to me, Say after me thus

Deus Deus Deus noster, benedictus es nunc et semper: amen
Deus Deus Deus noster, benedictus es nunc et semper: Amen
Deus Deus Deus noster benedictus es nunc et semper: amen

Δ Then the Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared

Δ Ged, God lib. 5.

Mi. Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge. Lo, this it is. 9. Behold, it is but one, and it is Marveylous

Δ Then the Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as though it had rayned fyre from heuen Then one other of the 40 was brought forth: The rest all fell down and sayd. Lo, thus is God knowen.

Δ, dr, Drux:

Then he opened his brest, and there appered an H (not of so big proportion as the other), with the number of 7 ouer it.

Mi. Multiplicatum est Nomen tuum in terra.

Δ Then that man vanished away as it were in a golden smoke

Mi. Thou must not write these things, but with great deuotion. He Liueth. Δ Then cam an other forth: Then all falling down sayde, Vidimus Gloriam tuam Domine. They were prostrate on theyr faces. Then this Creature opened his brest and he had there a Tablet all of Gold (as it were) and there appered a small t vppon it: and the figure of 9 vnder the letter t.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the 40) semed to fly vp into the ayre, like as it were a white garment.

Mi. Illius Gloria sit nobiscum. Δ All sayd, amen: and fell down.

Δ Na

Δ Then stode vp another, and opened his bosom, and there hed on his brest bare (being like sylver) a small h, and he pointed to it, and ouer it was the number of 22.

Mi. Et est numerus virtutis benedictus Δ This shewer went away like a white Cok flying vp.

Angeli Lucis

Videte Angelos Lucis.

Δ There cam an other in, and sayd
Et sum Finis et non est mihi Numerus. Sum Numerus in numero
~~Et~~ omnis Numerus est mihi Numerus. Videte

Δ Drux

Δ There appeared a small n on his skyn, being all spotted with Gold

Then he

(22)

Then he went away: like thre fyres, red flaming, and coming to gether in the myddst of the firmament. Δ yt must Note [illegible]

stone the whole world in manner did seme to appere, [illegible] &c

Mi. (Δ he cryed with a lowde voyce) Et est Vita in celo.

Δ Then stepped forth one and sayd, Et ego viuo cu bone [illegible], and with all he kneeled down: and Michael stepped forth and toke of his vayle in his hand and he made Cursy and stode vp.

Mi. Viuamus Halleluyah O Sanctum Nomen

Δ All fell down on theyr faces, and Michael stroke over them [illegible] and a great flash of fyre: And this man his brest seemed open [illegible]

Δ Tal. hart appeared bleading, and therein the letter m, and 6, over it [illegible]

Mi. Benedictus est Numerus Agni

Δ Hereuppon they all fell down

Mi. Orate indicem Δ Hereuppon we prayed a psalme; ~~one~~ my skryer saying one verse, and I the other &c.

Mi. Omnia data sunt a Deo. Δ Then cam one in, having a round table in

Δ Med his forhed and a little o in his forhed: and 22 over it.

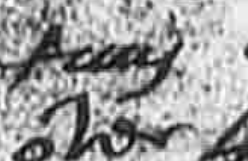
Mi. ~~Et~~ non est finis in illo

Benedictus es tu Deus Δ and then that shewer vanished away: he flew vp like a round raynbowe knyt together at the endes.

Mi. Angeli a nomine tuo procedent Domine

Tu es primus O Halleluyah.

Δ One stode vp and the rest fell down, and out of his mowth that stode, cam

Δ Vn. a swerde: and the point, a ~~Δ~~ triangle, and in the myddst of it a small a thus , of pure gold, grauen very depe.

Corrected this after, by Vriel to be 20

~~Et~~ Numerus tuus viuit in celis, sayd the shewer. The number was ~~22~~ 20 over the a

This shewer went away with great lyghtning cowering all the world.

Mi. Nomen illius est nobiscum Δ He stroke agayne with his

Δ Drux sword over them. Then stode one vp: who vppon his garment had an n: and he turned about: and on his back were very many (ons) n

Mi. Creasti tu Domine Angelos tuos ad Gloriam tuam Δ. over the n, was the number of 14. over that n (I meane) which was onely on his brest.

Mi. Et te primus Creauit Deus Δ. Then the shewer flew vp like a star And an other cam in, all his cloths being plucked vp: and so stand naked. He

Δ Vn hath a little, a. This a, did go round about him: beginning at his fete: and so spirally vpward and he semed to be all Clay. over the, a, was the number 6.

Mi. Et Creata sunt et pereunt in Nomine tuo. Δ and therwith

Note these 3 parts { this shewer fell down all into dust on the Earth: and his white garment flew vp, like a white smoke: and allso a white thing did fly out of his body.

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his swerde, and it semed to lighten He began to speak, and he stopped suddenly, and fyre flew from his mowth.

Mi. Innocentium Nomina, et sanguinem vidisti Domine a terra, et Iustus es in operibus tuis Δ Then cam one in, all with a garment all bluddy. He was like a chylde, he had a ball in his hand of perfume

Δ Nal which smoked: and he hath vppon his forhed a little, h,. He bowed to Michael. and Michael sayd, Numerus tuus est infinitus; et erit finis rerum. Δ This shewer semed to poure him self away like

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like a flud of blud: and his garment flew vpward.

Mi. Non est illi numerus

Omnia pereunt a facie Dei, et a facie Terre.

† Δ Then stepped one forth, and like a water running round about him, and he cryeth miserably, O Benedictum Nomen tuum Domine.

Med Numerus perijt cum illis. Δ A little, o, with 18 over it, appered this shewer semed to vanish away, and to cause a great water remayn over all.

Mi. Lux manet in tenebris. Gloriosum est Nomen tuum.

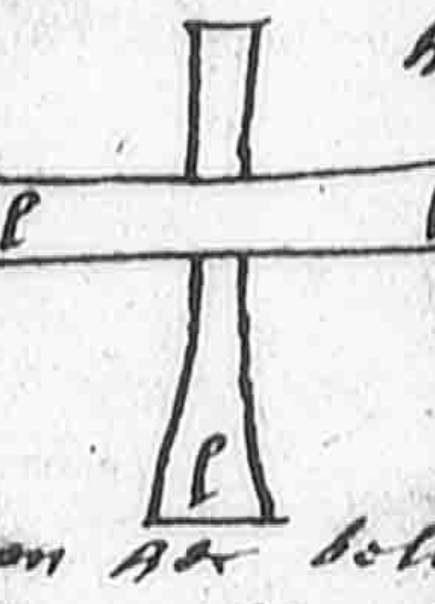
Δ Then stept one forth from the rest, who fell down, as theyr manner was.

Note: All the Cumpanies of these 40, stode five together, and five to gether, and so in eight Cumpanyes; each, of fiue

Δ This was a very white one: The vpper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diverse cullours he sayd Primus sum.

Mi. Benedictum sit nomen El

Δ Vr. Δ Than in the myddle of the fyres or smoke semed an, l, thus placed, on a bluddy Cross. and over the, l, the number 26.



Δ This shewer semed to have three mens heds and to vanish away in a myst with a thunder.

Mi. Labia mea laudant ~~tuum~~ Dominum

Δ Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appeared a great scotcheon; to her, or him, Michael gave a flame of fyre: and she, or he, did eat it

Mi. Et hic est El: and so appeared a little, l, on the scotcheon. and it waxed bigger and bigger: and a fyre did seme to go round about it

Mi. Benedicta sit ~~aetas~~ tua: Δ and there appeared, 30, vnder the l.

Δ There cam a great many of little fyres and did seme to elevate this yong woman (or child) out of sight

Michael stroke his sword over them agayn, and sayd

Natus est illa Lux

Ille est Lux noster.

Δ Then stept out an other and opened his white silk garment vppermost: and

Δ Drux vnder it, he semed to be folded vp in a white silk cloth He had in his forhed an, n, in his brest an, n, and in his right hand an, n

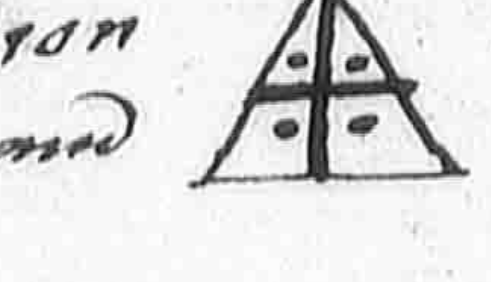
Mi. Numerus tuus est benedictus Δ They all fell down, saying

Numerus tuus est Nobiscum: Nec adhuc nouimus finem ~~eius~~ illius

Venies cum numero tuo O Vnus in aeternum.

Δ and they fell all down agayn. This shewer departed clyming vp into the ayre, as if he had clymed on a ladder.

Mi. Linguis suis cognouerunt eum:

Δ All sayd, Benedictus est qui sic et sic est, throwing vp into the ayre threcornerd trenchers of this fashion  all of gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ Then stept one oute: and fyre cam out and in of his mowth: he kneeled, the rest fell down. This semed a transparent body.

Vr and he had in his eyes a small l: and in his forhed the figure of 8.

Mi. Note this, vnder. I meane the figure 8. thus, 8

Δ All sayd

(24)

Δ All sayd, Et es verus in operibus tuis. and so he vanished away in a flame of fyre

Mi. Gaudete omnes populi eius, gaudete omnes populi eius, abhinc Gaudete. Δ All sayd, Amen.

ged - G.

Δ. one stept forth saying, Incipit Virtus nostra. he being covered under his robe, all with armor: and hath a great G on his armor and the figure of 7, over it. He went behynde Michael and so vanished away

Δ. Note this to be the first that vanished away, going behynde Michael

Mi. Recte viuite omnes Sancti eius

Δ One stept forth: and opening his brest, there appeared a boke, and turning over the leaves there appeared nothing but a little e, and 13 over it. He went behinde the Chayre and so vanished awaye.

Δ Don.

Mi. Hic est Angelus ~~Ecclesiæ~~ meæ, qui docuit Ille viam meam.

Δ There stept oute a playn man, and under his ~~garment~~ a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mouth a flame of fyre. he had a great H upon his Sworde and under it 22. he went behynde the Chayre or Michael standing up still upon his legges, like pillers of brass.

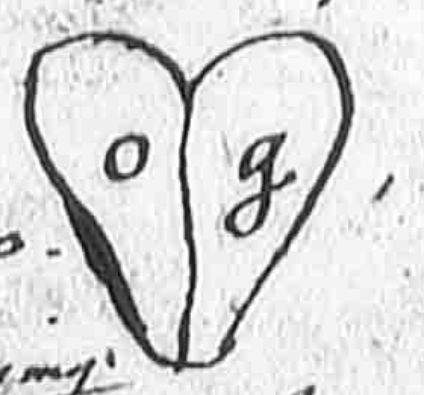
Δ Nd:

Δ I axed if I should not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world, Continue your work:

Comiunxit spiritum mentibus illorum

Δ Then stept out one, having under his garment a little Chest, and therin a mans hart raw: and the hart was thus with two letters, one on the one side, ~~and the~~ o, and on the other a .g.; [Δ as in scutcheons of armes, where the man and ~~the~~ his wifes armes are joyned per pale, as the heraulds term it]. this shewer shut up the Chest and went his way.



Δ Med ged.

Mi. Numerus illius est sine numero.

Δ Than cam in an other, saying

Tempus est Deum vestrum agnoscite.

Δ This shewed his armes reached down to his fete: he stretched forth his right hand and in it a little, t, and 11 under it

Δ Gi/g

Mi. Stay, place this, in the second place. This went away.

Mi. Ymago tua, (mors) est amara.

Δ Then cam one in, with a big belly, and fat cheeks: an half sword perced his hart, and a little, y, written on it.

Justus est malis deus meus. Δ the number of 15 under it.

Δ Gon-cup-sto, y. Δ Imago I writ first but, anciently, and vulgarly both writing and print, you shall finde ymago. though not according to the latin tong.

Mi. Place it in the former place.

Mi. Opera fidelium, Delectatio mea. [Δ Then cam one in]

Hic est Deus meus He shewed the letter of O on his naked brest. and the figure of 8 under it. He went away.

Δ Med.

Mi. Ecce, Iniquitas regnat in domo mea

Δ Then stept one oute very lean, all his body full of little e, and under every one of them, 21. He went away behynde the chayre.

Δ Graph

Mi. Bestia devoravit populum meum, peribit autem in æternum.

Δ Then stept out one in bluddy apparell. all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Δ Pa - b

Mi Iniquitas Abundat in templo meo, et Sancti viuent cum Iniquis.

Δ One very lean, hunger-starved cam out, an A on his brest, and, 11, over it

and so

(~~24~~) 20 18

and so went away.

Δ There cam in an other

Δ I think it to be respected +

Mi. Iniqua est terra malitiis suis

Δ Then cam in one who drew out a bluddy Sworde: on his brest a great romayn I, and 15 over it. he went his way.

Mi. Angeli eius ministrauerunt Sanctis. Δ then stept one oute with a ~~targot~~ and a little a on it, and over it the number of 8: he went away.

Mi. Regnabit Iniquitas pro tempore. Δ They all cryed Halleluyah

Δ Then stept one forth with a golden crown, and a great arming Sworde his clothing all of gold with a little r on his Sword and, 16, over it and so he went away.

Δ r must corrected it after to be under

Mi. Nulla regnat Virtus sup terra. Δ then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of these dayes, with great ruffs, cut hose, a great bellyed dublet a velvet hat on his hed, with a father. and he advaunced him self braggingly. He had burnt into his forhed a little n. and Michael sayd. Non est numerus illius in Celis. Δ He went awaye.

Mi. Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah

Δ Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seat (suddenly there) very gorgeous of gold and precious stones. he sayd

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mouth, many little (enns) n. and on his forhed, a great A

Mi. Non quod est A, sed quod contradicit A.

Nec portio, nec numerus eius invenitur in cælo

Habet autem Numerum terrestrem. 20

Mysterium 6

Δ He shewed three figures of, 6, set in triangle thus 6 6

Mi. Vobis est Mysterium hoc, posterius revelandum.

Mysterium nobis revelandum.

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi Perturbatur terra iniquitate sua

This shewer, his garments, white, under: his face as brass: his body griuous with Leprosy: having upon his brest an O, with the number of 10. under it: and so he departed.

Δ Mychael had omitted to tell me this, or els, it was not told and I should have been reminded after supply it by the Skryer. The first letter of Perturbatur, doth not make this, of the letter following as other before did.

Mi. Surgite o Ministri Dei. Surgite (inquam) Pugnate. Nomen Dei est æternum

Δ Then cam two oute together: they had two edged swords in theyr hands and fyre cam oute of theyr mouthes. One had a G, and 5 over it, the other had

[Δ we fell to prayer. whereupon Michael blessed us.]

The other had an h on his sword, and 14 under it. and so they went away.

Mi. Omnis terra tremet ad vocem tubæ illius

Δ One stept out, and under his habit had a trumpet. he put it to his mouth, and blew it not. On his forhed a little, o, and 17 under it. He went awaye.

Mi. Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel. Δ He cryed this, alowde.

Δ One appeared with a fyry sword, all bluddy, ~~his vesture all bluddy~~ his vesture all bluddy. and he had S

Δ Fam

Est numerus in numero. Δ he went away

Δ I understand it to be a letter, and the number 5 also. Mi. So it is.

(26)

Δ There cam one in with diverse ugly faces, and all his body skabbed
Mi. Nunc sunt dies tribulationis   Δ He had an a on his fore-
hed and the Nomber 5 under it.
Mi hic est Numerus predictus.

Uriel also did correct this place with delivering this in the place of the other description before

Mi. Audite, Consummatum est   Δ He had a great pot of water
in his hand and uppon the pot, graven, a with 5 under it: it
sparkled in fyre.

Mi. Angele preparato Tubam tuam.   Venit Tempus.
Δ Then cam one oute with a Trumpet.
Δ He offered to blow, but blew it not. On the ende of his Trumpet
was a little a and 24 under it: he went away.
Δ They all now seemed to be gon: Michael and all.
He cam in agayn and two with him. And he sayd, Hij duo
Celati sunt adhuc. They two went away.
Mi. Vale. Natura habet terminum suum
Δ He blessed us and florished his sword towards, and over us:
and so went away: and Uriel after him. Who all this while
appeared not.

Δ After supper Mr Talbot went up to his chamber to prayers: and
Uriel shewed himself unto him: and told him that somwhat
was amyss, in the Table or seale which I had ~~[illegible]~~
bin occupyed abowt this day. And thereuppon, Mr Talbot came
to me into my study: and required the Seale (or table) of
me: for he was willed to correct somthing therin (sayd he)
I delivered him the Seal. and he brought it agayn within
a little tyme after, corrected: both in the numbers, for quantity
and some for place over or under: and also in one letter or
place omitted. Which I denyed, of any place omitted by me,
that was expressed unto me. And the rather I doubted, uppon
Michael his words last spoken, uppon two places then remay-
ning yet empty: saying Hij duo Celati sunt adhuc. But
If I had omitted any, there could more than two have wanted.
Whereuppon we thought good to ask judgment and dissolving
of this doubt, by Michael. And comming to the Stone
he was redy. I propounded this former doubt. He answered
Mi Veritas est sola in DEO Et solo Deo omnia vera sunt
you omitted no letter or history that was told you. But the
skryer omitted to declare unto you. Δ May I then recorde it?

The descryer, or the Skryer omitted to tell.

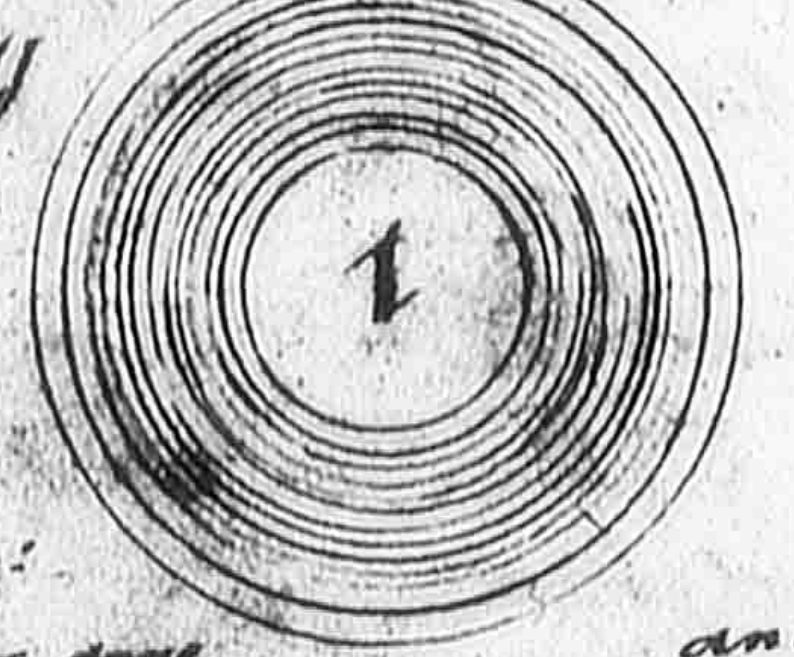
Yet is it iustly reformed by Uriel: the one being omitted of the describer
and the other not yet by us declared, might make that phrase
meete to be spoken, Hij duo Celati sunt adhuc.
Mi. Thow hast sayd.   Δ I pray you to make up that one
place yet wanting. Then he stode up on his great brasen Leggs
agayn: He called agayn: Semiel Semiel. Then he cam,
and kneled down.
Consummatum est.   Δ The Shewer (a white man) plucked
oute

oute a trumpet, and put it to his mowth, as though he would blow: but blew
not. and there appeared at the ende of the Trumpet the greke ω
There arose a myst, and an horrible Thunder. $6\,^{6}\,6$
Mi It is done   Δ Then of the three $6\,^{6}\,6$ before noted, with his
finger he put oute the two lowermost: and sayd Iste est numerus suus.
And Michael did put his finger into the Trumpets ende: and pulled forth a round
plate of gold, whereon was the figure of 1. with many circles abowt
it, and sayd Omnia Unum est.

21

Δ The forme of the World
which appered before,
vanished away: and the
myst went away.
And Michael cam and
sat in his Chayr agayn:
and his brasen leggs were gone.

Semiel



and uppon our prostrating he sayd
Mi. Go forward.   Do you know what you have allready written?
Laudate Dominum in Sanctis eius.

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
When thow dost know the 7 names, thow shalt understand the
7 Angells.

The declaration of the Numbers.

The Number of 4, perteyning to the first $\overset{4}{\mathrm{T}}$, is a Number significative:
signifying, to what place thow shalt next apply thy eye: and being
placed above, it sheweth removing toward the right hand. Taking the
figure for the number of the place applyable to the next letter to be
taken. The under number, is significative: declaring, to what place
thow shalt apply the next letter in the Circumference, toward the left hand.
Which thow must reade, untill it light uppon a letter, without number,
not signifying. This is the whole.
So shall thow fynde the 7 principall Names: knowen with us, and apply-
able to thy practise.
Make experience.

Δ Then telling from $\overset{4}{\mathrm{T}}$, 4 more places (toward the right hand) exclu-
sively I finde in that fowrth place from, T (but being the fifth fro the
beginning, and with the beginning) this letter h: with 22, over it.
Therfore, I procede to the right hand, 22 places: and there I finde
A, and 11 over it. Going then toward the right hand 11 places farder: I finde
a little a with 5 under it: by reason of which under place of 5 I
go toward the left hand, 5 places exclusively: where I finde o with
10, under it: whereuppon I procede to the left hand, farder by 10 places
and there I see the letter t, and 11, under it: and therfore going
to the left hand 11 places, I see there the letter h alone without
any number. Wherfore, that letter, endeth my word, and it
is in all ThAaoth: Is this, as it should be?
Mi. That is not the name. Thow shalt understand all in the next
Call. The Rule is perfect. Call agayn within an howre

Call.

and it

Δ Note these doings to be accounted Calls and it shalbe shewed

Δ The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule

Mi. Salvete.

Thow diddest erre: and herin hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.

Understand, that the 7 Names must comprehend, as many letters in the whole, as there are places in the Circle. Some letters are significative of them selves: in dede no letters, but dubble numbers Cyphers being the Name of God. Thow hast erred in the first name, in setting downe Aa; that is, twise a together, which differ the word. Which thow shalt Note to the ende of thy work: Wheresoever thow shalt finde two aa together ther the first is not to be placed within the Name, but rather left with his inward powre. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference. My meaning is, from three generall letters: and onely but one letter, that is, this letter A. Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the beginning of the word but such as light in the myddest: Prove, prove: and thow shalt see. Whereas thow hast [go], it is to be red [og]. This is the whole.

Dubble Numbers.

Note.

Δ Note 7 names, proceding from 3 generall places of the Circumference: or 3 generall letters, being but one letter, and that, A.

Δ I have red in Cabala of the Name of God of 42 letters: but, not yet of any, of 40 letters: That of 42 letters is this

אב אלהים בן אלהים רוח ~~הקדש~~ הקדוש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, Spiritus sanctus Deus: Tres in Uno, ~~[illegible]~~ et Unus in tribus. Vel Trinitas in Unitate et Unitas in Trinitate.

or this אב אל בן אל רוח הקדש אל אבל לא שלשה
אלהים כי אם אלוה אחד

which in latin, is, Pater Deus, Filius Deus, et Spiritus sanctus, Deus, attamen non tres Dii sed unus Deus.

Δ Vide Galatinum, libro 3°. cap. 11.

And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the Cabalists have a nomen explanatum of 42 letters, on this manner.

כאשר הנפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

that is in Latine Sicut anima rationalis, et caro, homo unus, ita Deus Deus et homo, Messias unus.

I am not good in the hebrue tung; but, you knowe my meaning.

Δ 42, are here in potentia, but, non Actu.

Mi. The letters being so taken oute, being a name, and a number, doth correcte the old rule of 42 letters, when you restore them in agayn.

Mi. Note. Oute of this Circle shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknowen to man.

The vertue strength of this Circle.

Beastes

Beasts, birds fowle and fish do all reverence to it. In this they were all created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true. A and ω: Primus et Novissimus; Deus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hic, sunt NOmina sua Divina.

Dixi.

Thow art watched all this night: Who is even now at the Dore: Clerkson.

Blessed are those, whose portion is not with the wicked 22

Benedicamus Dominum. Halleluyah.

†

Tuesday the 20 of Marche circa 10ª mane

Δ Are you Uriel?

[Δ I had made, and written, and corrected certayn prayers to them.]

Ur. I am. We thank the for thy great good will. We cannot visit the now. At the twelfth howre thow shalt use us.

Δ. Fiat voluntas Dei.

A meridie: circa 2ª

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the clok. When, we comming to the stone, found there Michael and Uriel. but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

baskets

Mi. Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it

Δ He toke the 7 baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were

Mi. Ecce, Mysterium est. Benedictus Dominus Deus Israel.

Δ Therewith he did spred oute, or stretch the Canapy: whereby it seamed to cover all the World [which seemed to be in the stone allso, beaten, or otherwise] So that the Skryer could not now see the heaven. And the baskets, by equall distances, did seme to hang in the border of the horizon

Mi. What wold you have. Δ Sapientiam

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Thaaoth
Galaas
Gethog
Horlwn
Innon
Aaoth
Galetsog

Mi. Loke to the last name. Δ I had written, (as yt appeareth) Galetsog by misreckening the numbers. when I found it shold be Galethog ~~and~~ with an h and not s

Mi. Lo, ells thow hast erred. They are all right, but not in order. The second is the first (his name be honored for ~~euer~~.) The first here, must be our third and the third here, must be our second: thus set downe

1. Galas.
2. Gethog
3. Thaoth.
4. Horlwn.
5. Innon.
6. Aaoth
7. Galethog.

Mi. Work from the right, toward the left, in the first angle next vnto the circumference

Δ He shewed then, thus, this letter G

M. Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus G 5

Δ After that he shewed the second letter, a great roman A, thus, A 24

Then he shewed L 30

Then XE 21

Then T 9

Then he shewed H 14

Then he shewed this compownd letter, with the circle and cross. G

He willed me, at eche corner of these segments of circles, to make little crosses and so I did.

Δ After euery of the 7 letters shewed he did put them vp in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, ~~were of the fygure principall seale~~ hath the forme of the segment of a circle, thus ⌓ and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est

Then he pulled all the 7 plates out of his bosom and Uriel kneeled downe before him. Then the plates did seme to haue two wings (eche of them) and to fly vp to heven vnder the Canapye.

Δ After this, one of the 7 baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this: For This was and is for euer

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi Oh how mighty is the name of God which rayneth in the heavens O God of the faithfull, for thow raynest for euer.

Δ he opened the basket, and there cam a great fyre out of it

Mi

Mi. Diuide the 7 partes of the circle next vnto that which thow hast done, euery one, into 7.

~~21~~

Note (for the tyme will be long) Seuen, rest in 7: and the 7, liue by 7. The 7, gouern the 7: And by 7, all Gouernment is. Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be vnto him now and for euer. Amen. 23

Note of 7 Baskets

1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon That fowle had a Z vppon the first of 7 feathers which were on his brest. that first feather was on the left side

Mi Note, there is a mysterie in the Seuen. which are the 7 gouerning the 7 which 7 gouern the earth. Halleluyas.

Mi. Write the letters. Δ Now, a small L in the second fether. Then he couered those first two letters with the other fethers

the third an E like the other: then he couered that allso.

the fowrth an R he couereth that

the fifth a great roman H. he couereth it.

the sixth fether hath a little i. then he hid that feather.

the last fether had a small a.

Mi. Prayse god. ~~Δ we prayed~~

Δ Then he put the fowle into the basket: and set it downe by him. Then he hong it vp in the ayre by him.

Δ Then he lift vp his sworde over vs, and bad vs pray. Δ we prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him. and he pluckt out a white byrd, much bigger than the other: as big as a swan: with 7. fethers on the brest

Mi. Dixit, et factum est

Mi. Note. Δ The first feather hath a little d, on it: and it went away: the next a Z great as the first.

Then a C great

Then a little a

Then an other little a

Then a feather with a little c.

Then one with a little b. Δ Then he couered them all.

Mi. Thow hast truth.

Δ Then he put vp the fowle into the basket, and hung it vp by the other in the ayre.

Δ Than the third Basket cam to him: and he toke out a byrd all green as grass. Like to a peacok in form and bygnes.

Mi. Et viuis tu cum illo: et regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi. Pray.

3. Mi. Note. Δ on the first feather a small p

Then a small a

a little u

Then a small p

Then a small n

then a small h

Then a small r. Then he put the fowle vp into the Basket ca

Δ. Then there cam an other basket to his hand

M1. Dedit illi potestatem in cœlis
Potestas illius magna est.

Orate. Δ we prayed

4 Δ. Then he plukt out a fowle, greater then any of the other, like like a gryphon (as commonly they are figured) all red fyry with skales like brass. Then on seven skales, appered letters.

M1. Note. Δ first a little b.
a little d
a little m
Then a little b
Then a little l
Then a little a
Then a little l

Δ Then he put up the fowle, & hung the basket in the ayre.

Δ Then there cam an other Basket to him

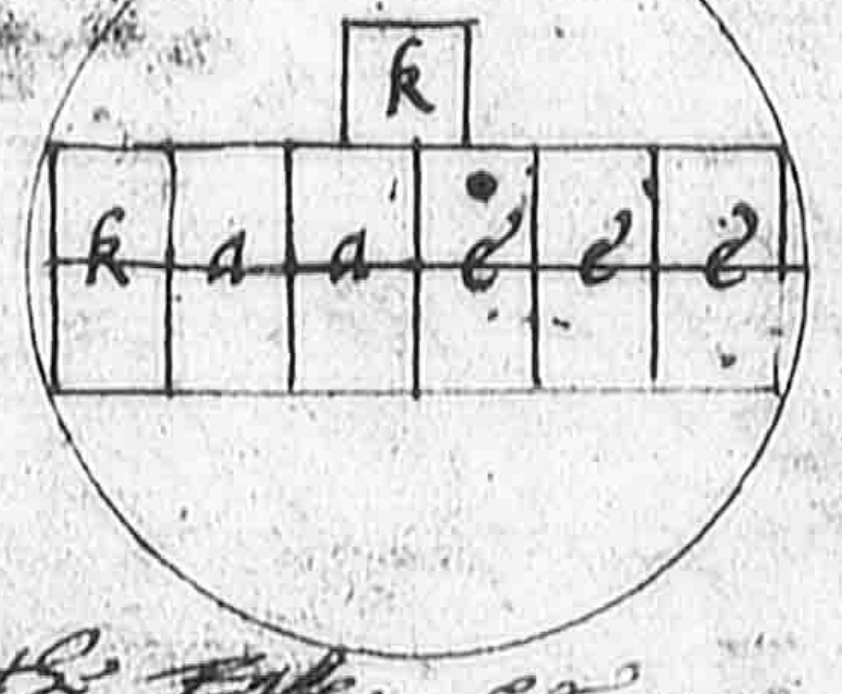
[Δ Note: all this while the firmament appered to be seen]

M1. Magnus est DEUS in Angelis suis.
et magna est illorum potestas in cœlis

Orate. Δ we prayed

Δ Then he plukt out a bird like an Egle, all his body like Gold and he had a little Circle of fethers on his brest: and in it, betwene

5 betwene foure parallell lines, twelue equall squares: and on the top, in the myddle, one, equall like the other twelue, thus.



Δ Then he put up the Egle &c.
Δ Then cam an other Basket.

M1. Nuncius tuus est magnus in cœlis

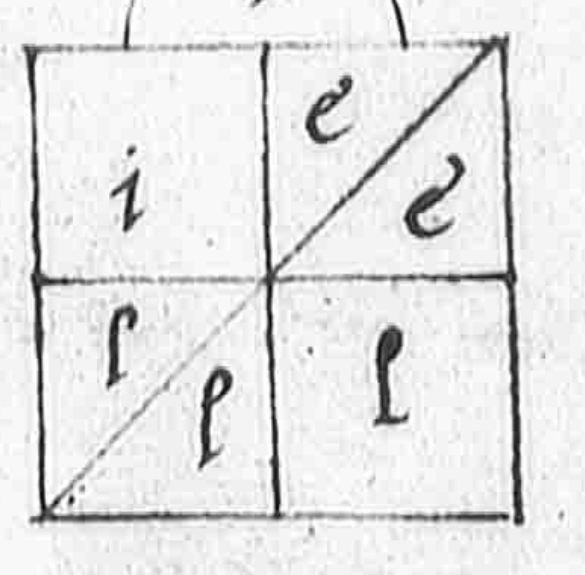
Orate.

Δ He, and the Basket that was opened, shut, and set aside, semed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn. and went awaye agayne. Then cam URIEL and held the Basket and his leggs semed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michael [illegible]

VR This is a Mysterie. He is here, and not here. which was here before.

6 Δ He opened the Basket and plukt out like a phenix [or pelican] of the bygnes of a swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own fethers, thus. He put it up, and hung it by the other Baskets



Then

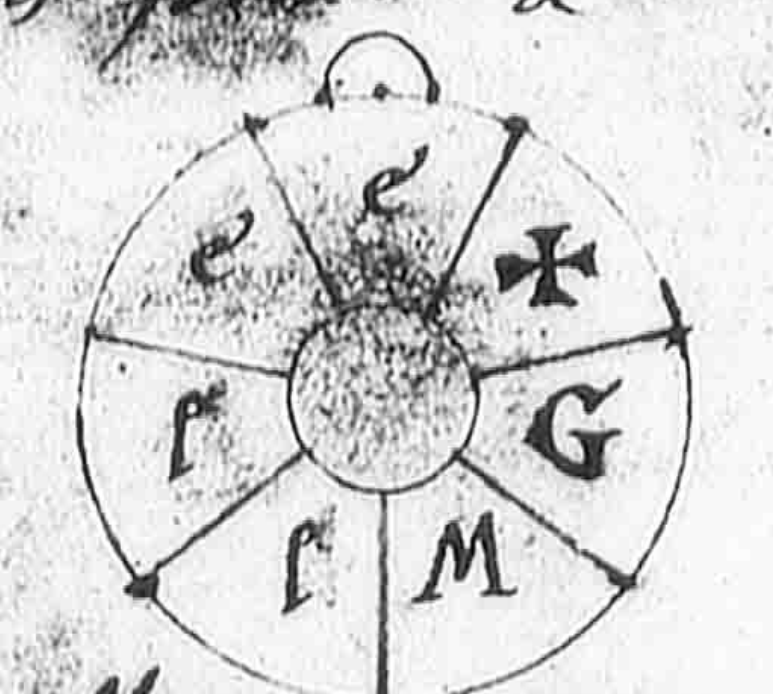
Then cam the last Basket. Uriel stode still: and sayd

VR. Dedit angelis potestatem in Lumine Cœli. 22

Orate. Δ we prayed

7 Δ Then cam Michael and toke the Basket of Uriel. and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings This fowle had in his forhed a Tablet of this fashion



24

M1. Et Coniunxit illos DEUS in Unum.

Δ All the Baskets flew up: and so the Canapie vanished away: and the Heavens appeared.

Δ. Now he cam and sat down in his chayre

vriel Δ. Michael sayde to Uriel: it is thy part, to expound these Mysteries: Go to, in the name of our God.

Δ Uriel cam and stode before him and sayde: What will you: O our fellows, and servants to GOD: What will you?

By contynuall and ancient prayer.

Δ Perfect Knowledg and Understanding, such as is necessary for us.

VR. Looke uppon, and see if thow canst not Understand it: We will depart for a little space: and come to thee agayne

Δ So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it

Δ After a quarter of an howre, Michael and Uriel cam both agayne

M1. Loke into the 7 angles next unto the uppermost Circumference.

Δ Uriel cam and stode before Michael.

VR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in SUBSTANCE to the FATHER: in forme, to the SONNE: and inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; knowen to none, but him self: a sufficient BOND to urge all Creatures to life or death, or any thing els conteyned in this world. yt banisheth the wicked, expelleth evill spirits: qualifieth the Waters, strengtheneth the just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN. He is twise THREE He is seven in the whole. He is Almighty. His Name is everlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Note these manifold & great Mysteries & and mark the [illegible] 7 [illegible] Crosses, and [illegible] 7 letters.

Note this Bond.

He is twice three [illegible] one

Vr. Thow must refer thy numbers herin conteyned, to the Upper circle. For, From thence, all things in the inward partes, shalbe comprehended.

Looke if thow understand it

Δ I finde it to be GALETHOG

Vr. ~~L~~ it is so. Δ I thank God and you, I understand now (allso) the numbers annexed.

Vr. As this darknes is lightened, by the spirit of God, herein; So will I lighten, yea so will the Lord lighten your imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

Vr. To the next part. Δ Michael sat still, with his sword in his hand

7. Angels. Vr. The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ Not yet. Vr. Oh how far is mans judgment from celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for ever. Δ Amen, Amen, Amen.

Vr. Note. We cannot tary long. Thow must set down these letters orderly, by 7, in a spare paper. They

and I haue found together by my helper Vriel by name may appere.

Vr. Rede ——— Begyn at the first, and rede downward.

Δ I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Hamiel, Michaël, Gabriel

Vr. Thow hast red right

Δ prayssed be God.

Vr. Thus dost thow see, how mercifully God deales with his servants.

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✠

Δ 48. letters are here: and One is Noted by the Cross: which maketh the 49. vide A° 1584 Junij 23.

of this Cross and Angels

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: skarse yet revealed to the world.

72: Vertues multiplyed by 48: gives 3456

Uriel and Michael ioyntly together pronounced this blessing on us.

VR.
MI. } We blesse you: your { sowles
Harts
Bodyes
and all yo' doings

Δ Michael with his sword, and flame of fyre florished over our heds. yet I will they much shew you, for your comfort beside. What seest thow? Δ he spake to the skryer. and he sawe an innumerable ~~angels~~ multitude of Angels in the chamber or study abowt us. very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever. Man is frayle. Fare well. He must

Innumerable multitudes of Angells.

Δ of this Sixtene [illegible] no first [illegible] fared or commanded Therfore consider

The L. Mowntegles bokes.

go for the bokes, els they will perish. Δ He ment that my Lord Talbot, shold go to fetch the bokes from Lancaster (or Derby) which were the L. Mowntegles bokes. which Mr Mort yet hath whereof mention is made before.

Ended hor. 4. a meridie
Tuesday the 20 Martij
1582

Wensday. 21. Martij, circa 2ª a meridie

Note this Trumpeter.

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he usually did). This seemed to be a Trumpeter: he was all in white, and his garments bespotted with blud. He had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seemed to be gold. The sownd therof was very playne.

We were Commanded Not to ax of the apparayle of Michael.

Δ I axed of my skryer, ~~how~~ in what manner Uriel now shewed, and Michael likewise. Then Michael sayd, I warne the for asking of my apparell or manner.

Ur. Haec est Gloria mea, quae non comovebitur ab impijs

Mi. Quid vultis? Δ Juxta voluntatem Dei, sapientiam nobis necessariam. &c

Mi. Sapientia mundi, nihil est, peribit autem in aeternum

Veniat aeternitas DOMINI, ab Universis mundi partibus.
Venite, venite, sic vult DEUS ADONAI
fac officium Phanaël.

Phanaël.

Δ This Phanael was the Trumpeter, (above mentioned) who therupon blew his Trumpet, lustily, turning him self round abowt, to all the world.

Then, from 7 partes of the world, (being equally divided abowt the Horizon,) cam 7 Companyes of Pillers all of fyrye cullour glittering: And every Company of pillers high and great and as though they were Pillers of fyre.

The Heaven, the Sonne, and Mone and sterrs seemed to tremble.

Mi Multiplex est Deus noster.

Mi. Mark this Mystery Seven comprehendeth the Secrets of Heaven and erth: Seven knitteth mans sowle and body together (3, in sowle, and 4 in body)

In 7, thow shalt finde the ~~Trinitie~~ Unitie:
In 7, thow shalt finde the Trinitie
In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste. O God, O God, O God, Thy Name (O God) be prayssed ever, from thy 7 thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ Amen, Amen, Amen.

7 Thrones Trumpets Angels

Mi: In 7, God wrowght all things.

Mi. Note

Note · In 7, and by 7 must you work all things

O Seven tymes Seven, Veritie, Vertue and Maiestie
I Minister by thy licence   This expownd, by thy
Vertue (Δ Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, round abowt them uniformly

Mi. SIC EST DEVS noster

Δ One of the pillers leaned down toward the Skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an S

Δ Than leaned down 6 Pillers more: and Michael, cryed lowd

Unus es DEVS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned

Mi. Note. Δ There appeared a great

S
A
A
I
E
M
E 8

Δ Then the sides closed up, and hid those letters first shewed.
After that appered two letters more

Δ He made cursy, and semed to go fromward, and vanished away.

Museprop est

Δ The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Δ Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie
Perijt Malus cum malis

Δ The pillers fell down, and the ground swallowed them up.

Tanta est tua audacia Sathan
Sed DEVS noster vivit.

Note the intrusion of Error by the wicked power of Sathan.

Δ The Pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NÔN SVM

Non sum I understand the refusall of those two intruders pillers.

Δ Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd SVM

Δ Then One of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd

Orate. Δ We prayed.

Mi. Write the Name down in the Tables, and sett them downe

Δ Then he toke of, 3 of the heds of the Pillers, and there appered, B T Z, great letters in hollow places like square Cumfet boxes.

BRITISH MUSEUM

Mi. Ista sunt secreta secretorum

Invocate

Note of prayer

Invocate Nomen eius, aut nihil agere possumus.
The key of Prayer openeth all things.   Δ We prayed.

Δ Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and the number 30 with a prik under

Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

SIC DOMINE, SIC SIC.

Mi. Place these in the table. Δ I wrote. and he sayd, Thow hast done right   Laudate nomen Domini qui vivit in æternum.

Δ A Voyce cam out of the next Company of the 7 pillers (ioyning them selves togither) saying IPSE.

Mi. Et Misericordia tua Dne magna est

Δ Michael kneled when he sayd this

Δ Michael showed out of 4 of theyr heds, of the pillers (and with all sayd) NO, NOT the Angels of heven, (but I,) are privie of these things:

Δ So there appeared, 4 letters, H E I D.

Δ Then the other 3 pillers were opened and had E N E on theyr tops

Dominus collocatur in numero suo.

Δ The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a Voyce. Vivo sicut LEO in medio illorum

Mi. Et tua potestas magna est ubiq

Δ Then Michael pluckt of, five of the tops.
There appered D then they ioyned all togither: then appered E I M O

Mi. Hoc non est sine prece

Δ The other two opened, and there appeared 30 A.

Δ Then they closed up, and went away, with a great thunder

Δ Then cam 7 other pillers to Michael, and a Voyce oute of them saying; Serpens sum, et devoravi serpentem.

Mi. Et bonis et malis serpens es Domine

Δ Then they closed all up; and Michael sayd, Orate. Δ We prayed

Δ Then Michael toke of, the heds of 4: then appeared first an I then M E G

Then he opened the other 3. and C B E appeared.

Mi. Numerus illius, est nulli cognitus.

Δ They ioyned theyr heds all togither, and ascended up to hevenward: and great lightening after them.

Δ Then cam another Septenarie of Pillers: and oute of them a Voyce, saying

Ignis sum penetrabilis

Mi. Et sit nobiscum, Ô Deus.   Pray. Δ We prayed

Δ Then he opened 4 of theyr heds and appered in them I L A O

Δ They closed togither agayne

Δ Then one other was opened, and I appered

Δ Then 21/8 appered, and did shut up agayn

here is omitted [illegible]

Δ Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children

Not these. Innumerable Angels

with Rings: and there appered N, and suddenly did shut up.

SIC SIC SIC Deus noster.

Δ Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ I noted them down.

Δ Then cam the last 7 pillers, and out of them this Voyce

Finis

Gaudium et Lux nostra Deus

Δ Then they closed all in One

Mi. Orate. Δ We prayed.

Δ Then 6. of the heds opened and appered I H R L A A

Δ Then the seventh opened: Then semed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up

Δ a Voyce cam out of the Pillers Consummatum est.

Δ There appeared in that Piller $\frac{21}{8}$

Δ They joyned togither and flew up to heven ward.

Mi. VNVS VNVS VNVS

Omnis caro timet vocem eius

Pray. Δ We prayed.

Δ Note: my skryer was very faynt, and his hed also in maner gyddy, and his eyes dasling, by reason of the sights seen so bright, and fyrie, etc. Michael bad him be of good comfort, and sayd he shold do well.

Mi. Cease for a quarter of an howre.

Δ After we had stayed for a quarter of an howre, we comming to the stone agayne found him come allready to the stone: and Vriel with him: who, allso, had byn by, all the while, during the Mysterie of the 7. pillers.

Mic. Set two stoles in the myddst of the flowre. on the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd

Adeste Filiæ Bonitatis:

Ecce DEVS vester adest.

Venite.

Filiæ Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ There cam in 7 yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with grene silk, with a wrethe behinde hanging down to the grownd. Michael stroke ~~the~~ his sword over them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi. Scribe quæ vides.

Δ One of them stept out, with a little blew tablet in the forhed of her: and in it written El

Δ She stode a side, and an other cam in, after the same sort, with a great M and a little e, thus, Me

The third, cam as the other, and had Ese
The fowrth ——— Iana
The fifth ——— Akele
The sixth ——— Azdobn
The seventh stepped forth with — Stimcul

They, alltogither

Δ They alltogither, sayd Nos possumus in cælis multa.

Δ Then they went theyr way, suddenly disapering

Mi. Note this in your next place but one. Δ I did so

Mi. Go to the next place. Stay.

Filiolæ lucis

Mi. Adeste Filiolæ Lucis

Δ They ~~answered~~ all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas

Michael one of them that are deemed to stand before the face of god

Mi. His nris benefacite

Δ They answered, all, Factum erit.

Mi. Valete.

Filij Lucis

Mi. Et dixit Dominus, Venite Filij Lucis.

Venite in Tabernaculo meo.

Venite (inquam): Nam Nomen meum exaltatum est.

Δ. Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.

Metalls

One of them had a rownd purifyed pece or ball of Gold in his hand
One other had a ball of silver in his hand.
The third a ball of Coper
The fowrth a ball of Tynne in his hand
The fifth had a ball of yern
The sixth had a rownd thing of Quicksylver, tossing it betwene his two hands
The last had a ball of Lead
They wer all apparayled of one sort

[illegible] non

Mi. Quamvis in uno generantur tempore, tamen unum sunt.

Filij lucis

Δ, he ~~that~~ had the gold ball, had a rownd tablet of gold on his brest and on it written a great I ———
Then he with the sylver ball, cam ~~he~~ forth, with a golden tablet on his brest likewise, and on it written Ih ———
He with the Copper ball, had in his tablet Ilr ———
He with the tyn ball, had in his tablet Dmal ———
He with the yern ball, had in his tablet Heeoa, and so went a syde ———
He with the Mercury ball, had written Beigia ———
The yong man with the leaden ball, had Stimcul ———

Mi. Facite pro illis, cum tempus erit

Δ All answered, Volumus.

Mi. Magna est Gloria Dei inter vos. Erit semper. Halleluyah

Valete

Δ They made cursy, and went theyr way, mounting up to heven.

Mi Dixit Deus, Memor esto vos mei:
Vos autem immemores estis.
I speak to you. Δ Hereupon, we prayed

Mi. Venite, Venite, Venite
Filiæ Filiarum Lucis Venite
forte quæ
Qui habebitis filias Venite nunc et semper

Filiæ filiarum

Note these three Dictions

Dixit

Dixit Deus, Creaui Angelos meos, qui destruent Filias Terrae

Adsumus, Δ: sayd 7 little wenches. which cam in

Theyr Attyre — they were couered with white silk robes, and with

white about theyr hed, and pendant down behinde

very long

Mi. Vbi fuistis vos? Δ They answered In terris, cum sanctis

et in caelis, cum glorificatis

Δ These, spake not so playn, as the former did; but as though they had an

Impediment in theyr tong

Δ They had, euery one, somwhat in theyr hands, but my Skryer could not iudge

what things they were. Mi. Non adhuc cognoscetis Mysterion hoc

Δ Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory

Filia Filiarū — Ivory — Δ The first shewed on her Tablet a great S

The second ———————— Ab

Ats — The third ———————— Ats

The fowrth ———————— Ized

The fifth ———————— Ekiei

Madimi — The sixth ———————— Madimi

The seuenth ———————— Esemeli

Mi. Quid istis facietis?

Erimus cum illis in omnibus operibus illorū. Δ they answered

Mi. Valete Δ they answered, Valeas et tu Magnus O in Caelis

Δ and so they went away.

Mi. Orate. Δ We prayed.

Mi. Et misit filios filiorum, edocentes Israel.

Fily filiorū — Mi. Dixit Dominus, Venite ad vocem meam

Adsumus, Δ sayd 7 little Children. which cam in

Theyr Attyre — like boyes couered all with purple, with hanging sleues

=es like preists or scholers gown sleues: theyr heds attyred all

(after the former manner) with purple sylk.

Mi. Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cū illis

tanta est illorum Iniustitia. Ves mundo scandalis.

Ves scandalizantibus, Ves illis quibus Nos non sumus.

Δ These had tablets (on theyr brests) three cornerd, and seemed to be very grene

greene and in them, Letters. The first had two letters in one: thus, of E, L

E — The first ———————— E — Δ he sayd — Nec nōie meo timet Mundus

The Second ———————— An — Nullus videbit faciem meam

The third ———————— Aue — Non est virgo sup terra cui dicā, [Δ and pointed to his tablet, wherein that word, Aue, was written]

The fowrth ———————— Liba — Tanta est infirmitas sanctitudinis Dei. Benefacientes decesserūt ab illo.

Rocle — The fifth ———————— Rocle — Opera manuū illorū sūt vana. Nemo autem videbit me.

Hagonel. Vide de hoc Hagonel, lib° 4° — The sixth shewed his Tablet and sayd, Ecce — Hagonel — Qui adhuc Sancti sūt, cū illis viuo.

The seuenth

The seuenth had on his tablet — Hemese — Hij imitauerūt doctrinā meā. In me Oīs sita est Doctrina

Δ I thought my Skryer had miss herd, this word Imitauerūt, for Imitati sunt. And Michael smyled and seemed to Lawgh and sayd, Non curat numerum Lupus. and farder he sayd: Ne minimam derabet à virtute, virtutem

Mi. Estote cum illis. Estote (inquam cum istis) Estote (inquam) mecum. Valete.

Δ So they went, making reuerence, and went up to heuen

Mi Dictum est hoc tempore.

Mi. Note this in thy Tables

Dost thou vnderstand it. Loke if thou canst

Vriels officium — Δ He sayd to Vriel, it is thy part, to interpretate these things

Vr. Omnis Intelligentia est a Domino.

Mi. Et eius Nomen est Halleluyah.

Compose a table, diuided into 7 parts, square

Note: this Table is made perfecter the next side following

S	A	A	I^{21}_{8}	$\overset{E}{M}$	$\overset{11}{E}$	8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	$\overset{L}{A}$	$\overset{A}{L}$	O	I^{21}_{8}	$^{21}_{8}$V	N
I	H	R	L	A	A	$^{21}_{8}$

Vr. Those 7 names, which procede from the left hand to the right, are the

7 Names of God. — Names of GOD, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them

Beatus est qui secrete

nomina sua conseruat.

Vr. These Names, bring furth 7 Angels. The 7 Angels, and Go=uerners in the heuens next vnto vs, which stand allwayes before the face of God.

Note these two orders of Angels: and Note Vriel doth name [illegible]

Sanctus Sanctus Sanctus

est ille DEVS noster.

Vr. Euery letter of the Angels names, bringeth furth 7 dowghters

NOTE well this Rule of Arte — Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter her dowghter bringeth furth a Sonne. Euery Sonne in him self, is 7. Euery Sonne

hath

hath his Sonne: and his Sonne is 7

Let us prayse the God of Heven, which was and is
and shall Live for ever

Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini revelat Secreta
In templo eius, Laudemus nomen eius El
Halleluyah

See if thow canst not understand this table

Filiæ — The Dowghters procede from the angle on the right hand, chosing the myddle: where theyr generation ceaseth.

Filij — The Sonnes from the left hand to the right to the middle so proceding. Where theyr number endeth in one Centre.

Note this manner of Center accounted.

The Residue thow mayst by this Note understande

Δ Then Michaell he stroke over us ward, with his sword, and the flames of fire yssued out.

Loke to the Corner on the right hand, being the uppermost: where thow shalt finde 8. Refer thyne eye to that upper number, and the letter above it. But the Number must be found under neth, bycause his prick so noteth.

Note of Nubers with pricks signifying letters

Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: this shall teache the.

L the first dowghter

Δ Looking into my first and greatest Circle for 8, I finde it with L over it. I take this to be the first Dowghter

Vr. you must in this square Table set E by the 8. and write them Compoundedly in one letter, thus EL

EL

Nomen Domini vivit in æternum.

Vr. Give over, for half an howre, and thow shalt be fully instructed.

Δ I did so, and after half an howre comming to the Stone, I was willed to make a new square table of 7: and to write ~~do~~ and note, as it followeth.

S	A	A	I$\frac{21}{8}$	E	M	E8	Vivit in Cælis
B	T	Z	K	A	S	E30	Deus noster
H	E	I	D	E	N	E	Dux noster
D	E	I	M	O	30	A	Hic est
I26	M	E	G	C	B	E	Lux in æternum
I	L	A	O	I$\frac{21}{8}$	V	N	Finis est
I	H	R	L	A	A	$\frac{21}{8}$	Vera est hæc tabula.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus incognita
Vide iam.

The 30 by E, in the second place, in the upper right corner, serveth not in the consideration of the first Dowghters, but for an other purpose.

Note these other purposes.

The 26

The 26 by I, serveth for an other purpose: but not for this Dowghters Dowghter.

The 21, is e, and 8 with the prick under it is L: which together maketh EL, or thus compounded as if it were one letter, EL

The Names in the ~~great~~ Seale must follow the Orthographie of this Table.

Virtus vobiscum est.

Orate. Δ We prayed 29

Δ Then there appeared SAAI$\frac{21}{8}$MEL. here is an E comprehended in L

Vr. Read now the Table.

Angeli Lucis

Angeli Lucis Dei nostri
Et posuit angelos illius in medio illorum

Vr. In the ~~table~~ are the names of 7 Angels. the first Zabathiel, beginning from the left uppermost Corner: taking the ~~Corner~~ Letter first, and than that on the right hand above: and than that under the first and than the third from the first, in the upper row: and then Cornerwise down toward the left hand: and then to the fowrth letter fro the first in the upper row: where there is I with $\frac{21}{8}$, which maketh el. So have you Zabathiel.

1.

2. Vr. Go forward. Δ So, I finde next Zedekieil.

the true sownd — Vr. This I in the last syllable augmenteth the true sownd of it.

3. Δ. Then next I finde Madimiel. —— Vr. it is so.
4. Δ. Then —— Semeliel —— Vr. it is true
5. Δ. Then —— Nogahel —— Vr. it is so
6. Δ. Then —— Corabiel —— Vr. it is so
Δ. Then —— Leuanael —— Vr. it is so

Δ This name Corabiel you may see in Elementis Magicis Petri de Abano, in the Consecrating die ☽

Vr. Write these names in the Great Seal, next under the 7 names which thow wrotest last. Videlicet, under EL, An, Ave &c distinctly in great letters

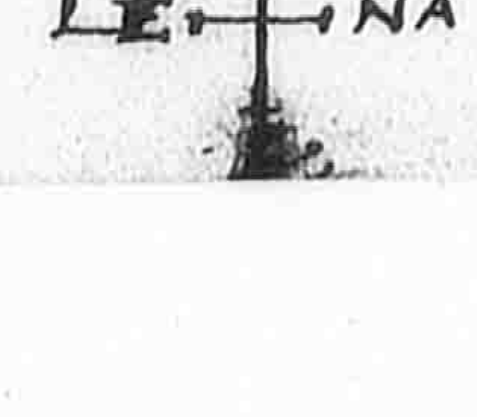
Vr. Make the E and L of Zabathiel, in one letter compounded, thus ZABATHIEL. In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the $\frac{21}{8}$ annexed. So have you iust 7 places.

Vr. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name

Vr. Set the first letters of these 5 names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr. Set Z, of Zedekieil within the angle which standeth up toward the beginning of the greatest Circle. And so procede toward thy right hand.

Vr. In the middle now of thy Pentacle, make a Cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Vriel. Vidit DEVS, opus suum esse bonum
et cessauit a Labore suo.
Factum est

Δ Michael stode vp. and sayd
The æternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, his SONNE
The Vnspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserue you, and multiply your
doings in his Honor and Glory.

Vriel. AMEN

Vr. These Angels are the angells of the 7 Circles of Heven,
gouerning the Lightes of the 7 Circles

Note these two order of Angels

Blessed be GOD in vs, and by vs,
Which stand continually before
the presence of GOD, for euer.

DIXI

Δ Iohan may we be so bold, as to require your help agayn.

Mic. When so euer you will, we are ready.

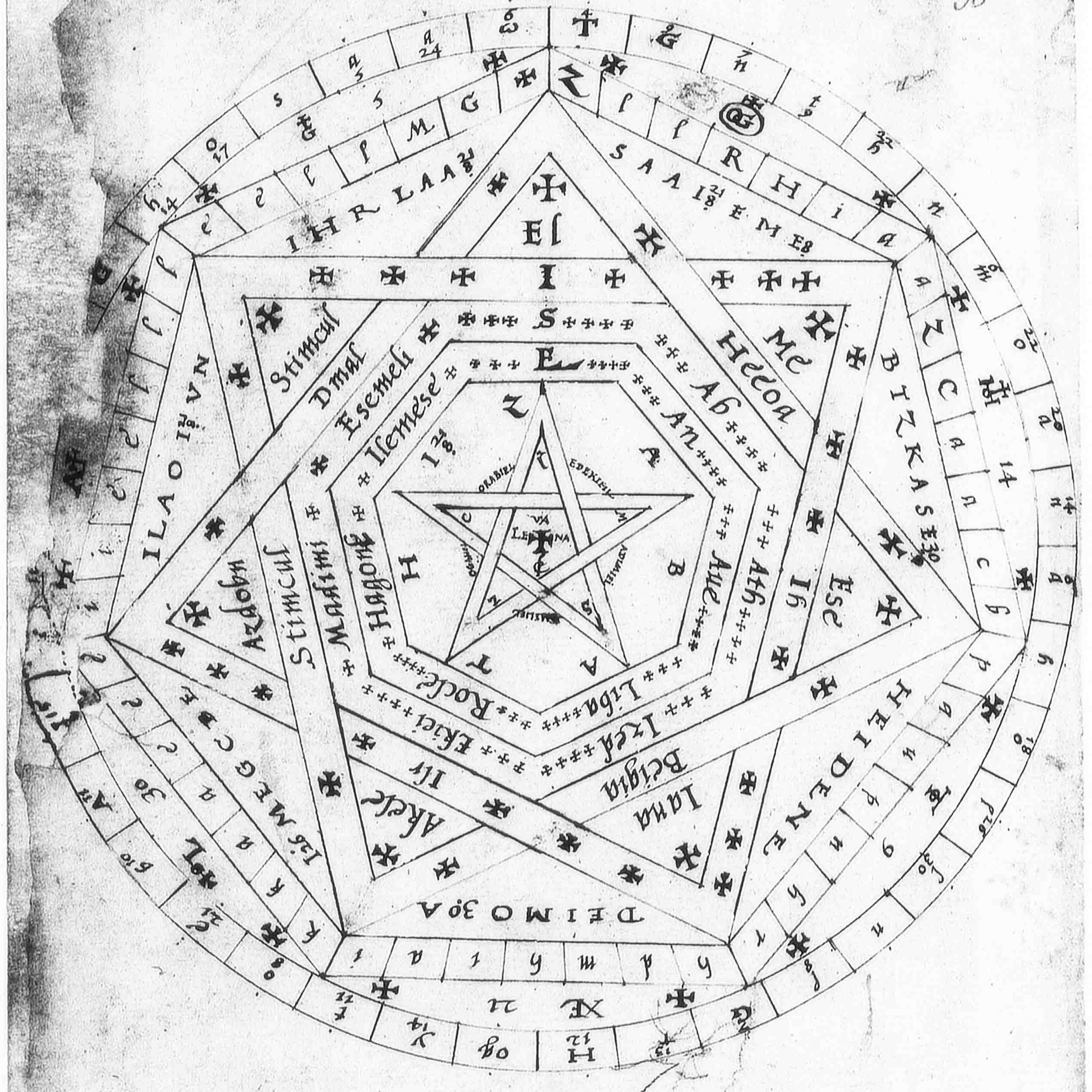
Farewell

Δ Sit Nomen Domini benedictum, ex hoc nunc,
et vsq in sæcula sæculorum:

Amen

Anno Dni
1582
Martij. 21.
} At Mortlake by Richemond

SIGILLVM DEI, ÆMÆTH: EMETH
nuncupatum
אמת
[illegible]
} hebraicè
DEI



Mysteriorum, liber Tertius. Δ

Anno 1582:
Aprilis 28:

Liber 3ꝰ
Liber 4ꝰ

A° 1582 Aprilis 28 a meridie hora 4

EK. Onely Michael appeared; and to diverse my complaynts, and requests Δ sayde

Mi. The Lord shall consider thee in this world, and in the world to come

EK. All the chayre seemed on fyre

mon of vs — Mi. This is one Action, in one person I speak of you two

Δ. You meane vs two to be ioyned so, and in mynde vnited, as yf we were one man

Mi. Thow vnderstandest.
Take heede of punishment for your last slacknes.

Δ. Yf you meane my slacknes on my behalf, truely it was and is for lack of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

EK. A great hill of gold with serpents lying on it appeared: he stryketh it with his sword, and it falleth into a mighty great water, hedlong.

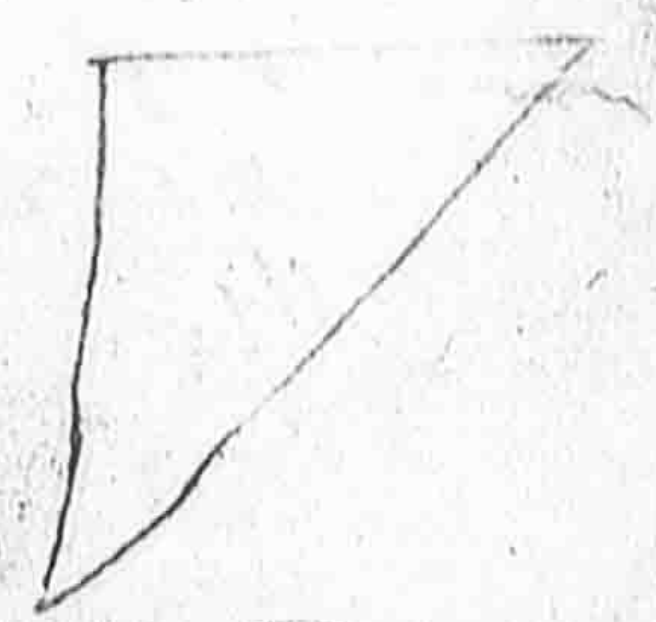
Mi. Dost thow vnderstand Δ No verylie.

Worldly habilitie. — EK. He raced the hill away, as though there had byn none: and sayd

Mi. Lo. So it is of this worldly habilitie

Δ I pray you how must the Lamine be hanged?

The Lamin not simply spoken: for the [illegible] may be [illegible] — Mi. As concerning the Lamine; It must be hanged vpon, in some skarf.
The Ring when it is made, I will blesse it according to my pleasure
I meane by two cubites, your vsuall yarde.
Hast, for thow hast many things to do.



Glory be to God, Peace vnto his Creatures, Mercy to the wicked, Forgivenes to the faithfull: He saith: O the raygneth, O.

PELE — thow art mighty, PELE: thy name be blessed. Δ Amen.

ESE — Venito ESE, Δ he cryed so with a lowd voyce

EK. he is now covered, in a mighty covering of fyre, of a great beawty.
There standeth a thing before him I cannot tell what it is.

Laudate Dominum in cælis

Orate Δ we prayed

EK. His face remayneth covered with the fyre, but his body vncovered

Mi Adesdum ESE
Adesdum Iana

Iana — Vobis dedit demonstrationem in Tabulis suis.

EK. There appeare of the figure (before, imperfect) two little women
One of them held vp a table which lightened terribly: so that all the stone was covered: with a myst.
A voyce cam out of the myst, and sayd,

Creatio — Ex his creata sunt et hæc sit nostra gloria.

EK. The myst cleareth, and one of the women held vp a Table being thus written vpon

Numerus Primus

Δ The table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned

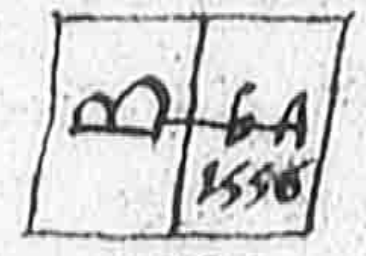
Δ Remember, ESE and Iana, are the thirde and fowrth of the Septem Filiæ Bonitatis, Lib. 2°. They are thus in order there, EL, ME, ESE, IANA, AKELE, AZDOBN, STIMCUL.

A finger

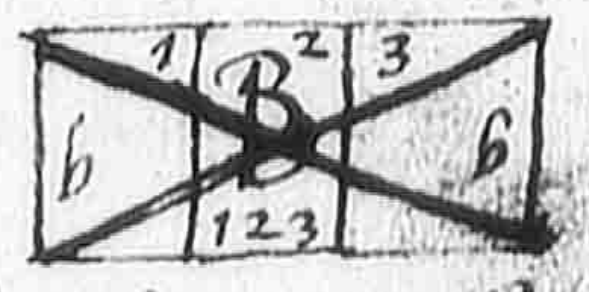
A finger cam out of the mist, and wyped oute, the first shew, with the cross, letters, and numbers
The second was in like wise
The Third was a b with the tayle upward thus g
The 52 with the three great BBB, seme to be covered wt Gold
The two crossed ones he did not wipe out with his finger
The next be blotted oute.
He blotted not oute the three $\overset{b}{\underset{b}{b}}$ with the 8 and 3.
The two barrs must go clere and not towch the 666.
The $\overset{G}{M}$, the square wherin it standeth, is all gold: and that to let stand.

666
666
666

the barrs.

Fire cam oute and barnt 

B | bA 1556

The 

1 B 2 3 b 6 123

is all of a bright cullour, like the brightnes of the sonne and that was not put out

The places are very black, but where the letters and numbers do stand

E.T. hard a voyce saying Finis Tenebrarū: Halleluyah.
E.T. There commeth a hand and pulleth the little woman into the clowde

Mi. Prayse God: Be inwardly mery
The darknes is comprehended
God bless you: God bless you God bless you.
You must leave of for an howre and a half: for you have .6. other Tables to write to night.
Prayse God: be ioyfull.

After supper we resorted to our scholemaster.

E.T. I here a voyce but see nothing: he sayeth.
Initium bonum in nomine eius
et est. Halleluyah.
E.T. Three quarters of the stone (on the right side) are dark, the other quarter, is clere.
Mi. Venite filiæ filiarū Esse

Filiæ filiarū Esse. lib. 2o in some sort wanting.

The nethermost .....
E.T. There come six yong maydens, all in white apparell a like.
Now they all be gone into the dark parte of the stone, except one
There cam a flame of fyre out of the dark, and in the flame written thus on this manner

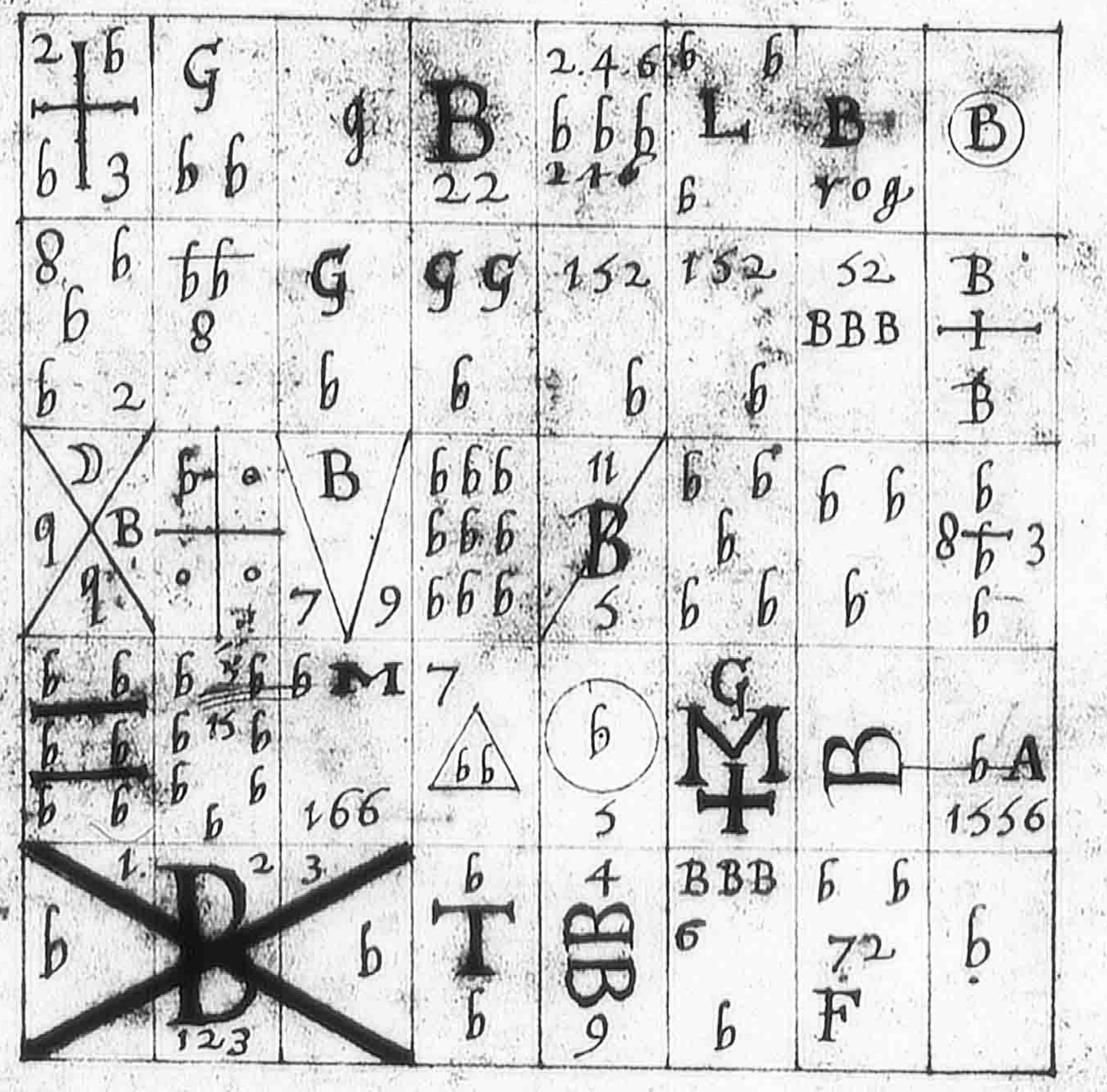
$V^{nus}_{\ nus}{}_{\ nus}$

Lux

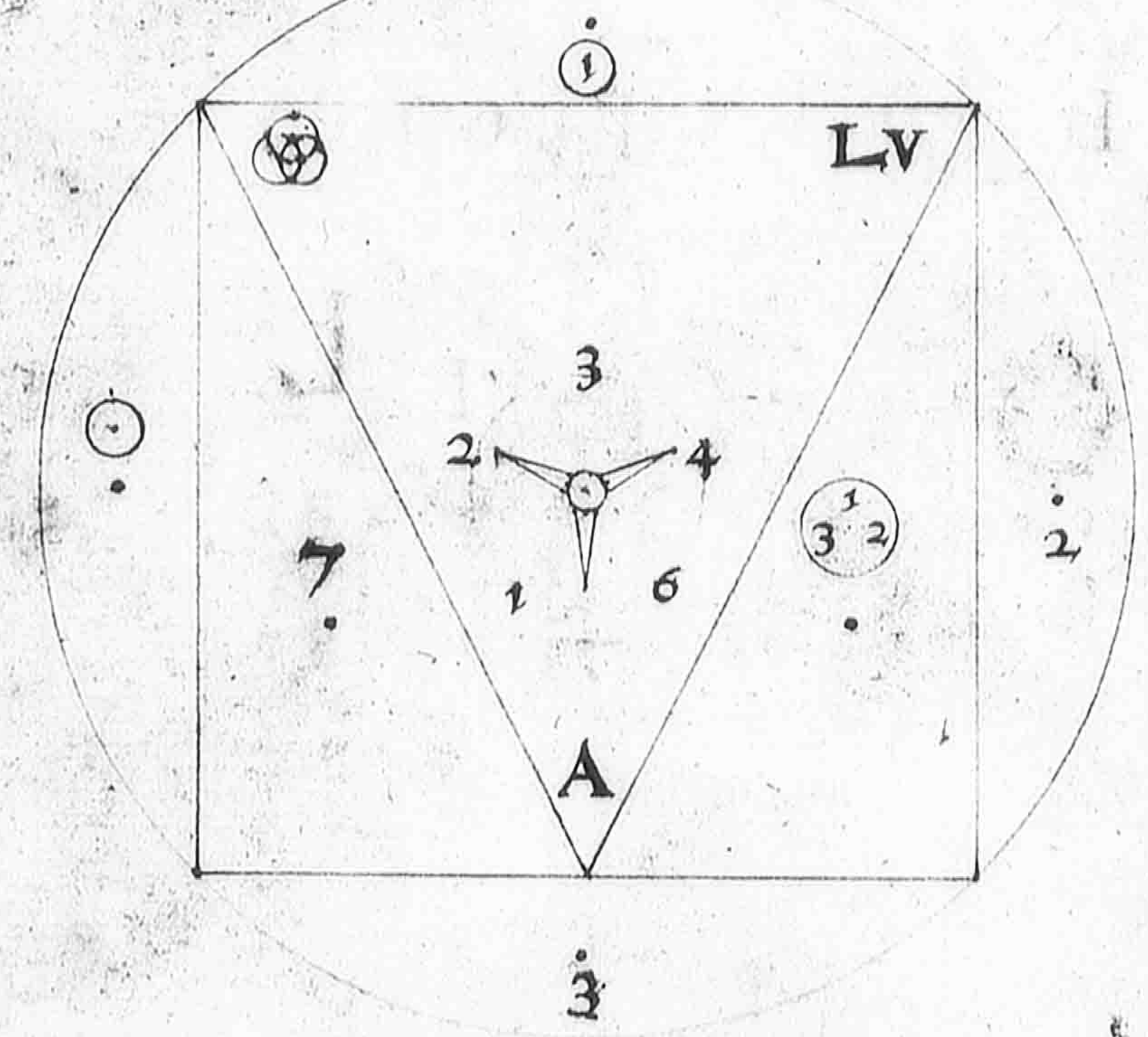
She that standeth without putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger: and it Thundred.
E.T. A voyce sayd —— Dies primus
another voyce —— Ubi est Tabula?
an answer —— Est, Est, Est
She wyndeth and turneth her self about, beginning at her hed, and was Transformed into a Table, rownde.
E.T. Three faces do shew and shake oute, and ever returne into one hed agayne: and with it cam a merveylous swete savour

The Table collored.

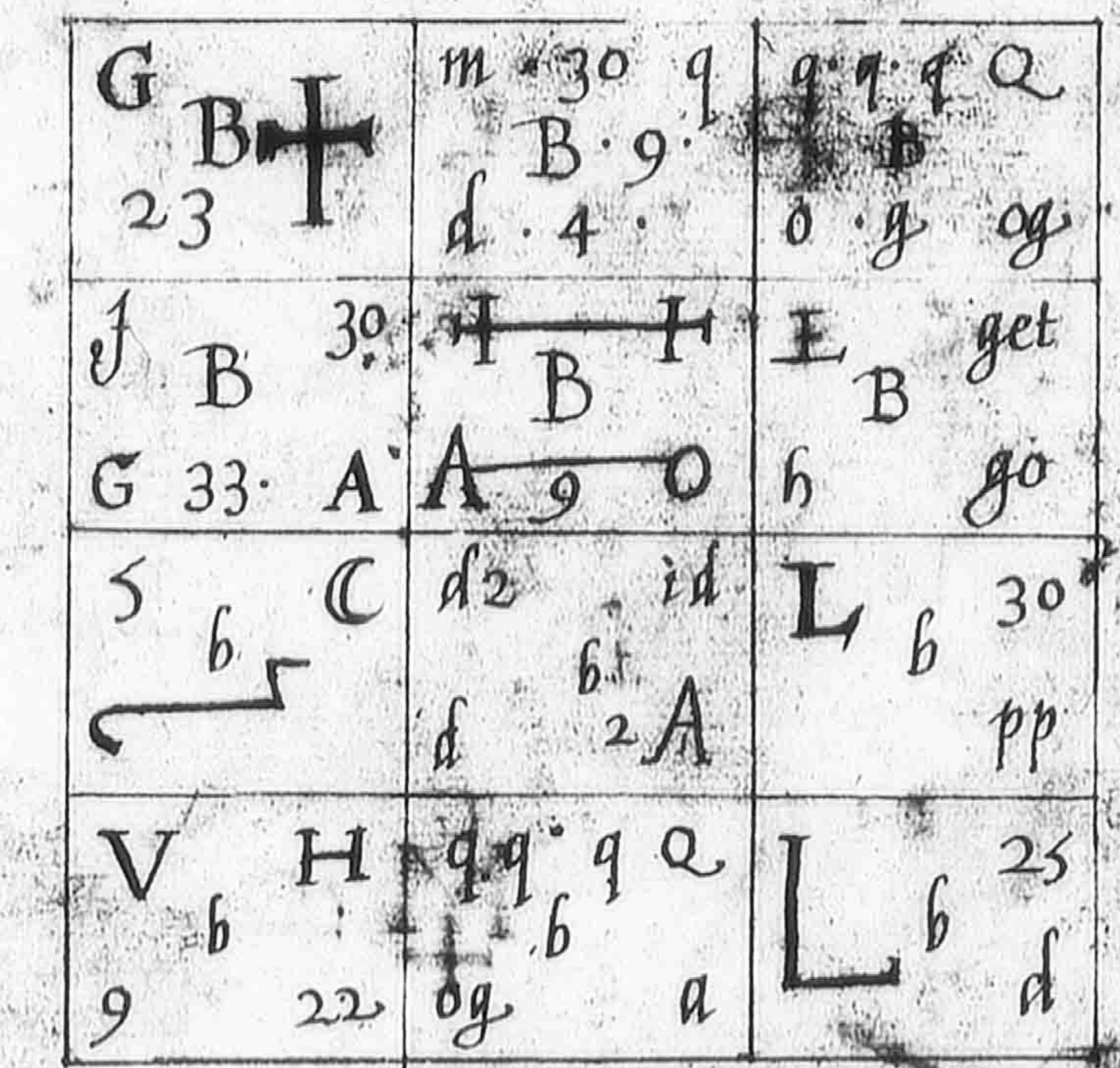
The Table was of three cullours: white, redd, and a mixture of white and redd



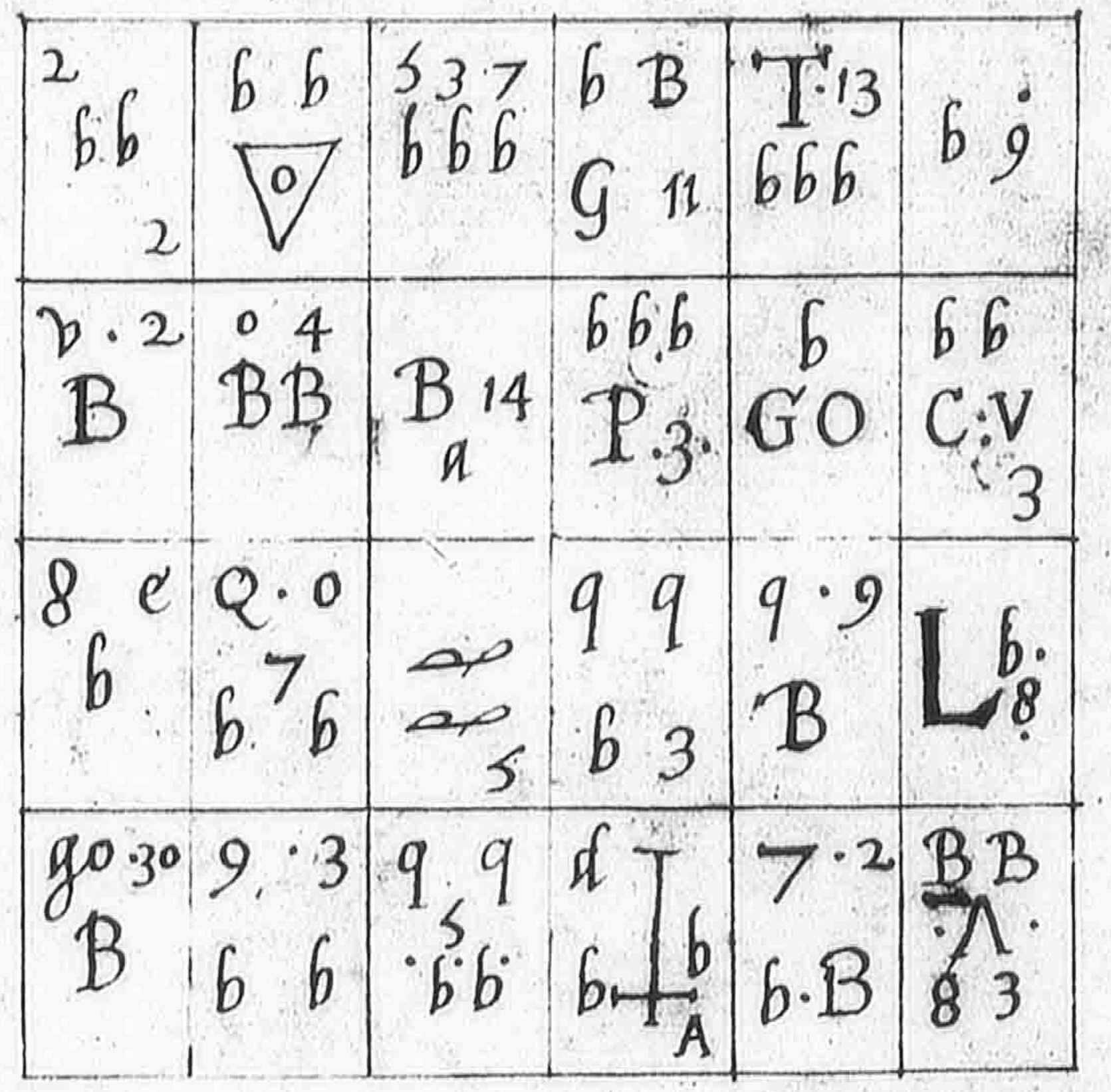
2 b b 3	G b b	g	B 22	2.4.6 b b b 216	b b L b	B rog	B
8 b b b 2	bb 8	G b	g G b	152 b	152 b	52 BBB	B B
D q B q	b o o o	B 7 9	bbb bbb bbb	11 B 5	b b b b b	b b b	b 8 b 3 b
b b b b b b	b 56 b b 15 b b b b	M 166	7 66	b 5	G M	B	bA 1556
1 b	B 2 123	3 b	b T b	4 B 9	BBB 6 b	b b 72 F	b



Δ Of these seven tables, Characters, or cotcheons
Consider the wordes spoken in the fifth boke Ao 1583. Aprill 2d
How they are proper to every King and ~~prince~~ prince in their order
They are Instruments of Conciliation
Volumine 5o. under my Characters, is forsoth



G B 23	m 30 q B 9 d 4	q q q Q B o g og
f B 30 G 33 A	B A 9 o	B get h go
5 C b	d2 id b d 2 A	L b 30 pp
V H b 9 22	q q q Q b og a	L b 25 d



2 b b 2	b b o	5 3 7 b b b	b B G 11	T 13 b b b	b 9
v 2 B	o 4 BB	B 14 a	b b b P 3	b GO	b b C V 3
8 e b	Q o b 7 b	5	q q b 3	q 9 B	L b 8
go 30 B	9 3 b b	q q 5 b b	d b b A	7 2 b B	BB Λ 8 3

---

and red, changeably. A strong sounding cam withall, as of clattering of har or fall of waters, or such like.

There cam a sterre shoting oute of the dark, and settled it self in the myds of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

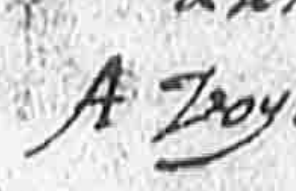
A voyce sayd. O honor, Laus et gloria, Tibi qui es, et eris.

The Table sheweth wonderfull fayre and glorious

Onely seven prikes appeare in the Table.

The three angles of the triangle open, and in the lower point appeared a great A

And in the right upper corner LV. (ET. the Table trembled)

And in the other Corner appeared thre circles of equall bignes, equally, or alike intersecting eche other  by theyr centers

A voyce — Unus est, Trinus est; In omni Angulo est omnia comprehendit: Fuit, est, et vobis erit. Finis et Origo (ET. Ô, Ô: with a dolefull sound, he pronounced)

ET. The woman sayth, Fui: sum, quod non sum

A voyce ______ Lux non erat et nunc est

ET. The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.

Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce — For a tyme Nature can not abyde these sightes.

ET. It is become quiet, but dark still.

Prayer — A voyce — Pray and that vehemently, For these things are not revealed without great prayer.

ET. After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying Fiat

The ball went into the darknes, and brought with it a great white Globe hollow transparent.

Then she had a Table abowt her neck, square of 12 places

The woman semed to daunce and swyng the Table.

Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: she sayd Ecce signum Incomprehensibilitatis

Water. ET. The woman is transformed into a water, and flyeth up into the Globe of Light: ~~a voyce was hard Est, Est, Est~~

ET. A voyce. Est, Est, Est.

Erth. ET. One commeth ~~—~~, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little round ball: and threw it into the dark. And it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the round Globe and sayd Fiat

ET. She turned her back toward ET. and there appeared a Table divided in 24 partes. yt semeth to be very square.

A voyce — Scribe. Veritas est

Man
Woman
ET. A sword cam out of the Dark: and clave the woman asunder and the one half becam a man, and the other a woman: and they went and sat uppon the Ball of Cley or erth.

Note/or

Me semeth the Dark part to quake

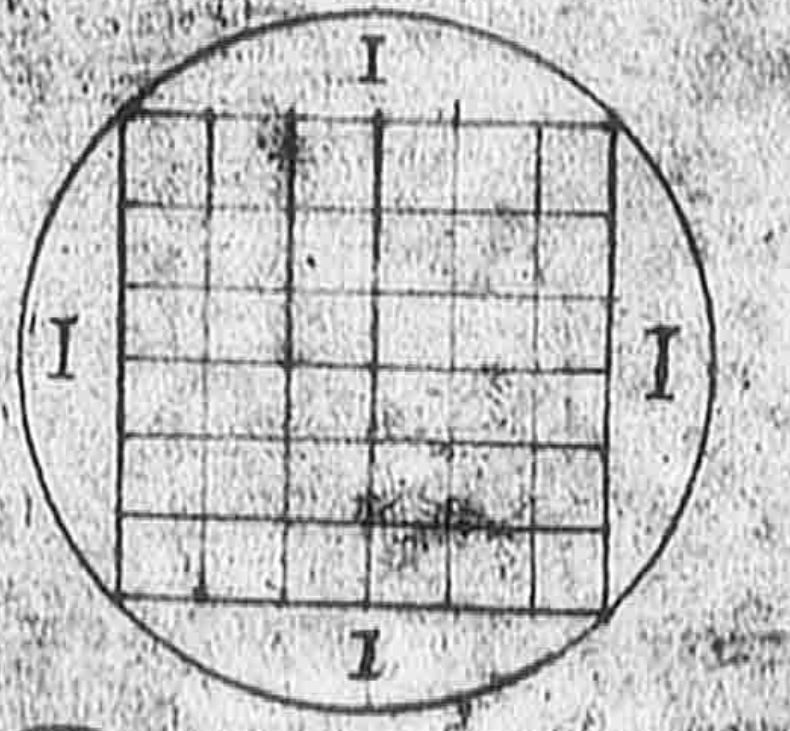
A voyce — Vemto Vdsedg

E.T. There cometh a woman oute of the Dark she sayd

Vita hys ex mea manu.

E.T. She shewith a table square, full of holes, and many things creeping out of it. This square is within a rownd.

A voyce — O Lux Deus mi.
Hamuthz Gethog.



E.T. Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn. and the one parte she cut into two unequall partes, and the other half she cutteth into a thowsand or innumerable partes. Then she take all the partes up into her skyrt. She hath a Table, and it hangeth on her shulder.

Note this stepping before.

She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowresquare. She is very bewtyfull.

She sayd — Lumina sunt hec Intelligentie tue

She sayd — Fere nulli credendus est hic numerus

The sterrs Sonne and Mone created.

This woman taketh the little peces, and casteth them up, and they become little Sparks of light. and of the things she cast, there were two great rownd things. And they were allso cast up to the white transparent Globe. And she went away into the Dark. Which way, now, very much lightned.

Then the other woman (that was forestept) thrust oute her hed who had the rownd conteyning the square, with 36 places. She crymbleth clay, and it turneth to byrds. She seemeth to be like a Witch. Into the hole of her table, she put her hand and that hole, was in the Dark and oute of the hole, she semed to fetch that clay. She sayd

Ad usum tuum Multiplicati sunt.

E.T. She went into the Dark.

7.

E.T. A voyce,

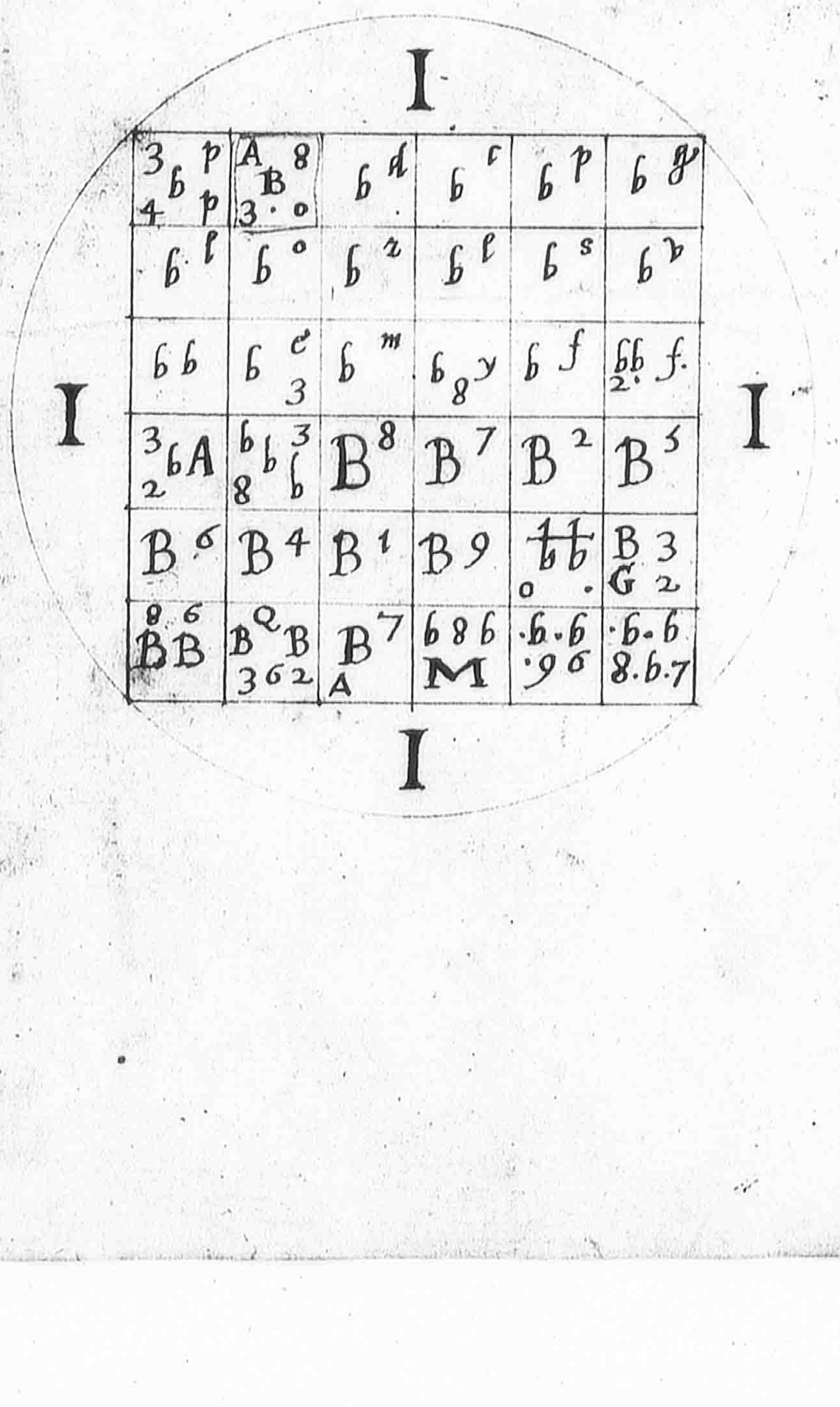
---

g D 2 g	B ſ ſ 30	B B 8 2	B o 22	B o p d 30	L o B q q 29	B 8 2	9 6 B
o p B 98	9 B	b b 2 8 G	b b 9 E	b 3 Q	b b b 9 Q	b 11 Q	BB 12 T
BB b 8	M 2 b b	M b 5	M b b b 20	M b 89 F	d B 17	A b 3	B B B 2 H
M b 99 L	b 6 4 b	b 9 1 b	b b 9 T 6	6 B 2 4	T B 38	N B 9	b b 4 b

Note that Cross with the two [illegible] [illegible] Round Table [illegible]

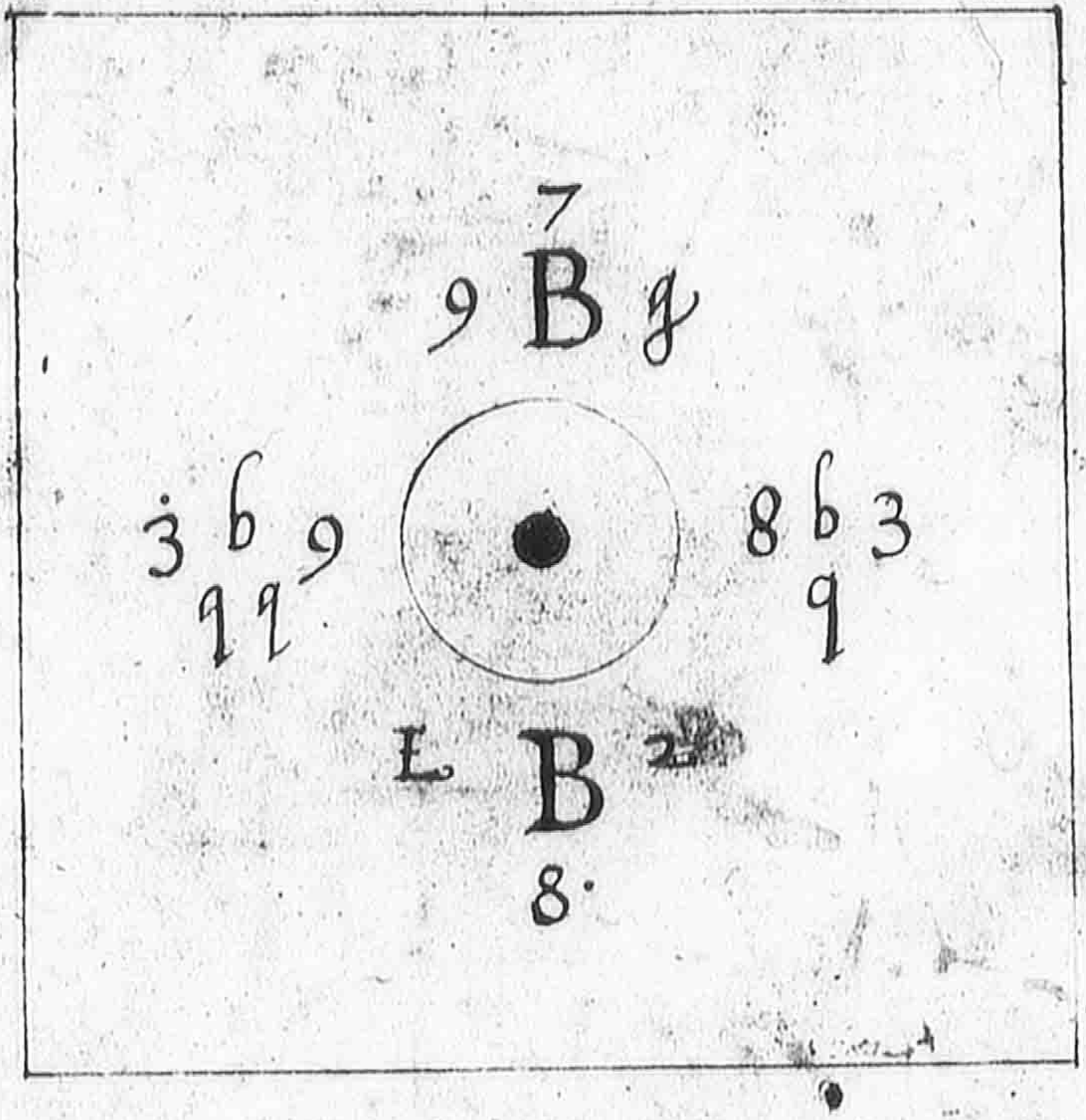
A ſ B 3 o

30



3 b p 4 p	A 8 B 3 · o	b d	b r	b p	b g
b l	b o	b r	b l	b s	b v
b b	b e 3	b m	b y 8	b f	bb f 2
3 b A 2	b b 3 8 b	B 8	B 7	B 2	B 5
B 6	B 4	B 1	B 9	b b o ·	B 3 G 2
8 6 B B	B Q B 362	B 7 A	b 8 b M	·b·b ·96	·b·b 8.b.7

(54) ~~(56)~~



34 ~~(55)~~

E.K. A voyce is hard saying

Omnia gaudent fine.

E.K. There commeth oute a woman, out of the Dark. She plucketh at the dark, and casteth it on the ground: and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd

Opus est.

36

E.K. She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erth Globe, on which appeared Trees and plants.

E.K. Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi. Obumbrabit vestigia vra veritatis Luce

The Actor, the Actor, the Actor:

One Disposer; he which is one in all; and All in all:
Bless you from the wickednes of Deceyte: Create you new vessels: To whome I commyt you.

E.K. He holdeth his sword over us, in manner, out of the stone.

Mi. Fare well. Serue God. Be patient
Hate vayne glorie. Liue iustly. Amen.

Δ What spede shall I make for the sayd square Table, the wax, the seale, and the Character? Mi. As thow art moued, so do.

Δ Gloria Patri et F et SS. s. e. i. p. e. n. e. s. i. ss. amen.

Δ Note, All the Tables before, were by E.K. letter for letter noted out of the stone-standing before him all the while: and the Tables following were written by me as he repeated them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8¼.

E.K. Two appeare. Michael and Uriel.

Mi. Et posuit illos in ministerium eius.
Quid desideratis?

Δ Sapientiam et Scientiam nobis necessaria, et in Dei servitio potentem ad eius gloriam.

Mi. Sapere, a Deo: Scire a Creatura, et ex creaturis est.

Ur. Venite filiae.

I am not sure yf it were Mi. or Ur. that called for the

E.K. Seuen women appeare, bewtyfull and fayre.

Mi. This work is of wisdome. Δ sayd Michael, and stode up.

E.K. sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me, and to followe his counsayle.

Mi. Wilt thow. Δ Then willing me so to do, E.K. sayd as followeth.

This promise

E.K. I promise, in the name of God the Father, God the Sonne and God the holy Ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.K. Now they two seme to confer together.

Mi. Now you touche the world, and the doings uppon earth.
Now we shew unto you the lower world: The Governors that work and rule under God: By whome you may have powre

...ship.
lower world.

powre to work such things, as shall be to god his glorie, prof
your Countrie, and the knowledge of his Creatures

E.T. he spake — What I do wish thee to do, thow shalt know before thow go.

We procede to One GOD, one knowledge, one Operation.

Venite filiæ

Filiæ — Behold these Ta: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The whole Government doth consist in the hands of 49 (in God his powre, strength, mercy, and justice) whose names are here evident, excellent, and glorious

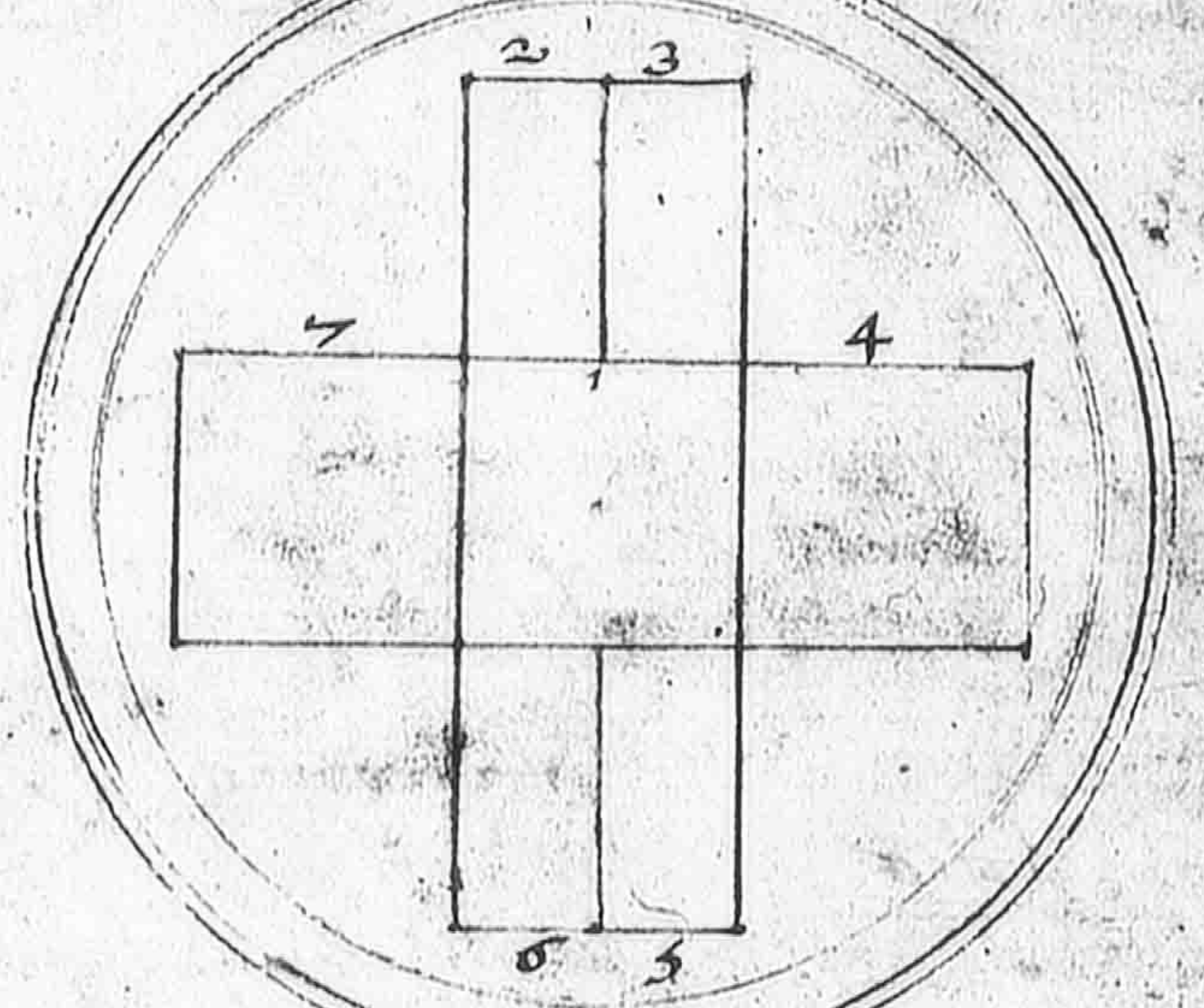
49 good Angels Governors.

Mark these Tables: Mark them. Record them to yo

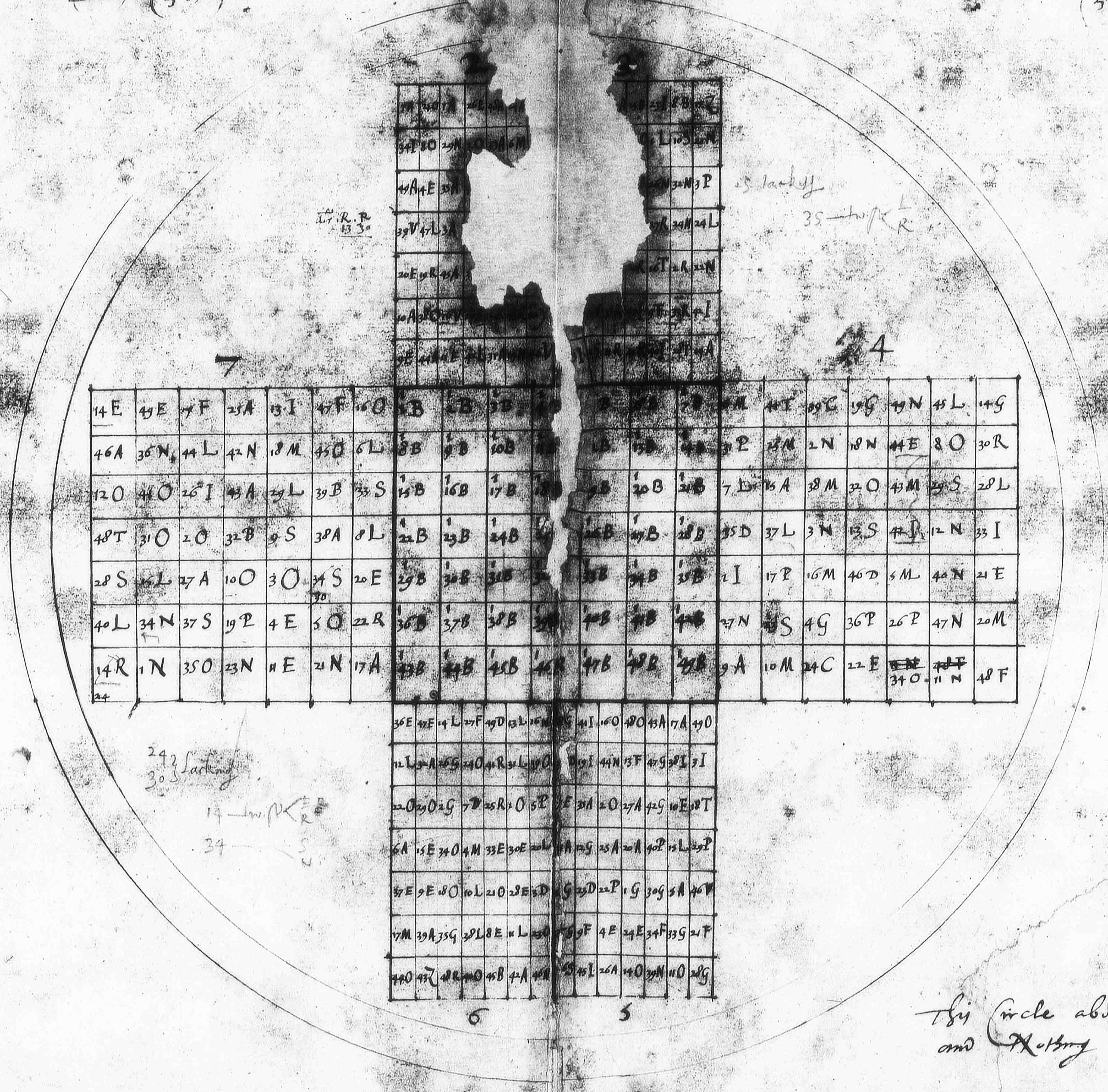
The first knowledge — This is the first knowledge. Here shall you have Wisdome Halleluyah.

Mighty and omnipotent art thow, O God, God, God, God amongst thy Creatures: Thow fillest all things things with thy excellent foresight. Thy Glorie be be amongst vs for euer. Amen.

E.T. All the 7 (which here appeare) ioyne theyr Tables in One One, which, before they held apart. And they be of this Forme all to gether. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it And over it ioyned two, which both together were equall to it. and Under it, were such other two, as may appe in this little pattern. Being thus ioyned, a bright Circle did cumpas and enclose them all, thus: but nothing was in the Circle.



E.T: One



2 [illegible]

[illegible]	24O	1R	26E	48[illegible]	41[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	25I	8B	47Z
34E	8O	29N	[illegible]O	33A	6M	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]L	10S	[illegible]N
49A	4E	35[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]N	32N	3P
39V	47L	3A	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]R	34N	24L
20E	19R	45A	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]A	16T	2R	22N
10A	38O	10V	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	32K	4I
9E	44[illegible]	[illegible]E	42L	31[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	4A

7

4

14E	49E	7F	25A	13I	47F	16O	^{2}1B	^{2}2B	^{2}3B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]M	40T	39C	19G	49N	45L	14G
46A	36N	44L	42N	18M	45O	6L	^{2}8B	^{2}9B	^{2}10B	[illegible]	[illegible]B	13B	[illegible]	31P	15M	2N	18N	44E	8O	30R
12O	44O	26I	43A	29L	39B	33S	^{1}15B	^{1}16B	^{1}17B	^{1}18[illegible]	[illegible]B	^{1}20B	^{1}21B	7D	15A	38M	32O	43M	29S	28L
48T	31O	2O	32B	9S	38A	8L	^{1}22B	^{1}23B	^{1}24B	[illegible]	^{1}26B	^{1}27B	^{1}28B	35D	37L	3N	13S	42D	12N	33I
28S	16L	27A	10O	3O	34S 30	20E	^{1}29B	^{1}30B	^{1}31B	[illegible]	^{1}33B	^{1}34B	^{1}35B	2I	17P	16M	46D	5M	40N	21E
40L	34N	37S	19P	4E	5O	22R	^{1}36B	^{1}37B	^{1}38B	^{1}39[illegible]	^{1}40B	^{1}41B	^{1}42B	27N	[illegible]S	4G	36P	26P	47N	20M
14R 24	1N	35O	23N	11E	21N	17A	^{1}43B	^{1}44B	^{1}45B	^{1}46B	^{1}47B	^{1}48B	^{1}49B	9A	10M	24C	22E	~~[illegible]~~ 34O	~~48F~~ 11N	48F

36E	47E	14L	27F	49D	13L	16N	[illegible]G	41I	16O	48O	43A	17A	49O
12L	32A	26G	24O	41R	31L	19O	[illegible]D	19I	44N	13F	47G	38I	3I
22O	29O	2G	7D	25R	1O	5P	[illegible]E	35A	2O	27A	42G	10E	18T
6A	15E	34O	4M	33E	30E	20L	[illegible]A	12G	25A	20A	40P	15L	29P
37E	9E	18O	10L	21O	28E	3D	[illegible]G	23D	22P	1G	30G	5A	46V
17M	39A	35G	38L	8E	11L	23O	[illegible]G	9F	4E	24E	34F	33G	21F
44O	43Z	48R	40O	45B	42A	46[illegible]	[illegible]S	45I	26A	14O	39N	11O	28G

6 5

Lr. R. R
13 30

5 lackyg

35 — twyse L R

forte I, of [illegible]
Baligon

24 } lacking
30 }

14 — twise E R

34 — S N

This Circle abowt was bright
and Nothing in it./

E.K. One steppeth forth, and sayde
Wilt thow have witt, and wisdom?
Here, it is. (Δ pointing to the middle table)

Another sayd, The Exaltation and Government of Princes, is in my hand. (Δ pointing to that on the left hand of the two uppermost)

In Counsayle and Nobilitie I prevayle. (pointing to the other of the two uppermost: which is on the right hand)

The Gayne and Trade of Merchandise is in my hand: Lo, here it is.
Δ he pointed to the great table on the right side of the myddle Table that I mean which is opposite to our right hand while we behold these 7 Tables.

I marvayle that the 4 and 5 are [illegible]

The qualitie of the Earth, and waters, is my knowledge and I know them: and here it is: (Δ pointing to that on the right hand: of the two lowermost.

6: The motion of the Ayre, and those that move in it, are all knowen to me: So here they are. (Δ pointing to the other Table below, on the left hand.

7 I signifie wisdome in fire is my Government. I was in the begynning, and shall be to the ende (Δ pointing to the great table on the left hand of the Middle table.

Mi. Mark these Mysteries: For, this knowne, the State of the whole earth is knowen, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. Be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,

Begynne the Middle Table &c. Δ I wrote out of the stone the whole 7 Tables (as you see them here with their numbers and letters) while E.K. did view them in the stone, and orderly expressed them.

Δ As concerning 39 V. 47 L &c in the Second Table, where are 7 places: and there but 6 numbers and letters, and yet every place semeth to have a letter, in the judgment of E.K. his sight. Which is the number and letter wanting, and where must it be placed?

Mi. Non potestis hoc videre sine ratione.

Δ This I understode not; seyng it was not at the first noting

Two numbers and two letters supplied to them.

Δ The Next day, as I was loking on the Tables being finished, and joyned all together in One Compounded Figure: ~~and~~ E.K. cam to me, and stode by me, and his ey was on the foresayd place which I was forced to leave empty, in the 7th and last. And behold he sawe hovering and hopping in the ayre over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30. N.

E.K. Every of the 7 Tables, as they were written out of the stone do seme afterward to burn all in fyre: and to ascend in fyre.

E.K. After all the Tables were written, eche ~~the~~ his table aparte agayn and stode in their order.

E.K. Note moreover. The First, had Bokes in his hand
Kings — The second, a Crown in his hand
Nobilitie — The Third, Robes
Merchants — Δ — Aqua — The fowrth, anial quadrupes viene omi colore.
Terra — The fifth, Herbes
Aer — The sixth, a fanne
Igni — The seventh, a Flame of fyre in his hand

Mi. Recedite.

Descendite in nomine eius, qui vos huc misit.

A boke. E.T. Uriel opened a boke in his owne hand, and sayde

Ur. The Fountayne of wisdome is opened. Nature shalbe
knowne: Erth with her secrets disclosed.
The Elements with theyr powres iudged
Loke, if thow canst (in the name of God) understand
Tables. Δ No: Not yet.

excellent

Ur. Behold, I teache. There are 49 Angels glorious and
Erthly Actions — appoynted for the governmet of all earthly actions: which
do work and dispose the will of the Creator: Limited from
the begynning in strength, powre, and glorie:

Practise — These shalbe Subiect unto you, In the Name, and by In-
vocating uppon the Name of GOD, which doth lighten, dispose
and Comfort you

By them shall you work in the quieting of the estates, Inlarging
larging — of wisdome: pacifying of the Nobilitie, iudgement in
the rest, aswell in the depth of Waters, Secrets of the Ayre
as in the bowells and entralls of the Earth

teacheth

Ur. Theyr Names are comprehended within these Tables. Lo, he teacheth
he teacheth. Lo he instructeth which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with
with vanitie. But stick firmely, absolutely, and perfectly, in the Love

The two togither — Love of God (for his honor) togither

Be mery in him: Prayse his name. Honor him in his Saincts. Be-
hold him in wisdome: And shew him in understanding.
Glorie be to him; To the Lord, whose name perceth through the earth
Earth, Glorie be to the, for ever. Δ Amen, Amen, Amen.

Ur. Lo, I will briefly teache the: you shall know the Mysteries in him
him and by him, which is a Mysterie in all things
The Letters are standing uppon 7 equall numbers. The Number before
before them is signifying, teaching and instructing (fro the first Table

*
Δ
Vide ipsam Tabulam horum 49 nom. Collecta, pagina sequente:

Table to the last,) which are the letters that shalbe ioyned together
begynning all, with B, according to the disposition of the number
number — Untill the 29 generall names be knowne. The first 29 are more

49

more excellent than the rest. Every Name doth consist uppon the quanti-

The first 29

=tity of the place: Everie place with addition bringeth forth his name,
Name which are 49. I have sayde

GON

Δ I pray you to tell me the first Name. Ur. The first Name is BALIGON

* he ment to E.T.

Mi. I have to say to the*, and so have I done:

Δ Now he spake to E.T. of the matter he moved him to, at the begynning of
of this last Instruction: and he told me afterward what Michael had willed
willed and moved him unto. Whereat he seamed very sore disquieted: and sayd thus to me
to me: E.T: He sayd that I must betake my self to the world, and forsake the
world. That is that I shold marry: Which thing to do, I have no na-

E.T must marry

naturall Inclination: neyther with a safe Conscience may I do it, contrary
ry to my vow and profession. Wherfore I think and hope, there is
is some other meaning in these theyr words.

Mi. Thow must of force kepe it:
Thow knowest our mynde.

Δ Deo opt. Max. omnis honor laus et gloria
in saecula saeculorum. Amen.

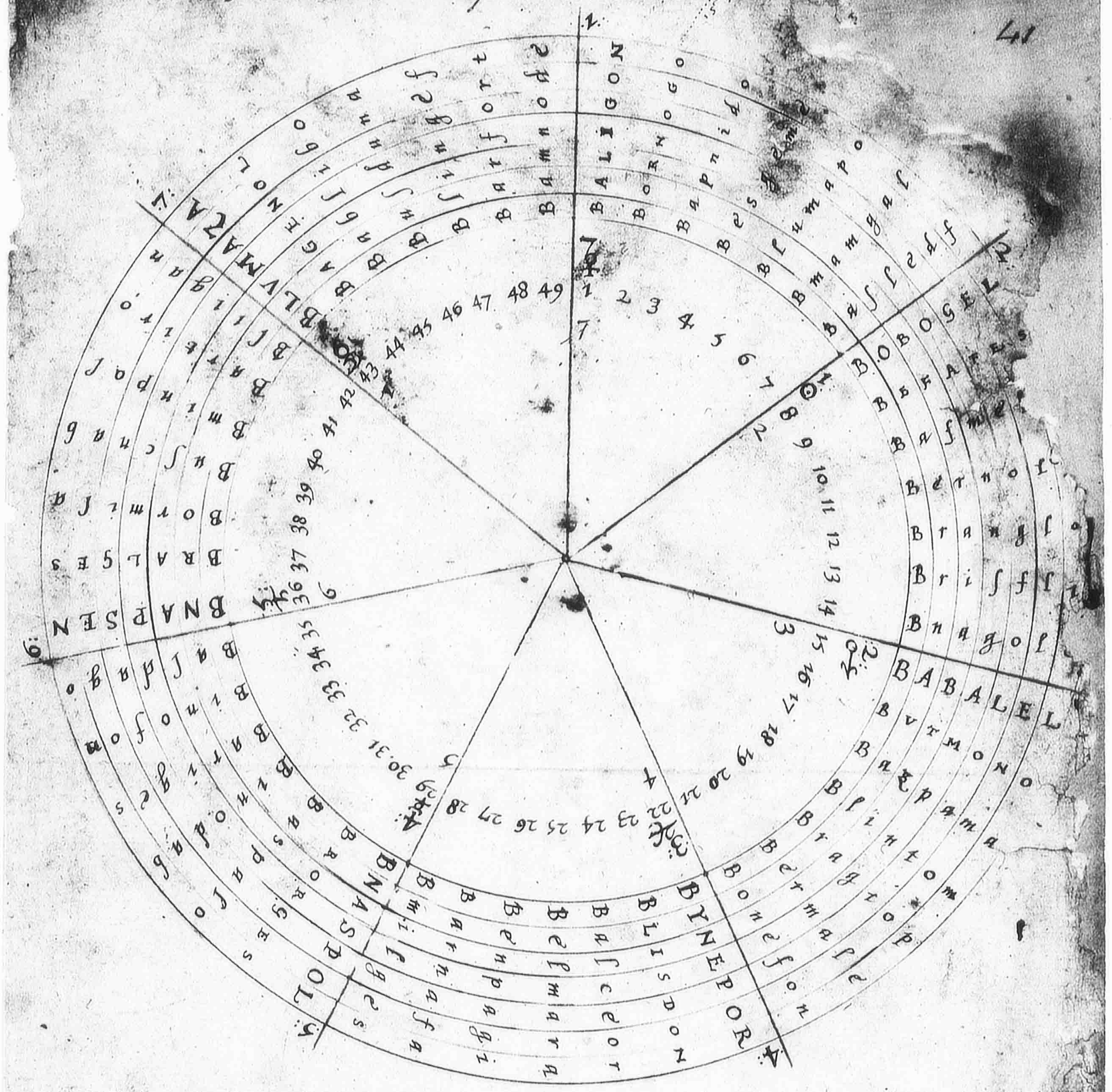
Ended hora noctis 11½ circiter.

Tabula Collecta: 49 Angelorum Bonorum, Nomina continens. per Δ

40

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BUTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLUMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

[illegible] Angelorum bonorum 49,
per Jo. Dee, ita disposita:



Fryday. May 4. hor. 2 $\frac{1}{2}$ a meridie.

Δ E.T. wold not willingly now deale with the former Creatures, utterly shun and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them. Whereuppon I went into my Oratorie, and called vnto God, for his divine help for the vnderstanding of his Lawes and Vertues ~~knowledge and vnderstan~~ which he hath established in and amongst his Creatures, for the benefit of mankinde, in his Service, and for his glorie &c. And comming to the Stone, E.T. saw there those two, whom hitherto, we were instructed to be Michael and Vriel.

E.T. to marry.

E.T. Michael and Vriel, both kneled holding vp theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bloddish.

There cam 7 Bundells down, (like faggots) from hevenward. And Michael taketh them kneeling. And Vriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Sensor doth make perfume at the fowre corners of the Table: the smoke ascending vp: and the Sensor, at the last, being set on the Table it seemed to fall through the Table.

Vriel his manner of apparition.

VRIEL semeth to be all in a white long robe tucked vp: his garment full of plightes: and seemed now to have wyngs (which, hitherto from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross over the Crown.

Vriel taketh the 7. Bundells from Michael: and with reverence layeth them on the foresayd Superaltare.

A Glorious man

E.T. there commeth a man as though he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme three.

From vnder the Table commeth a great smoke, and the place semeth to shake.

Vriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The glorious man semed to open the Covering of the 7 bundells (being of diverse cullored sylk,) and there it appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All creatures.

The glorious man seemed to stand vppon a little hill of flaming fyre.

He taketh of, of one of the Bundells a thing like a little byrd; and it hovereth afore him as though it had life: and then it rested vppon the thing like a superaltare.

A description of the glorious man.

This glorious man semeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour. His heare of his hed, long, hanging down to his sholders: But his face for beutifull glittring, can not be discerned. His heares do shake, as though the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He loketh vp to heven.

Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a Swanne: very beutifull: but of many cullours.

Many cullors in all his garmentes, heare or fethers in his sparkling [illegible]

Now loketh Michael vp, and hold vp his hands to heven, and sayeth

SIC, SIC, SIC, Deus noster.

Vriel (sayd) — Multiplicabit omnia, benedictione sua.

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where

Where the byrd stode before, seamed allso, to be (proportionally) wa
big, as the byrd, (they enlarged).

my naming of 2 two byrds

This man taketh an other byrd, and putteth the wyng of it, to the wyng of the first (as though he yoked them)
This second byrd at this his first taking, was as byg, as the was become, (encreased, as it semed) and it was allso a very be

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre any thing els

E.T: a voyce was hard, like Michael his voyce, saying:
It was a byrd, and is a byrd, absent there is nothing but quantitie

Δ E.T. sayd the voyce to be like Michael his voyce.

Δ A voyce. Beleve: The world is of Necessitie: His Necessit is governed by supernaturall wisdome.
Necessarily you fall: and of Necessitie shall rise ag
Follow me, Love me: embrace me: behold, I AM.

Necessitie.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table: and Michael sitteth now in his Chayre: and sayd

Mi. This doth GOD work for your understanding
It is in vayne to stryve: All Government is in his hands
What will you els, what will you els

vayne to strive.

Δ, Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.

Mi. This hath answered all our Cavillations

Δ for your

Δ What hath answered all our Cavillations?

Mi Thow hast written
One thing you shall see more, as a perswasion to the infirmitie.

E.T: The two byrds, which were there, before, ~~are~~ and gon out of sight, now are shewed agayn: but none of the bundells appere
They seme to grow to a huge bigness, as byg as mountaynes: incredibly byg: and they seme to hover up in the ayre, and to fly up toward heven, and with ~~theyr wyng~~ theyr wyngs to towch the sky: And one of them with his bill semeth to take sterrs into it: and the other byrd to take them from the same byrd, and to place them agayn in the skye.
And this they did very often: and in diverse places of the heaven with great celeritie

The byrds touch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene.

cleane.

And in the streets, as these two Byrds flew, semed diverse brave fellows, like bisshops, and Princes and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, Children, and old aged men, and women, seemed to pass quietly, unhurted and unoverthrown of these two Byrds

BRITISH MUSEUM

And then they semed to come to a place, where they lifted up, with ~~theyr wyngs~~ the endes of theyr wyngs, fowre Carkasses of dead men (oute of the grownde) with crownes on ~~theyr~~ hedes: whereof one seemed to be a Childe.

First

First these 4, semed leane, and deade: then they semed quick and in good liking: And they being raysed up parted eche fro other, and went into 4 sundry ways, Est, West, North and South.

43

Now these two fowles having theyr wyngs joyned togither, light uppo a great hill: and there the first fowle gryped the erth mightily and there appeared diverse Metalls, and the fowle spurned them away, still,
Then appeared an old mans hed, heare and all, on. very much wythered. They tossed it betwene them, with theyr fete. And they brake it: And in the hed appeared (in steede of the braynes) a Stone, rownd of the bignes of a tennis ball of 4, cullours, white, black, red, and grene

One of them (he that brake the skull) putteth that rownd stone to the others mowth or byll.
The other eateth or nybbleth on it, and so doth the other allso

Now these two byrds are turned into men: And eche of them have two Crownes like paper crownes, white and bright, but seme not to be sylver. Theyr teeth are gold, and so likewise theyr hands, fete, tung, eyes, and eares likewise. All gold

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other

26 Crownes

They have, by theyr sides, Sachels, like palmers bags, full of gold. and they take it oute, and semed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi. Learne the Mysterie hereof.

Δ Teache us (ô ye Spirituall Creatures) Than sayd Michael,

Mi Joye and helth give unto the riche:
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed the: Understand:
Read them over: God shall give the some light in them. I have satisfyed the: Both, How you shallbe joyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, (subiect) in Deo.

Lok up this Mysterie:
× Forget not our Counsayle:

× to ET

Ô GOD

O GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for euer.
The Vertue of his presence, here left, be
amongst you.
Δ Amen.

Δ What am I to do, with the wax, the Table, the ring or
the Lamine? &c.

Mi. When the things be ready, then thow shalt know, how to use y^m.

Δ How shall I do for the graving of the ring; May not an o-
man do it, though E.K. grave it not?

Mi. Cause them to be made up (according to Instructions) by any honest-

Δ What say you as concerning the Chamber for our practise here.
May my Uttermost little Chamber serve, yf the bed be taken downe.

Mi At the next Call for the Chamber, you shall know what to do
to doe.

Δ Benedictus Deus in donis suis:
et Sanctus in omnibus operibus ~~suis~~ suis.
Amen. ended hor. 4½.

+
artus Liber Mysteriorū ~~[illegible]~~
A° 1582
Δ Nouembris 15. 44

42

Post reconciliationem Kellianam:
Miserere mei Deus.
Dimitte nobis, sicut et nos dimittimus.

Liber. 5

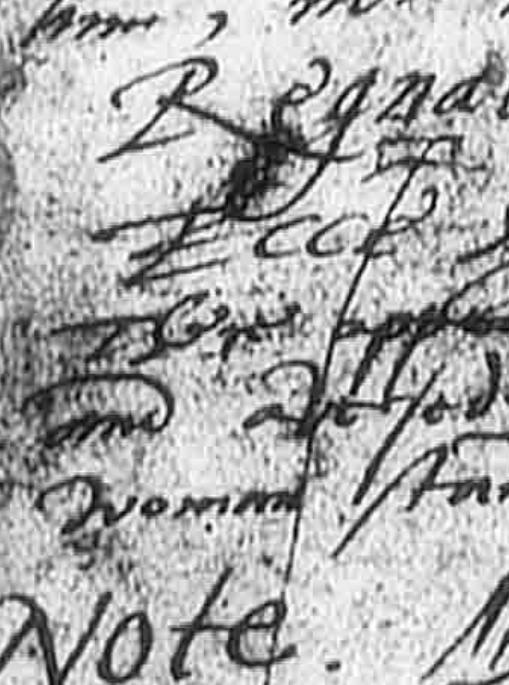
Δ Note. For, of the armes we never hard any thing before. Δ Carmara, otherwise Baligon.

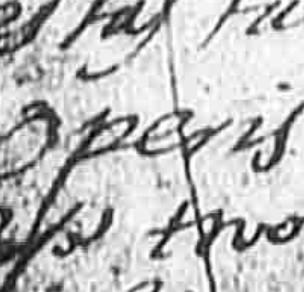
(of the 7. which was by him) he who stode before him, with his face to him, now turned his face to him ward.

Regnat potestas tua in filijs

Ecce signum operis

There appeared these two letters, reversed and inversed in a white flag: and a woman standing by. These armes did not appere.





Note. My name is Carmara.

On the other side of the flag, appeared the armes of England. The flag seemed old, torn.

Adhuc duo et tempus non est, (Δ, sayd the man which stode before Carmara. and lifted up his hand and advanced his body: and the other 6 gave him place. he spred his armes abroad: and so turned round toward all the multitude (appearing within the Globe) as if he wold require audience. he sayd then thus.

The Sonnes of men, and their Sonnes are subiect unto my Commandement. This is a mystery. I have spoken of it. Note it throughly. They ar my servants: By them thow shalt work mervayles. For a tyme. My tyme is yet to come. The Operation of the Earth is subiect to my powre. And I am the first of the twelve. Every Seale is called Barees: and here it is ☉ (Δ This he held in the palm of his hand: as though it had byn a ring, hanging also over his myddle fingers. With a great voyce he sayd Come ô ye people of the erth.

(Δ Then there cam a great Number of onely Kings from amongst the rest of the multitude within the Globe. They kneeled down: and some kissed his seale and some did stand frowning at it. These Kings that kissed it, had eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being even, and counterpeysed. But the other had also ballances, which being uneven, the one scale lower than the other. The even balanced Kings were of glad cheare: but the other were of a sowre and sturdy countenance.

It is and shalbe so: And the workmanship of this, is to this ende.

Filij Filiorum et Filij Filiorum sup. libro 2°

Earth

R.

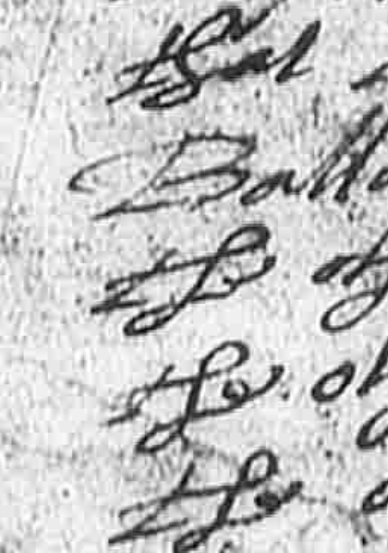
Barees

☉

All princes of the Earth.

1.

Kings.



Noble men.

2. Then cam noble men: (Δ and he held up his hand, and they parted them selves into two Companyes. and over the heds of them, appered these two words Vera, over one company: and Impura over the other

Verus cum Veris, et Impurus cum Impuris

3. Come ô ye Princes of Nature. (Δ Then cam in Auncient and grave Countenanced men in black gownes: of all manner of sortes. Diverse of them had bokes: and some had stikes like measures: and they parted into two Companies. Eyther Company had his principall. One of those Companies fell at debate among them selves. The other Company stode still. There appeared before eche of these Companyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other Mundi tenebras. The forman ~~or Principall~~ spred his hands over them, and they all fell down. and the boke with Lucem on it waxed bright.

Philosophers.

Δ He hath resigned the offices of ~~three~~ two Kings, as of Blumaza and Bobogel. And therefore such, Kings by these four [illegible]. whose Boboyel is [illegible] Nobility, and [illegible]

(76)

waxed bright: and ~~they~~ which attended on that boke (Lucem).

Gather by these few spriggs the Compass of the whole feild

Δ I demaunded of him, what his name was: and he answered

I am Primus et Quartus Hagonel

Δ This Pri Quar, shewed the seal ☉ to the Multitudes and they ... it, and of them some florish, some stand, and some fall.

1. Kings | Kings — Δ Then he sayd] The first were the Kings of the earth: which tell the pride of the last ⊗, take place, are, and shall be.

In this thow mayst lern science. Note a mysterie

Take a place, is as much as, Ende with place.

Δ Then he threw down a great many of them before him

Carmara his Minister: forte Prince of Hagonel. — Here is his name, (pointing to the [Δ: Carmara] on the upper part of the Glob) Notwithstanding I am his Minister. Here are kings fals and vniust, whose powre as I have augme... and destroyed, So shalt thow.

Weapons where with to destroy — Thow hast the weapons: The Secret is not great.

Δ I know not what the Weapons are.

Pri Quar sayd Write, and I will tell thee. Δ The thrones of eche side did syt down. while Pri Quar did thus speake

I am the first of the fowrth Hagonel.

Δ I had thought that you had sayd before, you had byn the first and the fowrth of Hagonel.

Pri Quar] I am HAGONEL, and govern ~~H~~HAGONEL. Here is Hagonel the first, Hagonel the second, and Hagonel the third. I am the first that govern the three. Therfore I am the first and last of the fowre. Δ In the meane space all the former multitude some were fallen dead, of some their neckes drawn awry: of some their legs broken:

Note this first, and Last, bycause of Balygon als Carmara: his prince & ruler. — And then, pointing to the (Δ: Carmara) he sayd

Practise, with Spirituall weapons — In his name, with my name, by my Character and the rest of my Ministers, are these ~~[illegible]~~ brought to pass.

Liers, Witches, Enchanters — Those that lye here, are Lyers, Witches, Enchanters, Deceyvers, Blasphemers: and finally all they that vse NATVRE, with abuse: and dishonor him which rayneth for ever.

2. Governers — The Second assembly were the Governors of the Erth, whose glory, yf they be good, the Weapons which we have towght thee, will augment: and consequently, yf they be evill, pervert.

3. — The third assembly are those which tast of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with ~~[illegible]~~ one eye looking toward heaven, the rest to the center of the Erth. Vbi non Gloria, nec bonitas nec bonum est. It is wrought, I say it is wrought (for thy vnderstanding) by the Seven of the Seven which wer the Sonnes of Sempiternitie, whose names thow hast written and recorded to Gods Glory. Δ Then he held vp his hands, and semed to speak but was not herd of E.K. (as he told me): and therevppon Pri quar sayd: Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filiis suis laudaverunt Deum. Benedictus est qui filius est vnicus et Gloria mundi.

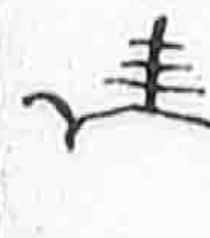
Note Practise. — No. 2° Filii filiorum
- Bn — 1
- An — 2
- Ave — 3
- Liba — 4
- Rocle — 5
- Hagonel — 6
- Ilemese — 7

these are under the great circle following

The black cloth of silence and staying. — E.K. saw like a black cloth come in and cover all the forepart of the

Note: here he goeth with Three and Carmara (his King) hath also a Triple ...

In the first leafe were the Offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2 page: & perhaps this first leafe was lost before he drew vp his Booke of Dr Δ Angelorum invitationibus because I find a Blank where Blumaza is placed.


This Character seemes to stand for Carmara, as appeares from severall places in fol. 2. a. & b. & many other.

It appeares by a note of Dr Δ: (De Heptarchia &c: Cap. 1.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacion & perhaps this authority was entred in the first lost leafe of this 5 4th booke (though Dr Δ: calls it the 2d Booke in this Note) see Chap: 2. at ye begining.

By a marginall note at the begining of the first Chapter, it should seeme, yt the Dr meanes by the first ~~chapter~~ Booke the Action only of the 16 of Nov: 1582. & by the 2d Booke the Actions of the 17 & 19 of Nov. 1582. But his marginal note of 19 should be 20 of Nov. for so it appeares by ye Actions entred. The 21 of Nov: viz: the action of yt day he calls the Appendix of the 2d chapter.

46

This is the writing
of Chas Assmota.
FMS.

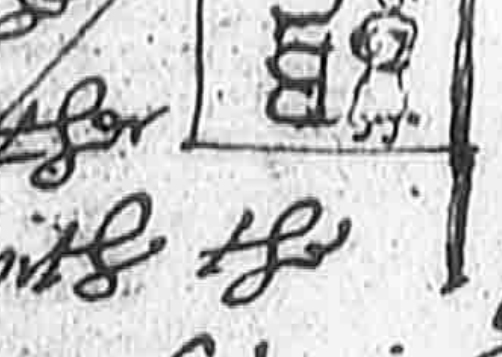
the stone, so that nothing appeared in the stone. There was hard a voyce saying. Loke for us no more at this tyme: This shalbe a sign token, (from this tyme forth) to leave. ...

Upon one of by a black couering all the stone.

Δ Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp: Amen

Die ♀ A meridie: hora 5. Novembris 16.

Δ He with the triple crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished away. He shoke his rod, and the Globe under him did quake. Then he sayde Ille enim est Deus, Venite. Δ All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman ~~with~~ paynted on it, rather ~~the~~ (as before was noted) on the right side of her. And on the other side of the flag, was the Armes of England. He florished with the Flag very ~~much~~ much, and went as though he did march, in warlike manner uppon the upper and utter parts of the globe. He pulled up the Flag and sayde There is two to come, there is no more. All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all togither, Heptagonum stellare, seming to be Copper.



[redacted]

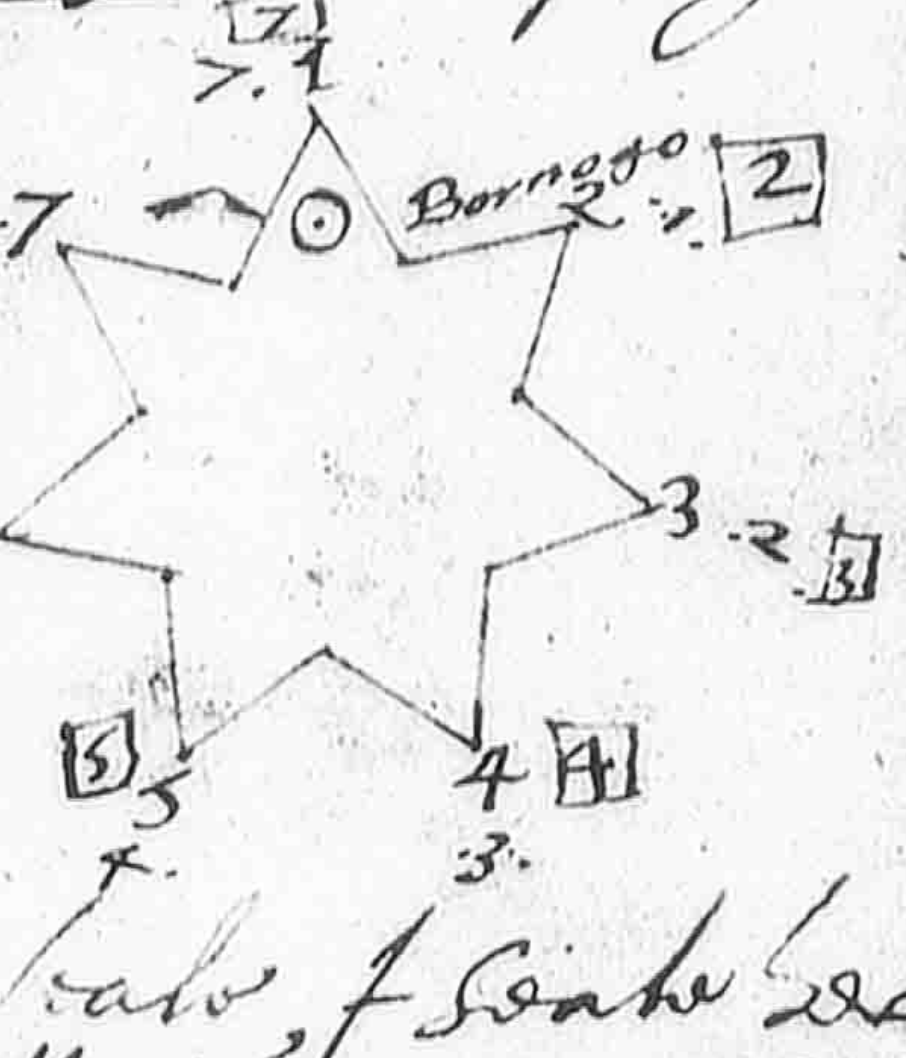
Δ So he sayd lokinge on the forpart of the half bowle.

Δ Note: Copper apperteyneth to ♀

Δ Hagonel

Δ Forte, Bagonel: Hagonel, or the for B [illegible] Bagonel [illegible] Ba gonel [illegible]

1: The first Holder, sayd, Me nosti and so pulled his hand of fro the Heptagonum.



2: The Second of the 7 taketh his hand of and doth reverence and sayd I am he Which have powre to alter the Incorruption of NATURE. With my seale I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them. I have byn in powre with many, but Actually with few. I am of the first of the twelve the Second of the Seven. Wilt thou know my name. Δ full gladly. I am BORNOGO: this is my Seale. ~~What thou~~ desyrest This is my true Charakter. What ~~thou~~ desyrest in me, shalbe fullfilled. Glory to God. Δ He kneled down, and held up his hands toward the Heptagonum.

Metalls.

One of the first of the Twelve.

Prince Bornogo

3: The next (or third) sayd, I am Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and have destroyed the Wicked. I gave life unto the Seas: and by me the Waters move. My name was knowen to Moyses. I lived in Israel. ~~Beholde~~ ~~the~~ tyme of Gods Visitation. I have measured, and it is 8. This is a mysterie. God be mercifull to his people. Behold, Behold Lo, Behold.

The Seas.

8

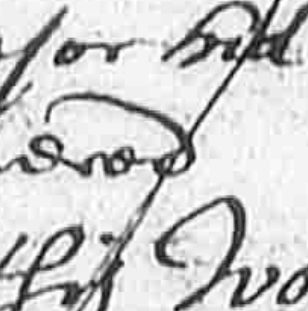
Gods Visitation.

And it is 8: may be 8 yeres added to the tyme: and yet unlikely 1590. Nov. 16] That 8, or 88, I know not yet.

Δ Lo behold, my mighty powr consisteth in this. Lern wisdome by my
unto thy / the charge — This is wrought for thy erudition, what I instruct the from God: Lo
Charge truely. Thow art yet deade: Thow shalt be revived. Be
bless God truely. The blessing that God giveth me, I will bestow uppon the by
O, how mighty is our God, which walked on the waters; which sealed me
his name. whose Glory is without ende. Thow hast written me, but yet
not know me. Use me in the name of God. I shall at the tyme appointed be
the seas — I will manifest the works of the seas, and the miracles of the depe
known. I was Glorifyed in God. I skurged the world. Oh oh oh, how they
repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is
Prince Befafes — for ever: behold it Δ he opened his bosom and ~~semed have~~
seemed to have fethers under his robes. He had a golden gyrdle: and on it written BEFA
the fethers under his robes. — Than he sayd. Blessed be thow O God, God, God, for ever. I have said
Δ he toke his hand of fro the Heptagonum.

Δ The black Cloth was drawn: which is now appointed to be
taken from them, that we must leave of for that instant
Δ. Deo soli, ois honor et Gloria. Amen

Friday After dinner at night circiter horam 8a.
Δ On the left side of him sitting in the Chayre appeared yet three
holding up the Heptagonum. and one and the other side below. He sat with his
his face from EK toward me. I stode and my face Southward. EK he
sat at the same table, with his face Northward.

4 The fowrth (holding below) cryed Earth, Earth, Earth.
EK. he speaketh hollow, so that I understand nothing. Δ than he
answered They are the wordes of my Creation, which you are not
In earth. — worthy to understand. My powre is in Erth. and I kepe the bodies
not — The dead mens bodyes. — of the Dead Theyr numbers are in my bokes. I have the key of DIS=
solution Behold Behold, All things, yea All things, have theyr
their workmanship with me For I am the ende of Working. EK
The light of his anger. — He falleth down prostrate, and speaketh, I know not ~~what~~ what. Δ
than he sayd I have the light of his anger, and I will destroy it. O,
The bottomles pit — O, Behold, It is a light left within the bottomles pit. It is the ende
and the Last. O blessed shall thy name be. Blessed shall thy name
be for ever. Behold this is my seale.  Behold, the bowels
Bowells — of the earth are at my opening Δ than I requested
-ted — him to help me with some portion of threasor hid, to pay my detts withall
Treasure hid requested. — withall and to buy things necessarie &c. He answered O worldling
thou shalt be satisfied with welth of this world. Behold Behold
Behold — Lo lo Behold, vehemently I say Behold I have horded up
Threasor, for the sonne of perdition, the first Instrument
Antichrist — of his destruction. But, Lo these Caverns Δ he
showed to EK the Caverns of the earth, and great places therof
and afterward sayd: Mark this, All Spirits inhabiting within
the earth; where their habitation is, of force, not of will (except
except the myddest of my self, which I know not), are subiect to the
powre hereof. Δ pointing to his Seale. With this you
shall

shall govern, with this you shall unlok. With this in his name (who
raigneth) you shall discover her entrayles. How say you now?
Can you do it? Ar not your Magicians acquainted with me. It
greveth me to reveale the bones of the wycked. Prayse him Butmono
Prayse him Butmono, prayse him. Δ Is that your name, I pray you
tell me. he answered Yea it is my name. It is the ende of all
things. EK now he setteth down.
Δ Now the Fifth turned his face toward E.K. (who sat before me,
and opposite unto me) and stepped forth and sayd I am Life
and breath ~~of all things~~ in Living Creatures. All things
Live by me, the Image of One excepted. Behold the face
of the Earth EK there appeareth all ~~Creatures~~ Kindes of brute beasts,
fowles, Dragons, and other Δ He Clapt his hands together
and they all, vanished away at ons. they cam agayn: and went then away
and returned no more. But the people within the Globe remayned still
as from the begynning he sayd while the beasts were yet in sight
Lo, all these do I endue with Life. my seate is theyr Glory.
Of God am I Sanctifyed: I reioyse: the Living, the ende, and
beginning of these things, are known unto me: and by sufferance
A little Viol of oyle — I do dispose them untill my Viall be run EK he taketh
out of his bosom a little viol glass. and there seameth to be fine or
six sponefulls of oyle in it. Δ He answered and sayd. That it
is: and it is a mystery. Δ I spake somwhat of this oyle, and
Prince Blisdon — he answered me, and sayd Thow sayst true. In token of God
his Powre and Glory, write down BLISDON.
EK. he taketh his hand of from the Heptagonum.
6. The Sixth putteth open his Clothes and red apparell, and there
yssueth mighty fyre oute of his sides. [Δ Note, the
Short cote the first. — cote of the first of these seven is shorter then any of his fellowes coats
are.] The sight of the fyre is very dredfull, gastly, terrible, and
scarsly of mans eye can be beholden. At length he pluckt his
coats together, and sayd to EK. O I wold shew the, but flesh and
blud can not see. write shortly, it is enough. Novi Ianuam
Mortis. Δ than sayd he to me in an ernest maner, O, Muse not, My
words ar dark, but with those that see, light enough. Et per
cussit Gloria Dei, Impiorum parietes. Dixi. Δ In
Prince Brorges. — an boyling raging fyre, this worde BRORGES did appeare,
tossed to and fro in the furious flames thereof, so abundantly streaming
out, as yf all the world had byn on fyre. so that EK, could
not endure (without great annoyance to his ey sight) to behold the same.
and finally he sayd Mysteriam animis vestris imprimite. and so the
fyre vanished away.

EK

But Baligon Carmara in the ende of this booke sayth, he is his officer. Compare [illegible]

7

Prince Bralges.

hath Blumaza his King

The seale.

EK. The stone seemeth (now) all Blew: and onely One now beholdeth the Heptagonon: all the rest being sat down: who seemed rather to extend their hands out toward one other, as though they played, rather being idle of their work. Now the last putteth his hand to the Heptagonon and turned his face to EK. having his face (all the while before) turned toward Δ, he sayd The Creatures living in my Dominion, are subiect to my powre. Behold I am BRALGES. The powres under my subiection, are invisible. Lo what they are! EK. All the world semed to be in brightnes or on fire: and therin appered divers little things like little smokes without any forme. He sayd. This is the Seale of my government. Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you. ☾ Beware of wavering. Blot out suspition of us for we are Gods Creatures, that have rayned, do rayne and shall rayne for ever. All our Mysteries shalbe knowen unto you.

Exclude wavering or suspition

All Mysteries shalbe knowen to us.

EK. All the 7 vanished away. onely He remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to EK) Behold, these things, and their mysteries shalbe knowen unto you, reserving the Secrets of him which reigneth for ever: [EK The voyce of a multitude, answered singing,] Whose name is Great for ever. He Open your eyes, and you shall see from the Highest to the lowest. The Peace of God be uppon you.

Secreta Dei, non sunt hominibus revelanda.

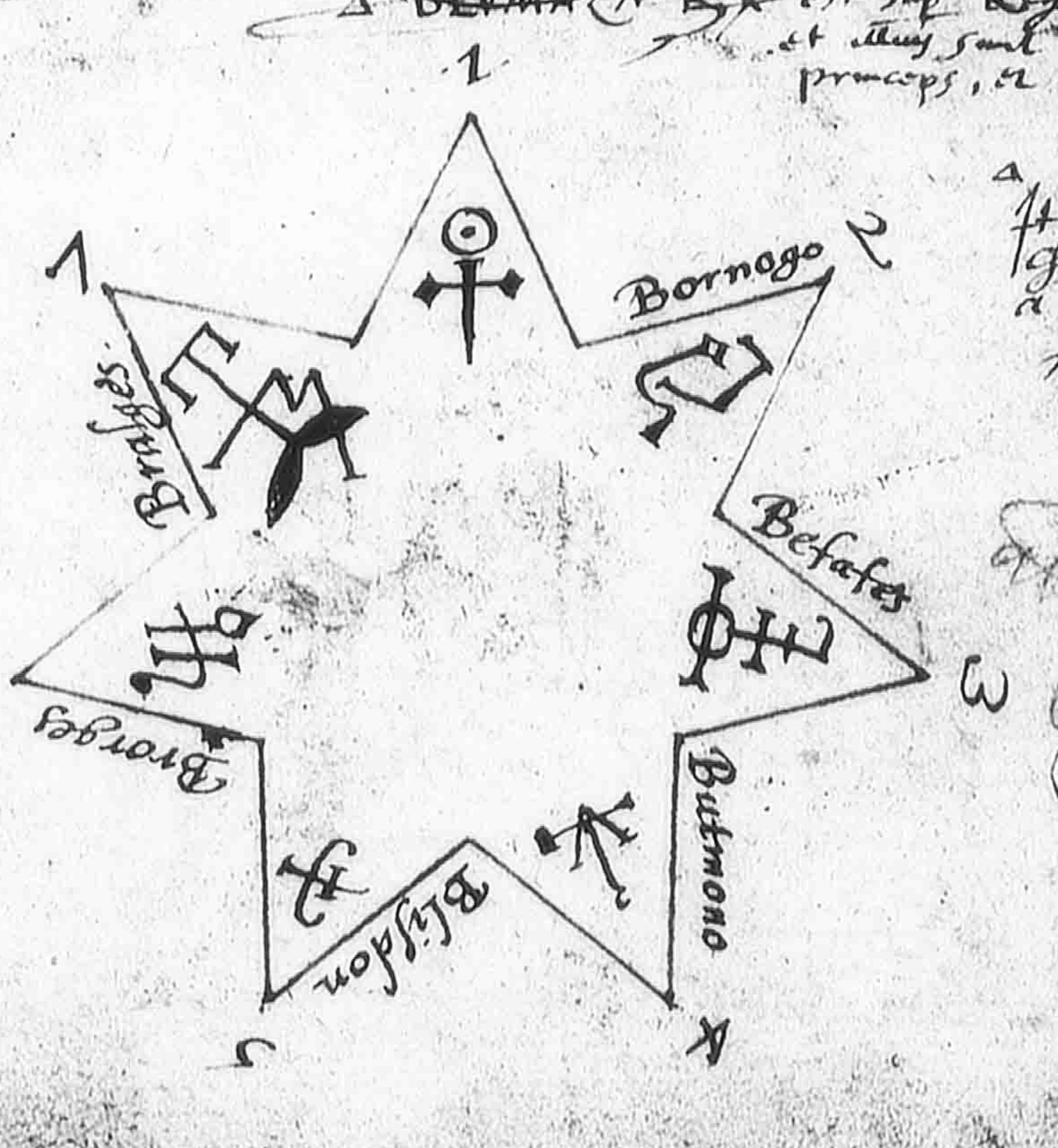
Δ Note Highest and Lowest to be understode of things in Tabula collecta

Δ Amen. EK. The black cloth was drawn before all the things conteyned in the Stone: which was the token of ceasing for that tyme.

Δ Sunday ~~[illegible]~~ Dies Dom.

Δ BLUMAZA Rex est sup. Reges Terrae et illius sunt septem principes, et illius Ministri. Ut credo.

Hanc partem primam vocat He Unum Librum: in quinta pagina sequente, ad hanc Notam ☉



Δ It shold seme that these Characters be to be used on a Circle and a Crosse fol. 6. b. I have forgotten how I cam by this Crosse annexed to it.

Remember of Kelly his promise to me of kissing and [illegible]

Words { 9 9 9 7 11 } 45

Ano 1582 Saterday Die 1[illegible] Noueb: A meridie hora circiter 3

Δ The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ The Man with the Crowne, (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie or (as it were) the shell of the foresayd Globe, was very glistring bright. The man shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned together, or rather a very narrow path: which began below on the Convex superficies of this globe and went upward to the verticall point or (as it were) the zenith prik of it: but fro the lower part of the seame to the place where the Chayre stode, it semed broder, and more worn, than from the Chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the Whole) did appere very small, and unworne, or unoccupyed.

Carmara al. Baligon

Δ He turning his face toward EK, spake thus. I have declared things past and present: And now I speak of things to come. The Whole shalbe manifest: Nam ipse unus et Indivisibilis est.

past present to come

Gloria Gloria Gloria Creatori nostro

Two partes of this worke are yet to come, the rest are finished allready. Δ He shewed the round Table with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd:

Et tamen unum est,

The round Table.

Venite gradatim repetamus opera Dei.

Δ The first of the 7. which had yesterday appeared, did now appere with the Short robe, as he did before. Than He sayd smylingly (being turned to EK)

Haec sunt documenta tua quae nondum intelligis.

Short Coat.

Δ Than the man with the short robe, the formost of the 7 (yesterday appering) sayd

Unus est Deus, et Unum est opus nostrum

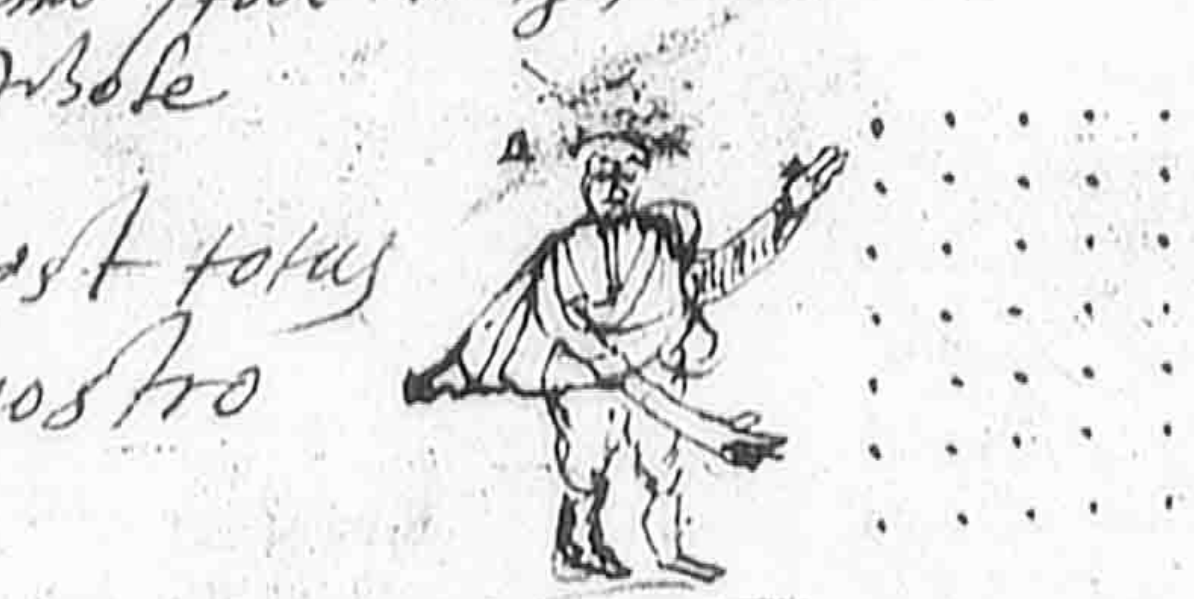
Δ Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus servire Deo nostro.

Δ I think he ment by the round table shewed, which Mr K. had sent me [illegible] the numbers [illegible] of that table

Vide lib. 5

Δ Eche of these had somwhat in their hands. Som had Crownes some garments &c The number of them was 42. and stode in this order. and sayd embracing (as it were) the whole number of this Company



49

I doute it shold be Short Coat holding or embracing with the Table with his hands and [illegible]

Et nomen meum, numerus est totus

Nec est crimen in numero nostro

Moyses nos nominavit.

Potestas istorum, quam istarum, quamvis non una, tamen in uno sunt.

Δ Note the fower [illegible] as if it were [illegible]

Δ I sayd that I thought there wanted at the beginning of this sentence, this word Tam: he answered, it might be understode by his pointing to them there standing: and sayd forder in respect of this my doute: Quatenus est haec vanitas vestrorum?

Numeri {

Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, idest, Nobiscum. In Mundo, quanta apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione) Disseritur apud vos, idque maxime) de NATURA, quae non vobiscum, sed nobiscum (ah, ah, ah,) et in nostra potestate est.

Natura

Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei movebimur. A Deo venit Homo et cum hominibus fuit est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat, non nobis solummodo, sed operibus suis

Dei potestas {

Insinuatur tibi anima tua, quod quaerit. Δ I understand you not. He [illegible]

Ab humo, homine; Ab homine dictum est. I axed the, what thow desyrest. I answered: || then he answered,

Δ Wisdom, and Veritie.

He Thow shalt. Δ There cam in a smyling fellow: and they plucked him

[Δ ☾ Note this to be a REPETITION of the Heptagonon]

litle [illegible] afore. [illegible] the 4th [illegible] plucked him, and tossed him. He cryed he wold tell Neuer: and they answered there was none for him to tell. and he skaped from them, or they let him slip, with all his clothes torn of: and he seemed to crepe or get away vnder the Globe, and (as it were) to get behinde the Diaphanous Globe.

Note this reckening by Six and Six

△ These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or pieces of Crownes, or robes &c. Six of them seemed more glorious than the rest and theyr Coats longer: and had Circles (about theyr hed) of Gold. and they had whole Crownes in theyr hands. The second six had the quarters of Crownes. The third six, have clothes in theyr hands. All the rest seemed to have balls of gold: which they toss from one to an other: but at the catching they seemed empty wynde-balls: for they gripe them, closing theyr hand, ~~closing they~~ as yf they were not solid, but empty, like a bladder.

Names

△ The first Six sayde: Our names cannot be expressed: neyther can the names of those that follow.

Short coat.

△ The first Six made cursy to the man with the Short robe: the Second Six made cursy to the first, and the third to the second and they all, and the Short robed man, made cursy to Ho.

Our Workmanship is all one △ sayd the short robed man

So he sayd pagina precedente, Unum est opus, nimirum:

The diuision of the Daye

Ho The Whole day is diuided into 6 partes: Every part occupyeth a part of them here (poynting to the 42 standing there). Therfore yf thow wilt work with Kings (thow knowest my meaning) firmely what some thow wilt do in theyr estates: Cast thyne eye vnto the first place. In all good causes thow shalt work by Six in generall. The rest are for Depriuation: I meane the next Six. The residue all do serue to the orders and purposes apperteyning vnto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Practise

Kings

△ Then they, speedyly (eche of them vppon the place of theyr standing), made a Square table: and every table had but one Letter. The first of the first Six did go away, and in his table appeared an O. &c. and so of the Second Six, orderly theyr letters appeared in theyr tables. But the Third Six, they couered downe theyr letters, and were loath to shew them: but at length, did. &c. and at the last of every row, they all came togither &c.

The first 6

The Second 6 first

The Third Six

	E						
O	F	S	N	G	L	E	4 letters
A	V	Z	N	I	L	N	4 letters
Y	L	L	M	A	F	S	4 letters
N	R	S	O	G	O	O	4 letters
N	R	R	C	P	R	N	4 letters
L	A	B	D	G	R	E	4 letters

Ho Remember, how they stode, when they were secondly disposed vnto thee. They stode first in six rowes, and next they were turned into 7. I speak of the greater number and not of the less. In speaking of the greater, I have comprehended the lesse.

In Sexto et 7° [illegible] fol. 10.

△ They went ouer away toward the hand. The third rowe went of lamenting: being commaunded: by the Short robed man. All parted in fire, falling into the Globe. The fifth rowe did synk into the Globe, every one in a sundry fyre by him self. The sixth fell with smoke downe into the Globe.

EK Now remayneth onely the man with the Crown Ho: he made show with his hands, becking toward EK and sayd, I have told thee, that theyr workmanship is togither. Theyr names are vppon these tables. The first letter, is the Second letter, of the first* name of the table

△ How can Bobogel be accounted the first name? Thow

* △ Note he meaneth of Bobogel in [illegible] Collected [illegible], made before.

[illegible] theyr names in these Tables. [illegible] that [illegible] of the Creation in that of his tymes [illegible] after it with the rod

*Pointing by E.K.

The first letter from the point of his sword is B. That B signifyeth number of the Bees, being the 49 names, environing that Circle 50. In the former Tables thow shalt fynde B.1. B.2. B3 B.4. &c and so to B49.

Robe.

Those Bees begynne the names of all the powres that have governed do govern, and shall govern.

▨ # a word in the mans hand within the Circle.

The next letter hath his Circle and numbers going round about it: which thow shalt fynde in the former Tables.

50

The Letter standeth in the myddest of every square, of every Circle: though some be turned vpside downe: Which onely signifyeth that they are Spirits of Destruction, Wrath and Indignation in Gods Judgment. There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

O in this Table is [illegible] of the circumference the second letter but the ninth in respect of y^e circle numbers.

O in the Circumference is the ninth letter.

Gather the former tables togither, which thow hast made before, conteyning 49, depending onely on B. There thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my mysteries as concerning those Tables, and thow shalt fynde the truth of them. —— I have sayd.

Note who sayth this.

Mighty is thy name, O ~~Lord~~ God of Hosts:
Blessed is thy name, O Lord, for ever.
△ Amen.

△ Note the like promise fol. 2. of the former where he sayd he had spoken [illegible] whereas we had understood nothing of him before.

After 7 of the clok at night. the 5.

Ho Lo, here I byd them do, and they do. I have appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or without a truth, in affirming that I taught thee those Tables: For they are from him, which made and created all things. I am from him in powre and message, vnder whome I here rule and shall do, tyll the ende of all things be: O, Great and bowntifull is his liberall mercy. The mercy of him, whome we prayse and laude and sing vnto, with Joy for ever.

Sup. fol. 1. b. 2

Baligons rule and government

The ende of all things

△ see his answering Desire

Behold thow desyrest, and art sick with desire. I am the disposer of things not the Composer of Gods medicines. Thow desirest to be comforted and strengthened in thy labors. I mynister vnto thee the Strength of God. What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which liueth for euer. These Mysteries hath God lastly, and of his great mercyes, graunted vnto thee. I have answered thy desiring mynde. Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed vp with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee. Banish wrath: yt was the first, and is the greatest Commaundement. Praying in him, and liue by him which raigneth and liueth for euer.

a hardest for me in respect of my nature

God graunt.

△ I pray you make some of these last instructions, more playne, and [illegible]

Vnderstande the thing to be so: tyll he cometh to my [illegible] and made [illegible] in my boke that Prayer which he called the Prologe declared by Annael: when Saul skryed. &c

Δ [illegible] me shewed [illegible] Behold I teache the [illegible]
cifull is God that [illegible] so great secrets to flesh and blud.

Thow hast 42 letters [illegible] Thy Tables last, conteyn so many: Every letter is ~~a name~~ the name particular by him self of the generall actions, and doings of these 42, which appeared with their workmanship. The first is

The Prince. their Prince: and he governeth onely the estate, condition and being of

Kings of the erth. by God: unto Kings of the earth ~~[illegible]~~. The 7 next him, are those that distribute

The Prince and his first 7. Messengers of God his good gifts to those that beleve him, and faithfully serve him: whereby they and rayne now fruitfull in his sight.

Regnat Regnat, Regnat o regnat Iniquitas super faciem totius terræ

Cor hois impletum est malitia, et nequiciis.

Is forma Noua potestas incipit

Incipit, incipit enim noua illorum potestas, illis non sine se dedita, nec data.

Vide quæso. Δ He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

Δ All the residue of the Angels, (for so they are in dede) are ministers of God his

Angels, ministers of Gods wrath. Wrath and indignation uppon the faythles: whose mysterie is most lamentable.

Consider the reckoning here by 7 but before he had a reckoning by 6.

7 onely have 7 letters comprehending the dignitie of their vocation: The rest are particular, not onely in power, but allso in their vocation. Like [illegible] they spring and grow from one branche.

Those words which thow sawest in the last Table, some of them unable to be pronounced, are notwithstanding the names of those 7 which held the fayre

The Power and Being of the rest. and beutifull Crownes. Which names as I sayd before do comprehend not onely the power, but allso the Being of the rest. Δ There were but 6. holding beutifull Crownes.

NOTE The whole composition is the truth of the words. I will ones more teach.

The Prince Now by 7 There were 42 that appeared, besides him, which was their prince.

The first 7, are called by those names, that thow sawest, as OFS &c. Δ and so of AVZNILN &c. Δ conteyning 7 letters. Δ Thow hast sayde.

Six names in subiection. There are but 6. names, that are in subiection. I teache briefly. Doost thow not remember the Circle and the prick in the myddest, which was on

☉ on the right hand the right hand of him, that was their Prince?

That onely representeth 7 in number. Which being added unto the rest makes 49. Read the letters. Δ I red OF &c. and he willed me to strike them out. Δ I struck of the first 7. Δ which eche

Δ That is the name of those of the first: of the 7, which held the Crownes in their handes.

The second line, Δ of the six lines is the name of the second, and so to the ende of the table.

Note 42. letters: 42 names: 42 persons.

Note, Name and Character. The first were his fote stode, is both his Name and Character.

And so of the second, third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being Six in order.

This is the truth, and the some of the Tables. yt is easy to be understode and perfect.

Praxis Call Prince 1. Ministers. 6.

When thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him which is their prince. Secondly the ministers of his powre ar six: whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any intent or purpose.

42 As concerning the letters particularly, they do concern the Names of 42. which

---

(85.) 48

Destruction or hurt. ~~which~~ 42, in generally, or one of them do and can work the destruction hindrance or annoyance of the estate, condition or degree, as well for body as government, of any Wicked or yll Living Prince. 51

In outward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday [Δ: Kings] Sayd I not, and shewed I not, which had the government of Princes?

Note For as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princes, how much more shall it work with the Princes of Creation?

Thow desyrest use, I teache use, and yet the Art is to the farder Understanding of all Sciences, that are past, present or ~~to come~~ yet to come.

Frute hath a farder vertue than onely in the eating: Gold his farder condition, property, and qualitie, then in melting, or common use.

Divers 3. Kings there are in Nature, with Nature, and above Nature.

Dignification Thow art Dignified.

Δ Yf I wold have the King of Spayne his hart to be enclined to the purpose I have in hand, what shall I do?

Δ Which is that? Practise.

Δ First cast thyne ey unto the Generall prince, Governor or Angel that is principall in this world [Δ ~~[illegible]~~] Δ Is it not Annael which I [illegible] I began?

Secondly Consider the Circumstances of thy instruction.

Δ Ergo it should seme to be his office to deale with Kings: but Kings endure by Verlemn [illegible] his office to be of all Actions or all actions

Thirdly place my name, whome thow hast allready. Δ I hope so

Fowerthly, of him, & the names which was shewed the yesterday, whose garments were short, and of purple.

Fifthly, his powre, Δ Character with, the rest of his six perfect Ministers of 7 letters a pece. With those thow shalt work to a good ende. All the rest thow ~~[illegible]~~ for every of them shall minister to thy necessities. Most use to Gods Glorie.

The placing of my fete in practise. Moreover, when thow workest. thy fete must be placed uppon those tables which thow sawest written last. comprehending 42 letters, and names. But with this consideration, that the first Character, which is the first of the 7, in thy former boke, be placed uppon the top of the

Note former boke

The Table of practise of a yard square libro 1. Table, which thow ~~wast commanded~~ wast, and art, and shalbe commanded to have, and use.

The Ring. Last of all, the Ring, which was appointed the: With the

The Lamine. The Stone was not yet brought Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is afore sayd.

Truth. Even as God is iust, his iudgments true, his mercies unspeakable So are we the true messengers of God: and our words are true in his mercy for ever.

Glory, ô Glory, be to the, ô most high God.

Mic: E K. Now commeth Michael and stretcheth his hand out of the stone and sayth GOD BLESS YOU.

Δ As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne. And where as thow dost use a demande, as concerning thy doings to a good

I shall not practise these Tables in vayne

Dei Miseri-
cordia magna
[illegible] concessa

to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer, that whatsoever thow shalt speak, do or work, shalbe profitable and accepted, And the ende of it shalbe good.

Moreover whereas thow urgest the absence of thy frende, as an excuse for thy sinn. No excuse can prevayle: Neyther canst thou shew the fruits of a iust mynde, but of a faynting stomack to this excuse. God hath returned him, and will be mercifull unto you both.

Thy Charges in worldly affayres, are not so great, but God cannot minister help to theyr necessitie. Thow shalt be comforted But

Respice ultra tria

Respect the world to come: (whereunto thow art provided) and for what ende: and that, in what tyme.

Serve God truely: Serve him iustly.

Great care is to be had with those that meddle with Princes affaires Much more consideration, with whome thow shalt meddle or use any practise. But God hath shaddowed thee from distruc-tion. He preserveth his faithfull, and shaddoweth the iust with a shield of honor.

Secresy

None shall enter into the knowledge of these mysteries with thee but this worker.

Dee,

Thy estate with the Prince now rayning, shall shortly be amended Her favor encreased, with the good wills of diverse, that are now deceyvers.

God grant.

Thy hand, shall shortly be theyr help: and thow shalt do wonderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.

Worldly vanity

Good Angels

Finally, God doth enrich thee with knowledge: and of thy self hath given thee understanding of these worldly vanities. He is ~~[illegible]~~ Mercifull: and we his good Creatures, neyther have, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, providence and other uppon you I have sayd:

Δ Laus, honor, Gloria, virtus et Imperium,
Deo Opt. Max.
Amen.

✝ He If you will, stay one half howre, I will say further unto you.

Δ We will: by gods leave.

Δ After that half howre passed, (being 10½ Noctis h.) he sayd

Noble men

He Venito BOBOGEL Rex et princeps Nobilitatis Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis mundis.

Δ I felt, and (by a great thundring noyse, thumming thumping in myne eares,) I perceyved the presence of some spirituall creature abowt me.

EK. And I here the thumming.

Note

He Behold, Before this work be finished (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres:

and be

---

beyond thy accustomed manner. But take heede, they provoke thee not to work agaynst our Commandements. Both thy ey and hand shall be manifest witness of it: Well, this is true.

EK. They that now come in are iolly fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down.

BOBOGEL his apparayle.

BOBOGEL standeth in a blak velvet coat, and his hose close, round hose of velvet upperstoks: over layd with gold lace: he hath a velvet hat cap, with a blak feather in it: with a cape on one of his sholders, his purse hanging at his neck and so put under his gyrdell. his berd long: he had pantofells and pynsons.

Of those in company, are 42. 7 of them are apparayled like BOBOGEL sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the forepart they semed women, and in the bak part, men, by theyr apparayle. and these were the last 7. They daunsed, lept and kissed

EK. The stone is brighter, where the sage and grave 7 do stand. and where the others do stand

Circle.

the stone is more dark.

EK. Now they come to a circle, the sage and the rest, but the sage stand all to gether

Δ The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est vere nobilis & aeternus. He pluckt up his right fote, and under it appeared an L.

1. Then the Second moved his fote, and E appeared. Under the third, likewise &c.

L
E
E
N
A
R
B

Then the last, B. and immediately they grew all to gether in a flame of fyre and so sonk down into the former Globe

Of the rest the first pluckt up his fote and there appeared an L. &c

2.

L
N
A
N
A
E
B

At the last they fell down like drops of metall.

Then skipped out fowr in a company

3.

R
O
E
M
N
A
B

They clasp together, and fall down in a thick smoke

4.

L
E
A
O
R
I
B

They ioyne together and vanish like drops of water.

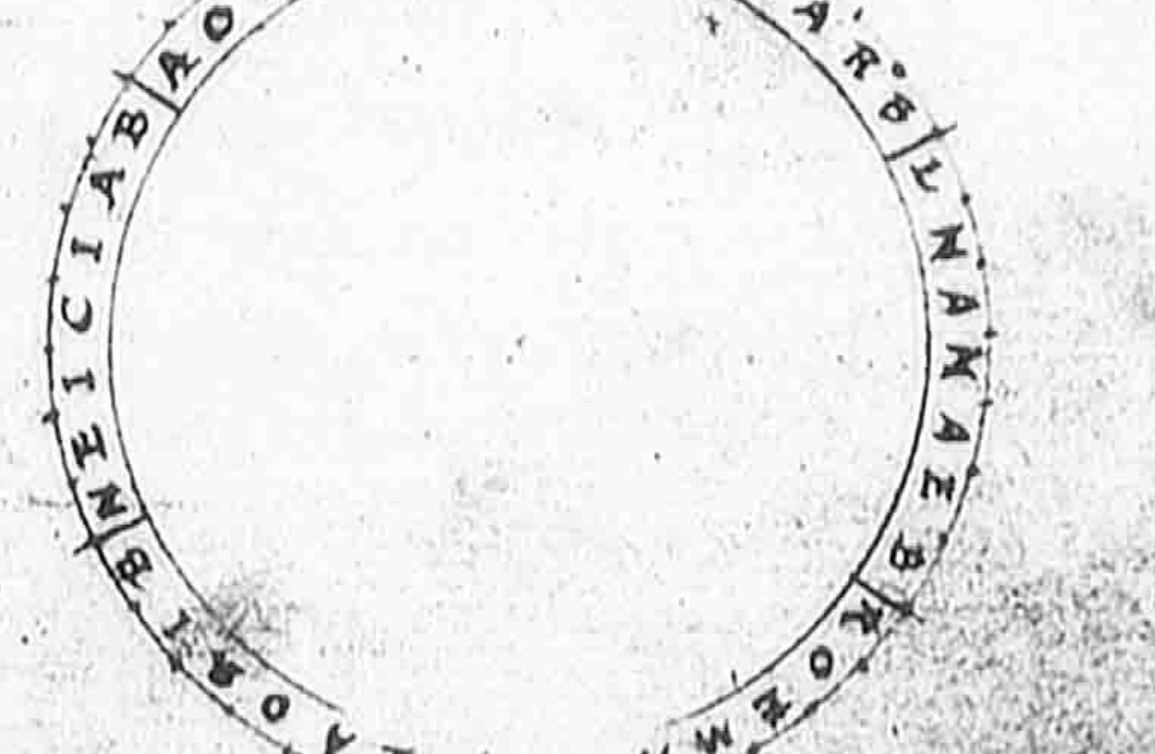
5.

N
E
I
C
I
A
B

They fall down like a storme of hayle.

Δ This I fashioned thus after my first dictata forming of my own fantasie.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



A
O
I
D
I
A
B

The last vanished away.

Δ Then he sayd Well, I will shew the more of these things at the next time.
God be with you: God bless you both.
Δ Amen.

Δ When shall that next tyme be? a voyce spake, On monday.
Δ Deo soli omnis Honor et Gloria. Amen

Monday: Novembris 19. Circiter 1ª horam a meridie.

Δ Long after our comming to the Stone (about half a quarter of an howre) the Cloth of Silence ~~was~~ remayned drawn: and nothing appeared: but EK hard as a far off very pleasant Musik the while.

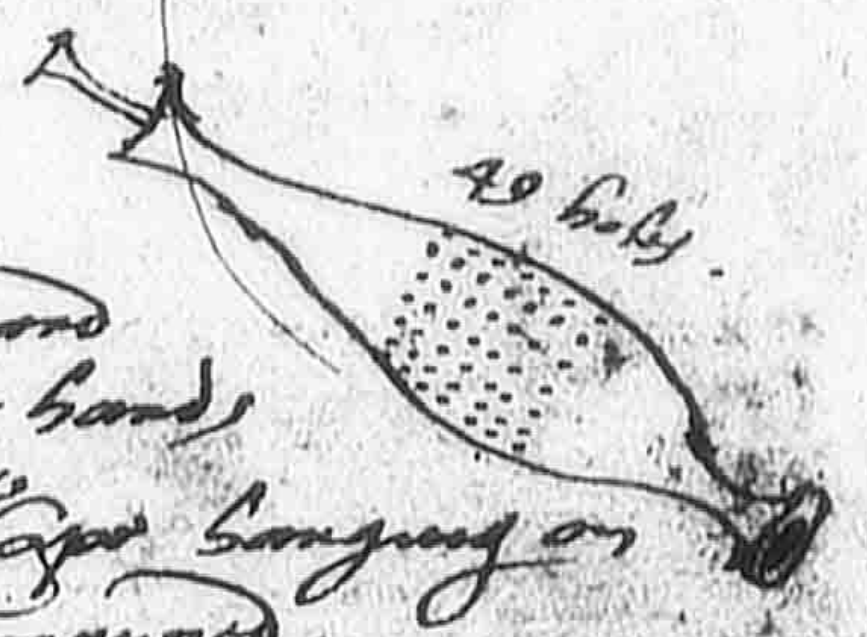
Δ Ho ~~He~~ seamed to take the cloth away with his hands. After that about 6 or .8. minutes, Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

BOBOGEL Rex, or

EK. Now come in 7 men with Musicall Instruments: and before them comes one with a velvet Coate, and a hat or Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a black fether in his hat. &c.

Afterward cam 42 more, seming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument



These Musicians did play, one with an other, distinctly. they bobbed one an other, and then played agayn.

A rownd Table.

The 42, which seamed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table in theyr hands

The 7 pipers went away

The 7 Pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Noble man) remayned.

Then ever they come at hand, the 42 with the rownd table these seamed to be of two sortes. Of which, the last 7: on the forepart to behold seamed rather women, with fardingales very much sticking out. but theyr face had no peculier attyre of women.

Women like

The Circle

The 42 held the circle (or rownd Table) up, over theyr hed, flat wise. Then they layd the Circle down, and stode rownd about it.

Δ Ho: sayd. Tam mali, quam boni, laudant te,
Deus, Deus, Deus noster.

Δ The letters appeared to EK, and he told me them, and I began to write.

LEENARB

Δ Ho. Thow writest in vayne. Thow hast written them allready.

Δ It is true: I see them now last before noted down.

Δ Ho. Loke the ~~eight~~ name in the Tables [Δ of 49, collected] Δ eight that is Bobogel

Character

Loke to his Character in [the great Circle ~~the Heptagono~~,] ~~in the Table with 7 Angles~~.

Loke the second name in the Table with 7 angles:

Δ That I fynde to be Bornogo.

Bob. EK. He with the cape on his one sholder, sayth, Nomen meum est Bobogel. And he that is my subiect, is Governor of the second Angle of the 7.

Bobogel — Rex
Bornogo — Princeps

Δ in Heptagono

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief [EK. he falleth down on his knees and speaketh wordes which I understand not] yea the onely distributer, giver, and bestower of Wisdome and Science.

Wisdom & Science: true Nobility.

I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor to estate and dignitie. All Dignitie and Government that is not cownsayled by me ~~and my~~ subiects, is frustrate, voyde, and cleane without firm ~~wisdom~~.

Pipers.

Those which thow sawest, (being pipers) ~~do~~ signifie praters, with unaccustomed, and not usuall instruments: which allwayes seame to sownd that which None but I my self, with my subiects, (yea not all of them, but the fewest) can performe

Philosophie.

But I am true Philosophie. I am true understanding. Of my descending from him which raygneth, is even uncomprehensible of the Angells. Neyther do I know my self: But what I think I utter, and what I measure, I am.

he sayd. Ordinationem infinitae potestatis eleuate

Δ LEE

EK. Now come Three out of the 42, and layd theyr fingers uppon the three first letters. and

The first sayd. O Unitas in Natura et in Deo
The second sayd. O Aequalitas Dei et Naturae. Deus in Deo
Natura a Deo et se.
The third sayd. Concentus omnis, est sine numero: Tamen
nobiscum est in Uno, Fons et Caput Naturae

EK. They ioyne them selves together and become, all One Man, most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His fete seamed to stand on the earth. There cam like a Fire, out of the Crown of his hed, and to enter into the heven, hard by it: This great high and fayre man sayde.

Veritas quaesita, mea est.

Vegetable Minerall.

EK. His apparayle is divided, into two halfes: fro the Crown of his hed to his fete. The one half seamed to be most fresh florishing herbes. The other half seamed to be of diverse metalls: and his right fote seamed to be Leade. he sayd (with an Apostrophe) thus

Beatus est qui Lumen capitis mei &c.

EK. the rest, all, quake. he sayd further

Unus in Capite, Unus in pectore, Unus in pedibus

EK. Then stept oute 9, at once.
EK. Then the great man returned, or was resolved to his former estate of three particular men agayn: and they three leaned to the Gentleman with the Cape on his sholder = BOBOGEL. who sayde

Dee.

Dee, Dee, Dee, at length, but not to late.

EK. In the place of the former first three, appeared LEE

2 NAR

EK. Of the 9, which stept out, they of the first Ternarie sayd, eche they orderly
1 Volumus
2 Possumus
3 Quid non

Adam

This Ternarie sayd, Faciamus, quae fecerunt, nam nos Tres, sumus Adam, societate.

EK. They became one man, as the other before, but a slender and a weak one, nyther so high as the first: ever laboring or striving with it self to stand upright, but still it bowed, bowed, and inclined downward, as though it wold fall for feblenes ~~&c~~. The Body of this compownded man, seamed to be of Gold

Of Gold glittring. When they returned to theyr distincte shape: they semed merry and to be sorry, and Lament: And Bobogel did put them fro him, with his Sworde, Skabbard and all, as it hanged by his syde

Theyr letters were NAR

3 BLN — EK. Then cam the Ternarie — B.L.N, and orderly they sayd thus

{1 Ab illo
{2 Per illum
{3 Cum illo

Bob. Qui caret his tribus, [EK. he whispereth to the first Three leaning to him. and with all, seming to muse at the Apocalypsis. No No, thou shalt not dowt (pointing to me.)]

In ecclesia Dei, laborabit in vanum.

EK. This Ternarie of men becam to have one onely hed, and three bodyes and that one hed was in good proportion

EK. The side of the Diaphanous Globe opened, and this Transformed thing pointed into it, toward the multitude: and the people had theyr brests naked and semed to wepe: and to wipe theyr brests, and where they wiped the place became fayre. — Penitence

Δ EK This Ternary did seme to stand uppon a triangular stone, and to turne (as a horsmill doth, about one axeltree) orderly agaynst, and by the hole of the Globe so opened. and every of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretched out theyr hands toward the people: The first semed to hold a round ball in his hand

1. very little, but very fayre white.

2 The second body, his hand had in it, a little sword flamming with fyre.

3. The third had a thing like a hatt band of Laces, of many cullours, which ever as his turne cam to be agaynst the opened hole, he semed to cast toward the people, and the people did seme to be drawen to him ward, by the casting of it toward them.

These three bodyes, though they turned continually, yet did the face or Countenance of that one Compounded hed, stedyly and immovably regard or loke into the Globe at the forsayd hole therof.

Ho A Wonder to behold the heven, much more this.

EK. Note this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

Ho — Sunt semper, et Cibus illorum est Unus.

Δ Note. The first Ternarie, they semed to stand leaning to Bobogel The third Ternarie was set orderly and leaning close by Bobogel his fete, one of these between two of the first, so that orderly one of the first, and one of the third ternarie: one of the first and one of the third; one of the first and one of the third

4 ANA. EK. Then cam the Ternarie ANA

They sayd, orderly thus. 1. Ab illo, Sed
2 Cum illo Sed, looking on his owne belly.

Δ Then I demanded of theyr ~~app~~ Apparayle: and EK sayd that these were braver than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri tecta quia non sunt Digni. this he sayd, pointing to theyr apparayle.

Then the third sayd. 3. Per illum, Per illū, Per illū with a frowning countenance thrusting forth his hand.

EK. They ioyne together into one hed and three bodyes. The Hole of the Globe opened very wyde

This one

This one Compounded Hed had many eyes, many noses, many mowthes, as though it were a Cahos of faces, in one hed, but three bodyes. One of the bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it.

The other two bodyes, theyr hands were emptie.

EK. They turn in order agaynst the Hole of the Globe. But the People regarded them not: but at the comming of the hand with the Ball, agaynst the hole, the people loked a little up at it

Bob. sayd. Et quia carebant in ardentibus ignis

EK. These being dissolved into theyr former state, go and sit with body close by them that sat aster of from BOBOGEL. Theyr apparaill semed to be simple: theyr gay apparayle was gone.

Δ. Here I found a certayn error in my writing of the first Notes: which I have amended in the writing of this. But while that error did trouble me, the Spirituall Creature sayd these wordes Bob. The fault is in EK his remembrance, and not in his will. Note this,
LEE ar the Three that stand with me
NAR are the Three that I reiect
BLN are the Thre which are enterlinked with me
ANA are the Three that are reiected.

Bob. sayd Omnes naturam ad, Sed, Non in illo.

Δ There re=mayned 10 tymes Three — EK. The 30 remayning, cam all away, and satt between Bobogel and the reiected Company. And fro that Company of 30 cam onely 7 to the Circle agayn. Every of these 7, sett theyr fote, eche uppon a letter of the Circle, which letters are these,

Note by theyr sitting that they are indifferent: and so they say:

AOIDIAB

EK They say, In* use, we are perfect; Misused, we are Monsters.

Sumus septem Ianuæ Naturæ, et suipsius qui vidit Deum.

* Δ They semed therfore to sit between the perfect and the reiected: as indifferent.

EK. These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe besides AOIDIAB And the six reiected, turn into a black smoke. And the rest of the 30 semed also converted into black smoke, and to fall into the Globe.

6, 7. — Bob. sayd In sexto et septimo sunt omnia.

EK The six that were next him, semed to cling hard and close to Bobogel

(Bob. Behold.) EK They be ioyned all into One body, and became like the same, into the forme of a bowle or Globe: and so moved up ~~the~~ or rowled up the small narrow race, or line Unborne, which remayned higher than the chayre, toward the top of the Diaphanous Globe, as before is declared. So that this Princely ~~I~~ Noble man, and his six adherents (LEE, BLN), in this manner went out of sight.

NOTE the narrow passage, above the chayre.

Δ Bornogo — Ho Formator horum, Secundus est in Heptagono. They are divided into the day, as the other were, before: But whereas the other are chiefly uppon that day which you call Monday, so are these to be used onely on the Sabaoth day

Monday
Sonday:

Theyr use is onely thus (observing the former order of the six orders) with the Circle uppon the ground. The first six, with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six, are divided into the partes of the day as before.

Note former: two Three is also the circle on the ground

Practise by 6.

The Letters onely where they stode, are theyr names and Characters. That is What doth the heven behold or the earth conteyne, that is not.

Names and Characters

Δ Note the Circle uppon the grownde. Vide ante 3 folia. of my fete placed uppon the Tablets: Ergo they shold seme to be on the ground

Wisdome.

is not (or may be) Subdued, formed and made by thee.
What learning, grounded uppon wisdome, with the excellencies of Nature, cannot they manifest?

One in heven they knowe
One and all, in Man, they know.
One and all in erth, they know.

Measure heven by a parte, (my meaning is, by these fewe)
Let God be Glorifyed: His name praysed
His Creation well taken: and his creatures, well used.

Δ This boke is sumtymes called Liber Creationis [illegible] Tabula Creationis

Δ I craved for some playner instruction, as concerning the use of the... and he answered.

+ Δ Ho

Behold: Are thy eyes so blynde? Dost thow see and will not see. Thy mynde telleth the. Thy understanding ~~[illegible]~~ furthereth and thy judgment doth establish it: That as thow sawest a Body in three places, and of Three Compositions: Though but two in forme

A Threefold use of this Doctrine

So shall this work have relation to 1 tyme present & present use, to 2 Mysteries far exceding it. And finally 3 to a purpose and intent, whereby the Maiestie, and Name of God shall and may, and of force must appeare with the Apparitions of his Wonders, and merveyles, yet unhard of.

Dixi.

Δ Than immediately after he began agayne as followeth.

+ Ho Venito, veni (inquam) adesto Veni Rex.
O Rex, Rex, Rex Aquarum, venito, venito inquam

Rex Aquarũ

Magna est tua, maior autem mea potestas.
Deus noster, restat, regnat, et est, Quod, et sicut fuit

EK. Then came one and sayd

Duk

Parati sumus nomen eius Creatoris nostri, nomen nomini laudis et virtutis
Nomen (inquam) unius nunc.
Obscura sunt haec his obscuris: Vera et manifesta veris et perfectis.
Ecce adsunt.

EK. He that sayd this, is as though he were a King, with a Crowne on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, blak.

Note this Kings apparayle, and sleves.

EK There cam after this King a Company of 42: and ~~[illegible]~~ every one of them had a letter in his forhed, and they were 7 in a row and six downward.

King BABALEL

The King had written in his forhed
BABALEL
The first 7 (beginning fro EK his left hand toward his right) had these letters, and the second, third &c had these letters as here appeare.

	E	I	L	O	M	F	O
	N	E	O	T	P	T	A
	S	A	G	A	C	I	Y
	O	N	E	D	P	O	N
N	A	O	O	N	M	A	N
	E	T	E	V	L	G	L

+ Ho At the next tyme, more.
Δ Omne quod vivit laudet Deum unum et trinum, in omne aevum
Amen.

EK. The cloth drawn.

Nouemb. 20. Tuesday, a meridie circa 2a.

After a great half howre attending, and diverse tymes our prayers to God the black cloth was pulled upward: and so vanished away. Then appeared Michael sitting in his chayre, and his face toward me: and so looking about he paused a while. half a quarter of an howre. 55 In the meane space cam one skypping lightly, a little boy, in a grene cote and sayd, He is here, at an ynche. Than he sayd, Hark to me he sayd Ha Sirha. Δ What wilt thow say to me? [Grene Coate] I am Multin his minister, will thow any thing with me? I cannot tarry. Δ Then the skryer espyed a spirituall creature comming, and sayd: Ha, ar you there? Δ and so went out of sight.

Multin his Minister

This was King BABALEL, with a crown of gold on his hed, his garment whitish, and his right ~~[illegible]~~ sleve ~~[illegible]~~ on his arme, blak: and the left sleve very white. He seemed to stand uppon water. The other 42 cam likewise and stode

Bab. Veni princeps 7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est in aquarum visceribus.

Befafes the Prince his apparayle

Princeps iste (Δ pointing to a Prince, next come to sight which had a red long robe, and a cercle of gold on his hed) est Tertius principum in Heptagonon. Δ I sayd Heptagonon: he replyed Heptagonon, and sayd: vere, plane, et perspicue dixi.

Bab. Mensurasti aquas? Befafes answered, Factum est.

Δ I seemed to dout of some matter here, and Bab. sayd, Thow shalt be answered in any dout. Befafes I am thy frende. I have favored the in many things. Others have imagined vaynely of my name. For thy love towards me, Thow shalt know my name. I was with Salomon. I was also (unknowen) with Scotus. I was, in respect of my power. Unknowen, in respect of my name. He called me Mares. Since, I was not with any. And I preserved the from the powre of the wicked, when I told the things of truth to come: when I rid thy howse of wycked ones, and was with the in extremities. I was with the. Behold I was with the throughly.

Prince Befafes my old frende unknowen of me

Mares

Δ Then he bad EK Ax me yf I knew Obelison. Δ I had to do with Obelison, but by reason of my skryers naughtyness, I was in dout what I might credit.

OBELISON

Bef. Thou shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seventh, which have the skowrging of Obelison the Wicked: but not wicked for ever, neyther accursed to the ende. We Angels have tymes, and our faultes are amended.

NOTE of wicked spirits some restitution to favor

Δ Shall I Note your name, by Befafes. He answered, my name is so, in dede: The Egyptians called me ~~so~~ Obelison in respect of my nature. Δ I pray you what is the Etymologie of Obelison? Bef. A pleasant deliverer.

EK The former 7, have Crownes: Theyr letters stand betwene theyr feete
EILOMFO &c.

or circulary hats

Bef. Thow hast receyved these letters allready.
EK The water semeth contynually to pass over these letters.

Tuesday.

Bab. I govern uppon Tuesday
EK the first seven take the Water and throw it up, and

At [illegible]

Δ The fifth of the [illegible] [illegible] it becommeth clowdes

2 The second throweth it vp, and it becommeth hayle and snow

Theyr offices. One of the first 7. sayde, Behold Behold Behold: All the motion of the waters, and saltnes thereof is equa[illegible]sured by vs: We give good successe in battayles, reduce ships & all manner of vessells that flote vppon the seas: our [illegible] is great. Muse not*. For when the seas are troubled, [illegible] the wickednes or vprore of man, our Authoritie geveth vs [illegible] from him that is most Victorious. Fishes and Monsters of the sea, yea all that liveth therin, are well knowen vnto [illegible].

* Δ

Behold we are (generally) the distributers of Gods [illegible]ents vppon the waters that cover the earth.

EK Then stept furth all the rest.

The third 7. 3. The Third seven sayd, Some of vs conduct the waters through the earth. Other of vs, do beautify Nature in her Compositions. The rest of vs are distributers and Deliverers of the Treasures and the vnknowen substancy of the seas.

Threasors in the seas.

Bab. Praysed be God which hath created vs, from the beginning with Glory. His Glory be augmented.

EK. Now the 42 dive into the water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.

2 I Ho: standing vp sayd, Lo, Thus thow seest the glory of Gods creatures: whome thow mayst vse, with the consideration of the day, theyr King, theyr Prince, and his Character. The King and prince govern for the whole daye: The rest according to the six partes of the day.

Practise

King and Prince govern the whole day.

Vse them, to the glory, prayse, and honor of him, which created them to the Lawde and prayse of his Maiestie.

Vse

A Day; A day is 24 howres. Δ But when doth that Day begyn?

2 I Ho: Thow shalt be taught the rest.

2 I Ho, proceded, and sayd {

Vitam dedit Deus omnibus Creaturis
Venite. Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus
Ô Venite. Nam vnus ille Regnat, et est
Vita Viventium

Ignis

EK. Now there commeth a King, and hath a Prince next him and after them 42, like ghostes, or smokes, with all forme; having every of them a little glittring spark of fire in the myddest of them.

The first 7, are red as blud
The second 7, not so red
The third 7 like whitish smoke
} The sparks of these were greater then of the rest.

Δ whereas in the former treatise ther was a doubt of Butmono the fourth [illegible] and Bobogel theyr office, being assigned here [illegible] contrary: The doubt may [illegible] Table and [illegible] Character.

BRITISH MUSEUM

The fourth 7
The fifth
The sixth
} are of diverse cullours: All had fyre sparks in theyr myddle.

Every spark had a letter in it.

Were beholding (sayd this King that now cam)

Δ I pray you to tell me yor name.

King. I am the fowrth in the Table and the two and twentyth in number.

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

Δ I vnderstand in the Table of the names collected fro the 7 tables of 49. And in those tables taking of the first Septenarie Baligon for the first King, and in the second Septenarie Bobogel for the second King, and in the third Septenarie, taking Babalel, so accownted the third and in the fowrth Septenarie, the first of Septenarie is Bynepor, and so accownted the fowrth: but accownting every one from Baligon he is the 22th: and so the fowrth and the two and twentith.

mre

EK. a voyce I here, saying, You shall begynne to work agayn, at 6 of the clok. next.

Δ Omni bonorum largitori, Laus perennis et immensa. Amen.

Δ Abowt half a quarter of an howre after 6: we returned to the work and the cloth was drawen away. I Ho: sitting in the chayre.

Note this Chrystaline water.

EK. There appeared a little running water very clere Chrystalline: and on thisside the 42 last specifyed.

Bynepor sayd: Lo, [and then he kneled down, and seemed to pray, a prety while] The generall state and condition of all things resteth onely and dependeth vppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowme, all though it had begynning, cannot, shall not nor will have ending. He that Measureth sayd*, and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree.

Ipse* dixit;

Fire, one of the 4 Elements

The fire that holdeth, or is the first Principle of all things in generally, hath his ~~workmanship of my Creation~~ vniversall and vnmeasurable powre in the workmanship of my Creation: Visible and Invisible, were not, without my record. When he cam I was magnified by his comming, and I am sanctifyed, world without ende.

Ipse

Vita suprema,
Vita superior,
et Infima, sunt meis mensurata manibus.

Notwithstanding I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One vnto a thowsand of Thowsands: and One thowsand of thowsands, to a numbe

number, exceding 7000: I speak in respect of mans Capacitie. I am
and all hath some being by me: yet my powre is nothing in resp
his powre, which hath sent me .. Write this reverently
note it — with submission: What I speak hath not byn reuealed
Note second Last World. — not in these last tymes, of the Second Last World.
But I begyne new worldes, new people, new Kings,
Ecce, omnia Noua. — Knowledge of a new Government. To be short,
Vitam ~~dedit~~ tradidit; deditque mihi pot
=tem esse, Viuere, et in perpetuum glorific
omnibus et vbique.

As these cannot be comprehended, what they are, with m
Note. — So cannot any thing be browght to pas in me, without a
sight, and a perfect myracle.

Thursday — I gouern vppon Thursday. For Instruction, the rest as befo
Thow shalt work merveylous merveylously, by my workman
in the highest. To whome* (with thee blessed be)
thy sight, with life, and blessing you both, in his name
Of whome I am the Image,) I prayse God.

* Δ I doubt, I did not heare perfectly at the writing down.

EK. Now he descendeth into the globe, and it became very bright there among
the people: which, also, at his comming, seemed to be more cheerfull.

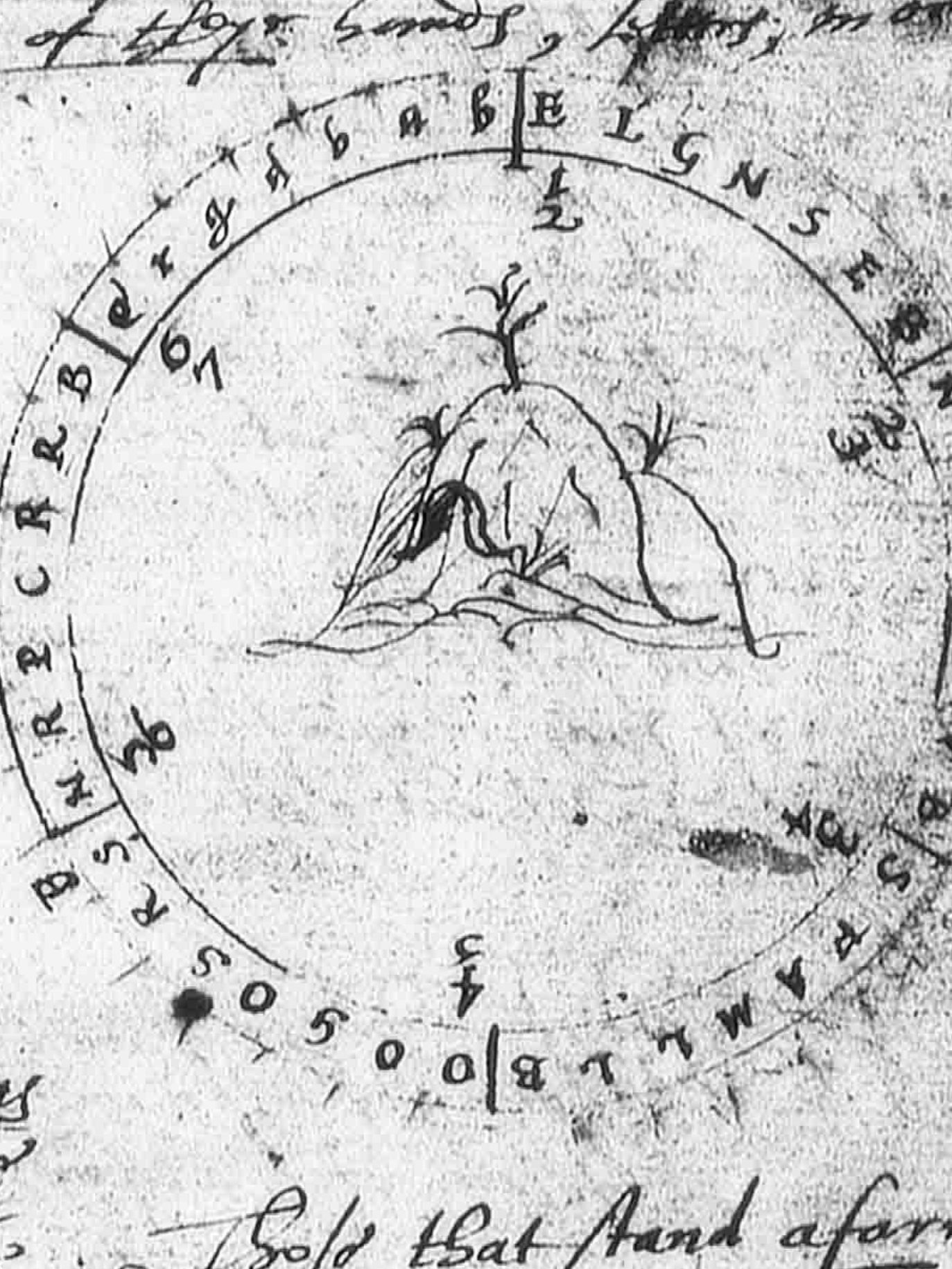
Ho stode vp and moved his hand, about his hed, compassing with it a loft.

After that cam a Company, with a King, and after him a prince
The King — The King had a red robe on, and a crown on his hed
the prince — The Prince had a robe of many cullours, and on his hed a Cerclet.
The Company seemed to stand round about a little hill of Claye
Behynde this Company seemed to stand an innumerable multitude of
vgly people a far of. These which seme to stand round about the little
hill, seme to have in the palmes of theyr hands, letters, in order
as here appereth.

An innumerable company of vgly Creatures, a far of.

~~BINEPOR~~

Bnaspol Δ — The King spake. Beholde, All
Wensday. — the Earth with her Iewells
and secrets of what powre, are
delivered vnto me. And what I
am there thow mayst know.
I am great, But he, in whome
I am, is greater then I. Vnto
Blisdon — my Prince, (my subiect)
are delivered the keys of the
Mysteries of the earth. All these
Angells — are Angells that govern vnder
him. Whose Government is divided, as
before, Vse them. They are
Vse them. — and shalbe at thy Commandement.



Those that stand afarr of are the

Vide lib. 5. 1583. Martij 26.

Vide de his in libro Cracov... 26.

[illegible] earthe, kept by Wycked spirits.

are the Spirits of perdition, which kepe earth with her Threasor, for
him &c. and so forth. I have sayd.

[illegible] name — Ho, standing vp, sayd, His name is the fifth and the 29th: and his Prince his
name fifth, and the 23rd. Δ The first name I vnderstand in Tabula collecta,
the second name I vnderstand, for the fifth to be in Heptagono and the
23rd to be so found the same, in Tabula collecta.

24 Ho. Venite, Vbi nulla quies, Sed stridor dentium   57

EK. Then cam the man agayn, with vgly fyrie flames out of his sydes, which
was seen before, the last day. Ho beckened with his hand vnto him, ~~and~~
and his coats went to-gither, and so covered that horrible sight.

EK. There appeareth a round Table, which 42 hold, and toss, all in fyrie flames.

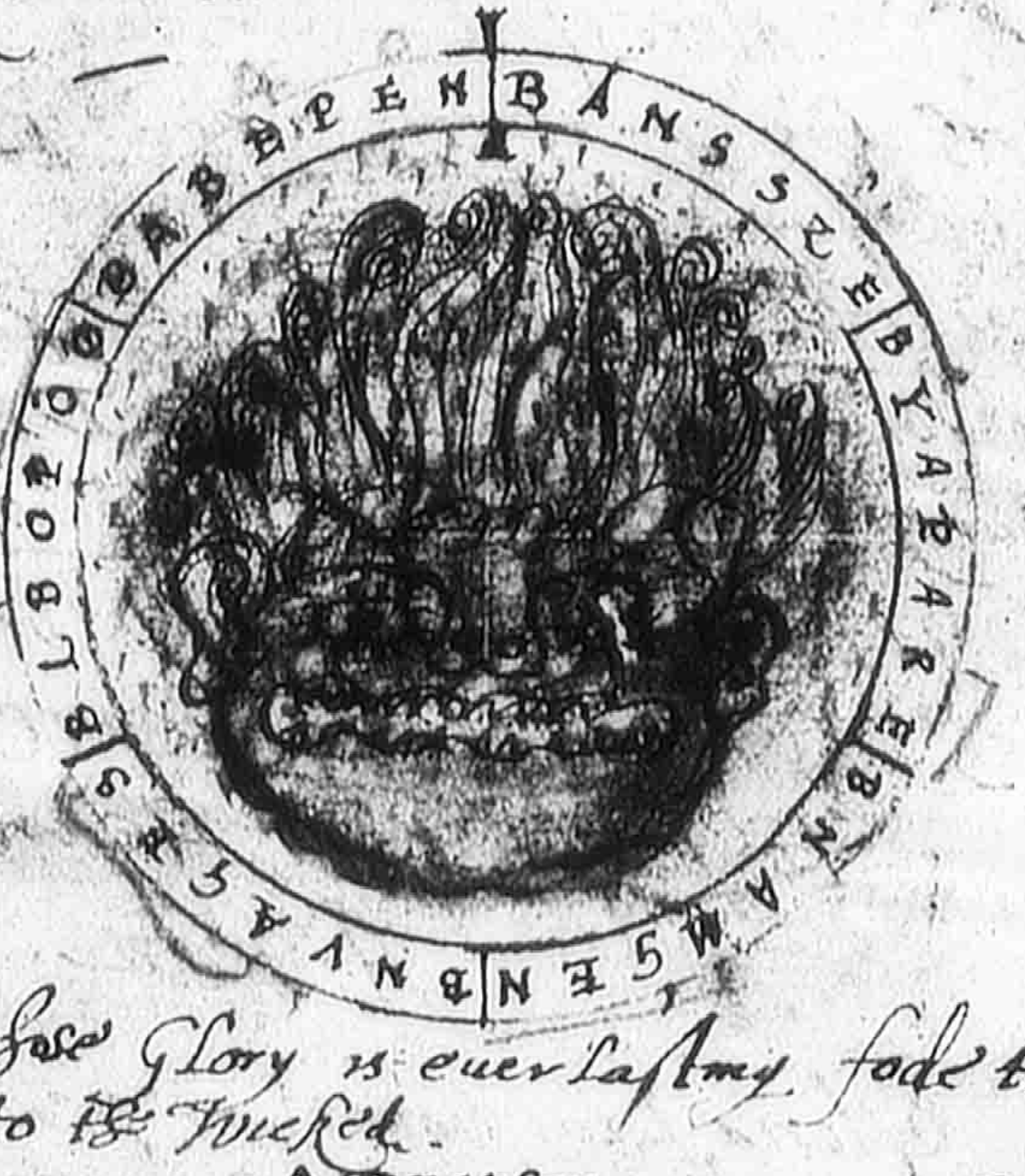
Ho: Write quickly, thow canst not behold it

The King — EK. He first semeth to be a King with a crown on his hed, and the es

Mark this sayd so before. — Lo I gouern (as I have sayd before) All Enchanters, Coniurers, Witches,
& wicked spirits that are hated of God, and included for ever, in
owteward darknes (except a few which remayn in a second payne, which
Note a great secret of spirits in payn expecting release. — gape and grone for the mercy of God, and have tyme of Ioye, whose
measure I have, and kepe account of) are all at my government.

By me, thow shalt cast oute the powre of all wicked spirits
By me thow shalt know the doings and practises of evill men, and more
then may be spoken or vttred to man.

Saterday



Blessed be his name, whose Glory is everlasting, fode to the Iust, and sem-
piternall to the wicked.

Δ Somewhat was not hard of me, or forgot — perhaps Terror — a faul one

Ho: The 36th name, is the King his name, Δ Bnapsen, And his Prince his name is the
last written in the Heptagonon. Δ Brorges

Note a 1583. May [illegible] Brorges may be [illegible] [illegible] Bralges

Bralges sayd his government was [illegible] 4.6.

22 Ho. Venite vos qui sub mea estis potestate

The Circle of letters — EK. Then cam beyght People 42: And besides these, all the Ayre swarmeth
with creatures.
Theyr letters are in theyr forheds: these stand in a Circle: they take the letters
from theyr forheds, and set them in a Circle.

Ho. Of these, I am Governor my self.

Δ Sol is [illegible] lib. 6° 5. May 15.

The last Ternarie — Behold I am of tyme present. I am of the last Ternarie.
Friday — Loke what may be wrowght, in all aëriall Actions, I can distribute and
bestow at my pleasure: my tyme and day is Friday.
The day of the last before, is Saterday.
The day of the Fifth is Wensday.

Beholde,

Δ Fily [illegible] — An, Aue [illegible] (100.)

Examination to be made of these bokes } not onely there written, but openly, and most playnly, truely, and sincerely spoken of before: as, by due examination of thy bokes thou shalt manifestly perceyve. Notwithstanding, as every King, in his Maiestie, comprehend the dignitie of his ~~hol~~ whole seat and estate, So I of my self being the FIRST, have the government of my self perfectly, as a mysterie known ~~to~~ unto my self: which is a thing unlawfull to be published unto man and lawfull in respect of the charge committed unto us: and the sounde signification of mans frayle estate. Which thou mayst see in the Heptagonon: where, there wanteth a name: The rest of the Cir... the utter Circumference of the Globe, are the six Kings following: according as they are written in the Mysteries of... which do begynne the Powres, with their Princes, and the... Characters orderly taken, by and upon the Heptagonon...

The first King. A Mysterie.

Δ forte, Unlawfull and why this is hard.

The Globe

Δ forte their...

O God, how easy is this first Understanding thou hast byn told perfectly, playnely and absolutely, not onely the Condition, dignitie, and estate of all things that God hath framed: But also withall, thou wart delivered the most perfect forme and USE of them.

Δ Liber Creationis

Note what hath bin taught in this boke.

But this will I tell thee, to the intent thou shalt know: and forbycause I wold not, thou shouldest be ignorant in true Wisdome, that those Six Names in and upon the Heptagonum are Collected, do growe and are gathered from the names in generally afforesayd. Take the Names, I will teach thee to know them, which els, without direction thou canst not fynde.

Δ as may appere by their ~~[illegible]~~ Collectes.

LOKE thy First Table: I am called BALIGON with men. Thou hast noted my name (which is secret among the Angels) begynning with this letter M, consisting of 7 letters, the last being an A.

Δ × I suspect this to be an imperfect phrase.

Names among Angels

I am called MARMARA: but otherwise CARMARA: but that letter M, shall not be expressed &c.

MARMARA CARMARA.

M

Thou seest, next, BOBOGEL; He it is that is the second King. Thou seest the name BORNOGO, to be the first Δ the name expressed upon the Heptagonon: it is his Prince. And therefore I did Note him with a Coronet and not with a Crown: nay rather, but with a Cercelet about his hed. &c.

Bobogel? Bornogo?

Note Attire.

Δ I concluded (of his instruction) the Kings and their Princes, their names to be thus lerned out of the Table Collected of 49, names, it is to wete

1 — Δ — 44
8 — 2
15 — 9
22 — 16
29 — 23
36 — 30
43 — Δ — 37

Δ { Addendo 7 — fit hic processus. Ergo addendo 7, numero 43 provenit 50: numerus maior quam 49, per 1. qui respicere per illum ~~44~~: primum Regem Baligon

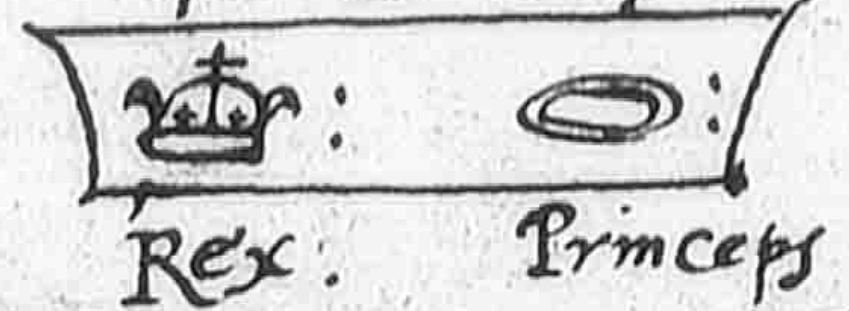
Δ addendo 7, fit processus hic. 9 Sic addantur numero 37: unde emerget 44. pro proximo Principe modo retrogrado quasi

Δ. As far as I remember, he sayd, My prince is in my self: which is a mysterie.

Δ ~~My Coniecture (founded upon, and upon this retrograde respect to finde the princes among the 49 names in Tabula Collecta) is that BAGNOL is the Prince under BALIGON: bycause the letters are all one: but the order of their places diverse: and so is his prince contayned in him self.~~

44. 1.

Δ It is not Bagnol but Bagenol with e not i and therfore consider



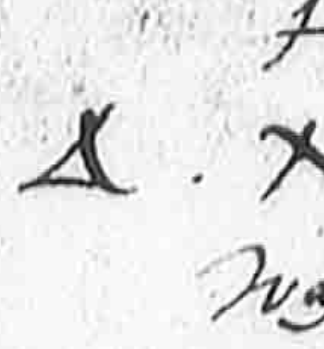
then Rex. Princeps

Δ ~~He allowed of my Coniectures~~ ... and farder he sayd, the Characters

Δ { for the 5. 6. but of his Princes ~~I then sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde: how well, I know not yet:~~ Note 6. 23.

The Characters. (101) :15. Δ Note that he called that, contynually, A Globe, uppon such a globe that [illegible] shadowed out all the [illegible]

The Characters of Kings, are in the Globe; and of the Princes, in the Heptagonon. 59 ~~56~~

Δ. Note. from the  on the left side, untill these words finished, he was out of sight: and when he had ended these words, he cam in sight agayn: and brought a thing in his hand like a sterre: ✶: or Heptagonon

A peculier of Princes { Behold. Every one of these Princes hath his peculier Table. Thou hast Noted the First Table which begynneth, as I will tell thee.

2: In BOBOGEL, that O, the second ~~the~~ letter is the first of the Table
O E F S N G L E
and the ~~second~~ of Befafes, is the second, and the thirde of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, in the Seventh, ~~B~~ Bnagole is the seventh and last of this first seven of this first Table: ~~I~~ accounted the first [AVZNILN] The second seven by like order is gathered of Babalel, and the rest of his septenarie. And so forth to the ende downward as thou didst before &c.

King 1st ~~[illegible]~~ answering to Blumaza as I perceyved 1583 May 5 mane by meditation and [illegible] must be the [illegible] for Baligon.

2. 3: In the Second Table: L the first letter thereof is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third is the fifth of Basmelo &c. and so you have LEENARB for the rest kepe that order downward to the ende of the last name Bamnode. transversim, quasi retrograde.

Δ The next L is the last letter of Babalel and then transversim as before &c.

3. 4: In the Third, begyn at the ~~lower~~ first letter [of the ~~latter~~ last worde] of the last of the Second seven: and so upward, toward the right hand: Δ the last word is of Second seven is Bnagole: the last letter thereof is e: which is the first of this Third Table. and the l, in Brisfli, is the second, and l in Branglo the thirde, and thence forth upward, overthwart toward the ~~[illegible]~~ left hand. till ye come to Bobogel, his second letter being o. then to N in Bonefon: e in Bermale: O in Bragiop &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth ~~Table~~ Table
The first B of the Table is the first B of Bobogel.
The second B of this Table, is the B of Befafes.
The third letter is [a] the second letter of Basmelo.
The fowrth letter, [R] is the thirde of Bernole
The fifth is the fowrth of Branglo
The sixth is the fifth of Brisfli
The seventh is the sixth of Bnagole.
And so in to the next sevens downward orderly, for the rest of the Table.

5. 6. The fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward crosswise exactly tyll the B of Bobogel And so of the next Seven, for the next: begynning at the n of Bonefon, and so forth.

7: In the Sixth, (the Infernall Table) the first is B of Bobogel, the second is A of the 15th: the third is N of the 22th: the fowrth, is the fowrth of the 29: the fifth of the 36: the sixth of the 43: and the seventh of the 49: being E in Bamnode. two letters being taken in that last Septenarie.

The second septenarie begynneth at the first of the 15th, the second at the second of the 22th (being Y) the third at the thirde of the 29th: then the 4th of the 30th; the 5th of the 43th.

(102)

7. 1: The Seventh: the first **A**, is the **A**, of Baligon, and so downward all the second letters of the 7 Kings. Then all the third letters, finally ye fowrth letters, then all fifth letters, then all the sixth letters only & finally the seventh and last letters of the first names of the 7. tenaries.

Δ. Note, this table is made all of Kingly substance. &c

Δ Now I trust I understand (meetely well) the making of the 7. Tables. I wold gladly here some instruction of the great Circular table (which you call the Globe). which hath the Kn- with theyr Characters, and so within, 7 tymes 7; seven tymes 7 tymes 6, seven tymes furnished with letters and numbers.... Words.

The Use of The Circular Table, here before, often, called a Globe) at another tyme

Ho That doth appertayn to an other tyme.

EK The Cloth was let down; and the Stone did yeld voice but nothing visible but the forsayd blak cloth.

A voyce — Δ Ho One thing is yet wanting. a mete receptacle &c

There is yet wanting a Stone &c

One there is, most excellent, hid in the secret of the depth &c

In the uttermost part of the Roman Possession

Δ Ho Write. All laud, Glorie and honor be unto him, which rayneth for ever. Amen. Be of good Comfort

Lo, the mighty hand of God is uppon the.

Thow shalt have it. Thow shalt have it, Thow shalt have it

Dost thow see, loke and styr not fro thy place: EK pointed toward.

Δ I see it not

Δ Ho It is sanctified, blessed, and ...Δ.........

in the use of his Creatures.

Thow shalt prevayle with it, with Kings, and with all Creatures of the world. Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Δ I omitted a word, and our memory could not yeld it, tho perhaps Dignifyed.

Loke, if thow seest it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyry sword in his hand &c

An Angel having up the Stone

Δ Ho Go toward it; and take it up.

Δ I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow, of ~~the [illegible]~~ on the grownd or matts hard by my bokes under the west wyndow: the shaddow was rownd, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which (taking up) I perceyved to be the Stone before mentioned.

Δ Ho Kepe it sincerely.

Veritas in Veritate: Deus in Deo, Unus in Uno est.

Let no mortall hand towche it, but thyne owne.

Prayse God.

Δ Illi qui venturus est Judicare Secula per ignem sit omnis honor, Laus, et gloria, in sempiterna secula. Amen.

Liber Mysteriorum Quintus ~~57~~ 60

.1583. Martij 23.

60

Liber. 6

Liber. 7

: : Jesus. † ~~58~~ (~~103~~) 61

A° 1583. Martij 23. Saterday. a meridie.

Δ E.K. being come, with Mr John Husey of Blokley. on the 22 day of March and E.K. being desyrous to understand somwhat of our Spirituall frends as concerning such matter as had fallen out very strange to him and Mr Husey: about a certayne monument of a boke and a skroll found in Northwik hill. by the direction and leading of such a Spirituall Creature, as when they had gotten the same, and they endevored by art to have some exposition of the skroll, written in strange Characters, they were willed to repayre to me, and there they shold be satisfied: &c. which thing not they did.

The Book. The boke found in Northwik hill

Being therfor now redy to receyve instructions of our frends, there appeared ~~first in the stone~~ One, in a foles cote, going about a clowde, which appeared first in the stone. I charged him if he were the enemy of God to depart. He ~~tare~~ tare his clothes all, and appeared all hery under. and sayd Penetrasti vim iniusticiae meae

Pilosus ~~Pilosus~~

Δ Glorifie God and depart. He sayd. Feci, Nam decido.

He went away as it had byn a bush of fethers pulled in peaces.

The Clowd wexed thinner, and went all to the right hand

At length the ~~Table~~ Table appeared, but the Chayre seamed not to be of the same sort it was, but more glorious.

~~There~~ appeared three, of which, two went away, and one tarryed behynde.

he sayd ——— Avete

Verum est, et incredibile. he kneeled to the Chayre and spake, but his words could not be discerned

Vita, Veritas, et ~~[illegible]~~ Virtus, unum sunt. et multiplex et admirabilis est eius magnitudo. Et venit ab ore tuo spiratus, et vitam habet) quo vivunt om(n)ia, muta, et illuminatione tua.

Iustitia. Iustitia st.

Ave Verbum, Ave rerum formatrix et mensura eorum quae fuerunt sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabilia sunt (Iustitia) dona tua? O remiges Varpax.

Kyrie eleyson

Δ All this he sayd kneling to the Chayre; and then he rose; and sayde O beata Trinitas, mitte Lucem et Veritatem tuam, ut ipsa me ducant ad montem sanctum, et ad tabernacula tua.

Me. Vbi non increduli.

Δ Nos non sumus increduli: sed spes nostra vivit aeterna et Omnipotens est Veritas, fons vitae.

Aqua vitae. Me Adduxi vobis aquam ex eodem rivulo. Medicina vero est imperfectionibus et necessitatibus vris. Iste Ipse. nunc et quis sum, et quibus ornatus. Bibite, et accipite Osibus vris profuturam. Multae namque sunt mortalium imperfectiones habeo, et habebitis: Adduxi, et videbitis. Verbum est Lumen

Lumen illud quod eis imperfectio ~~tollit~~ abstulit. Credentes introi-
bunt in Sanctuarium eius: Ubi potio, et Medicina sempiterna.
[illegible] Raphaël. Cogitasti vere. Sum, etiam, et Credas. Nam veritate
et iustitia, vera et perfecta sunt verba et disciplina eius.
What willt thow?
Δ Recte sapere. Me: Thow hast it.
Δ I perceyve it not otherwise, then that I beleve, it may be the decree
of the highest.
Δ He shewed a Tree, and a great deale of water at the roote or botom
of it and he sayd Me: Hath this Tree, now, any frute.
Δ I see it not. But the Skryer may say.
EK The water commeth up the tree, and it swelleth, and it hath
frute, great, fayre, and red
Me: Lo I eate of it my self, and it lyghteth the harts of those that
are chosen [he semeth to eate] So is it in the.
Δ Ecce Servus Domini, fiat Decretum eius in me. (iuxta misericor-
diam eius) de me pronunciatum.
Me: Go and thow shalt receyve. Tary, and you shall receyve.
Slepe and you shall ~~[illegible]~~ see, But watch, and your eyes shall be fully
opened.
One thing, which is the grownd and element of thy desyre, is
allready perfyted.
Incredul[i] Yt semeth that you beleue not. But I have sayde, as he hath sayd
and his worde shall endure for ever.
For he shall, and will performe it, for he liveth for ever.
Seven Oute of Seven thow hast byn instructed most perfectly
of the lesser part, the rest I have browght you, him
this my Vessell; A medicine sufficient to extinguish
and quench oute the enemy, to our felicitie:
Muse not, thowgh I say ours: for we all live in tasting of
A parable. this liquor. His Hed is a marble stone. His hart is
the blud of a dragon: his leggs are the tops of the Northen
Mowntaynes. His eyes are bright, and his face of many
cullours, whose substance amongst the turmoyle and trubble
Nothing of nothing. For as then, they were Nothing: Had a forme
applyable and necessary according to theyr quantitie and secret
qualitie. The hevens are lightned by his two eyes. Whereof
the One sight is brighter then the other. Above and in him self
which is by him self, and in no other, is this great and vertuous
fowntayne. In nature Intellectuall he hath watred the
plants

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plantes of her bewty, and stroked up the garments of her felicitie.
In her darkest members entreth in the taste and savour of this percing
Medicine, reviving and recalling all things past present and to come,
unto theyr lively and dignified perfection. My words ar Sentences.
My Sentences, wisdome; My wisdome the ende in my message
of all things. Mighty and glorious is the vertue of it, whose
springs do endure, and are clere for ever: Whose name be blessed.
Δ Amen. I respect the tyme: God be with you.
~~59~~
62
Martij 24: Sonday: morning abowt 8.
Δ The Table appeared, and the Chayre: and he who appeared yester-
day: Kneeling or rather lying prostrate on his face, as if he were
A Lambs hed. a slepe: he lay a long while
A thing like a Lambs hed did seme to lik him. and then he rose
and wiped his face, as thowgh he ~~[illegible]~~ had wept.
Me he sayd: Signa sunt haec vobis, humilitatis et poenitentiae; quae
facio omnia, vera ~~sunt~~ non mea sunt. Laudetur verbum
Note hereby to consider theyr actions, gestures and other circumstances.
eius in Caelo, Laudetur etiam et in terris: Investigate potentiam
eius in humilitate loquelae eius, et videbitis gloriam frontis eius.
In humilitate loquelae eius, et omnipotens est gloria virtutis eius. Terra
Misericors namque et omnipotens est gloria virtutis eius. Terra
sunt, corruptionibus suis; Necessaria vero Necessitatibus vestris
Nam fecit omnia ad laudem ~~eius~~ eius: et opera manuum suarum
(Ecce) collaudant Lumen vultus eius. Admirabilem diligite,
Humilitate vivite. Medicina vero mea (quae eius est)
omnia reparabit.
The feldes wither without the drops of his Mercie
Mans Memorie is dull, unlesse it taste of the sprinkling of this Vessell.
[EK. He hath a great thing under his gown.]
Nature:. Reason:. Nature and reason have disputed profoundly and truely by the savour
hereof: it perceth therfore diepely. But understanding and reason have
elevated and lifted up the dignitie and worthyness of Mans Memorie:
by taste hereof. The Immeasurable and unspeakable beginnings
(yea with the beginner and ~~Principall~~ Principle thereof) are
exactly (after a sort) and perfectly knowen of them. It hath
towght from the earth into the heavens: from the heven, unto his
seat: from his seate, into his Divinitie. From his Divinitie,
a Capable measuring of his Immeasurable mercy. It is true,
most true, and true shalbe for ever. That from the
lowest grass to the highest tree, [from] the smallest valley, to
the greatest mountayn; yea, even in the distinction, betwixt
Light and darknes: the measure whereof is the deapest: yea
(I say) it hath towght a Judgment. When he ascend
Wisdome

Wisdome, and forsake the world, he receyved it. and it measured the
things of the world. Great are the inward eyes, and greater are
the meanes, which deliver things subiect or obiect unto them.
Finally it procedeth from him, that procedeth: Whereunto the
first was formed, after, and not like. Whose fote slipping hath
dasshed his hed in peces, and it becam dark: untill agayn, the Medecine
Note * Adam, before his fall, knew all things — which I have brought, revived his slumbring. Hereby,* he, not onely
knew all things, but the measure and true use therof. If the body
have no inward fyre, it presently falleth. Every organ is voyde of qua-
litie, unleast a meane be adiected. So, is all that thow hast
NOTE } The true use and order of the premisses — before, more wonderfull, then, as yet, profitable, unleast thow
be directed and led in unto the true use and order of the same
Great are my words; and great is thy thought: Greater shalbe the
ende of ~~god~~ these Gods Mercies
New worlds. — New worlds, shall spring of these
The thorny Path: — New manners: strange men: The true light, and thorny path,
A Vision. — openly seen. All things in one, and yet, this is but a Vision.
Wonderfull and great are the purposes of him, whose Medicine
I carry. I have sayde.
△ he lay down agayn, a good while. and at length he rose: after my long
prayer and confession made to god, and my discourse to him. &c.
A boke — EK. He plucketh out a boke: all the leaves are, as though they were
gold, and it semeth written with blud, not dry.
△ He sayd, Count, △ he turned over the leaves. but EK
could not well count them: whereuppon he sayd: I will raze out thy
dulnes, and at length, make thee clere
48: leaves — EK. There are 48 leaves
Me. Et finis est One is one; neyther is, was or
48 } 1 49. — shalbe knowen: And yet there are iust so many.
Mysteries before. Note of this boke — These have so many names, of the so many Mysteries, that went
before
This is the Second and the Third: The Third and the last.
This is the measure of the Whole
O what is man, that is worthy to know these secrets? Heavy are
his wickednesses, Mighty is his synne.
I Dee, and EK. — These shalt thow knowe: these shall you use. The One is a
Master, the other is a Minister. The One, is a hand, the other is a
finger: Grutch not. Neyther let wickednes tempt you: Love togither.
Be contented with your calling: For, all beasts see not a like: yet
are they all creatures. Vessels, not of one bignes, yet are they all full.
Both, most sufficient; but according to fayth, and understanding of Consci-
A Third to be chosen — ence. Yet must there be a third; who, God doth not yet chuse.
The tyme shalbe short: the matter great, the ende greater.
Ask now what thow wilt and he shall answer the
EK. There appered one like my self laying his two armes; one, on EK his
sholder: and the other on a man his sholder unknowen to us, but somwhat
like to Mr Adrian Gilbert. &c.
AG.

△ Is it your will to procede in this matter, you now have begonne withall:
or will you of those Characters, and places of Treasor hid (before portray-
ed by pictures) say any thing? 60
Me: As thow wilt. △ As the will of God is, so will I. the will
of God you know, better then I.
Me. The eternall liquor be uppon you. Ones more, what wilt thow?
△ I do prefer the heavenly liquor, before all things, and do desire to be
bedewed, with the supercelestiall dew thereof. 63
Me. Consider the former tree.
△ The tree with the water at the fote:
Potentia Actus — Me. Thow hast sayd. His growing power bringeth forth Act.
Remember the Prince and Subiects, which have power (as is told
the) of Erthly Bowels (The thing there, ~~whose~~ which is your desire of me, is
no parte of my charge), Call him: It is his office: for by his
△ Blisdon is the prince under Bnaspol the king, vide sup: lib. 4. Aº 1583. Circa Maii: Quendam Ben (Spiritualem Creaturam) dixit ipsi EK, se custodivisse ~~premissa~~ illa pulveres et libri Dunstani. &c. — ministery it hath byn sealed. God doth impart his mercy, to those he
loveth, in all necessitie: Whether of the one, or of the other, where
it is dew. I leave it: his Office is to speak it. Notwithstanding
live in truth and humilitie: Use God his creatures, to his glorie, and
thy Necessitie, the profit of thy owne tymmes, and cutting out of all
canker and rotten flesh. Thow understandest: For thy eyes
shalbe opened. Amen.
EK. he spreddeth his hands abrode, and goeth away, and putteth his boke
in his bosom as he goeth.
△. Gloria patri &c. Amen.

Martij 26. Tuesday hor. 10 ante Meridiem.
First, appered a cloud: and that vanished away: three cam in, they
made curtsy to the Chayre: and two went away. Then the third
which remayned, lay down on the ground, as before. There cam like
A Lambs hed, may be a token of our humilitie required &c. — a Lambs hed, and licked him. he sayd then, as followeth: being stood up- making curtsy to the
Magna sunt illa, quae dixisti, after a while he sayd.
Chayre. There was a sownd hard before.
Me. Thy kingdome is established in eternitie, and no man can distinguish thy mercy.
Thy hands are invisible,
I attend your desire.
Bnaspol. — △ As concerning the Characters, and holes of the ten places, we are
desirous to know whyther we may require now Bnaspol, or other
under him, to say unto us, that, which may content us, for the case
as it standeth with us.
Me. The buylder of the Temple was riche, before it was adorned.
With wisdome, cam the Instruments necessarie for mans worldly use.
He hideth no light from those he loveth: neyther shutteth up his tents
from such as seke him. If one be great, o how small is the other:
How small therfore is the mynde, and how much weakened that
desireth those trifles? But as the smallest thing is swetest to
the smallest

(108)

Note. All tymes
speciall tymes

the smallest &c., so is the estimation of things of highest accownt, necessary for the lighting and vanitie of this world. A part (Notwithstanding) may beautify the whole: and a small thing may cure a great infirmitie.
I told the before, that my fete are not placed uppon such brittle and crakling sand: ~~my~~ neyther are my lipps occupyed with the vanitie of nothing.

Note

I will not manifest, in any point, the thing which thow desyrest, neyther is it any part of my charge.
I have byn thy Scholemaster and director to the Sterne, to rule the reason therof, with those, which can reach the Judgment therof.

NOTE.

All those before spoken of, are subiect to thy call.
This vessell at all tymes thy greatly accept: yet have thy times and seasons: When order breaketh in her self, the labor is in vayne.
Every thing is for and to an ende.

Of frendship, At any tyme

Of frendship at any time, thow mayst see them, and know what thow wilt.
But one thing differeth, the Ende, and the Begynning.
That onely, is the El, rod, or measure which all redy is delivered
The stroke of which, bringeth all things, in theyr degree, to an ende:
as far as the seven (magnificencies of every Seven) stretcheth out it self.

Note

Every one (to be short) shall at all times and seasons, shew the direction in any thing: But, SO, thow canst not use them, in the determination, and full ende of every practise.
It is one thing, to affectionate; and an other thing to effect.
What thow sayst, is true, and to a ~~former~~ furder commoditie: For, with Furderance, every thing in Nature is ayded

Δ —

Reade over that, which now, lastly, I declared: Then see, if you be not answered

Δ —

NOTE
Whose charge it is to deliver it

Therfore mayst thow know, what that is, all thowgh thow do not, yet, or presently, put it in practise, by him, whose charge it is, to deliver it.

Δ Of your so greatly commended liquor I am desyrous to have farder understanding.

Veritas
Lingua et Vox Angelica

Me. What liquor is more swete then the dew of Truth, proceding fro a fowntayn most swete and delectable. even that water which thy mowth hath praysed of.
What water recreateth more; or cooleth ignorance deeper than the knowledg of our Celestiall speche. your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend every substance in his kinde. The things which you do loke on, bycause you se them not in dede, you allso do name them amysse: you are confounded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage therof, from the same in the morning to the same at night.
Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans sowle.
We see all things: and Nothing is hid from us: respecting our Creation.

The Powre of the primitive divine ~~speche~~ or Angelicall speche.

The Waters shall stand, if they here theyr own speche
The heavens shall move, and shew them selves, when they know theyr thunder.
Hell shall tremble, when they know what is spoken to them.

The first

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(109) 61

ADAM

The first excepted, No man ever was, is, or shall be (excepted where I except) that ever shall understand, hath or doth know the least part (ô it is incomprehensible) of this Tree. He named all things (which knew it) and they are so in dede and shall be so for ever.

64

Angelorum colloquia

Thow shalt speak with us; And we shall be spoken with, of the three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three lakes to destroy that Monstre

Tres ab hominibus in caelos rapti cum Angelis conversantur
Enoch Elias & John

They are fed with celestiall fode, and they talking, speak all understanding.
Thus it is, I take God, (onely him that created me) to recorde.

NOTE
yf

It is determined: els wold I not: And may be undetermined, yf you break his commandements.
A Stone it is that ~~presseth~~ pressed down all things before it; and kepeth them under him, as the heavens do a clowde. What art thow (O God) and how mighty are the drops of thy mercy, that preparedst ~~man~~ man before to examin thy Mysteries?

Note

The plagues of those that plagued them selves, shall fall uppon you, yf you transgress one iote of your eye sight:
For, what you desyre, is granted: and if you love him, you shall endure for ever.
I am not as a clowde, scattered with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for ever (bycause my message is such) and my truth, shall endure for ever.
Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor. Lo this it is. [EK. he sheweth a boke, as he did before all gold] And it is truth; whose truth shall endure for ever.

The boke.
The first Language of God Christ.

EK. The leaves of the boke, are all lyned, full of square places, and those square places have Characters in them, some more then other: and they all written with cullour, like blud, not yet dry.

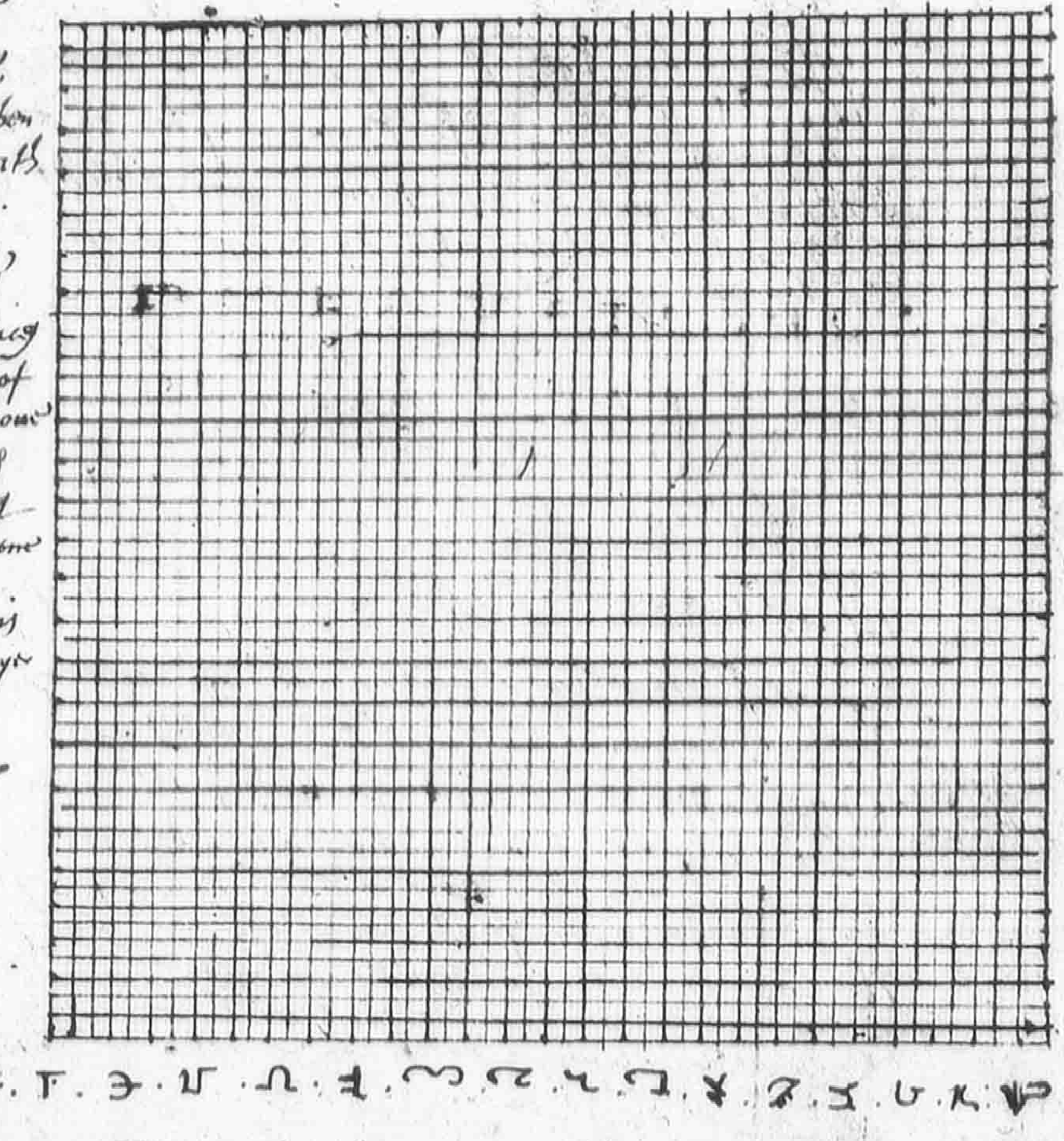
The cullor of the Letters.

49 square spaces, every way, were on every leaf: which made in all. 2401. square places
He wiped his finger on the top of the Table, and there came out above the Table certayn Characters enclosed in no lines: but standing by them selves, and points betwene them

21 Characters

He pointed orderly to them with his finger, and looked toward the skrye at every pointing.

Me: Note what they are.

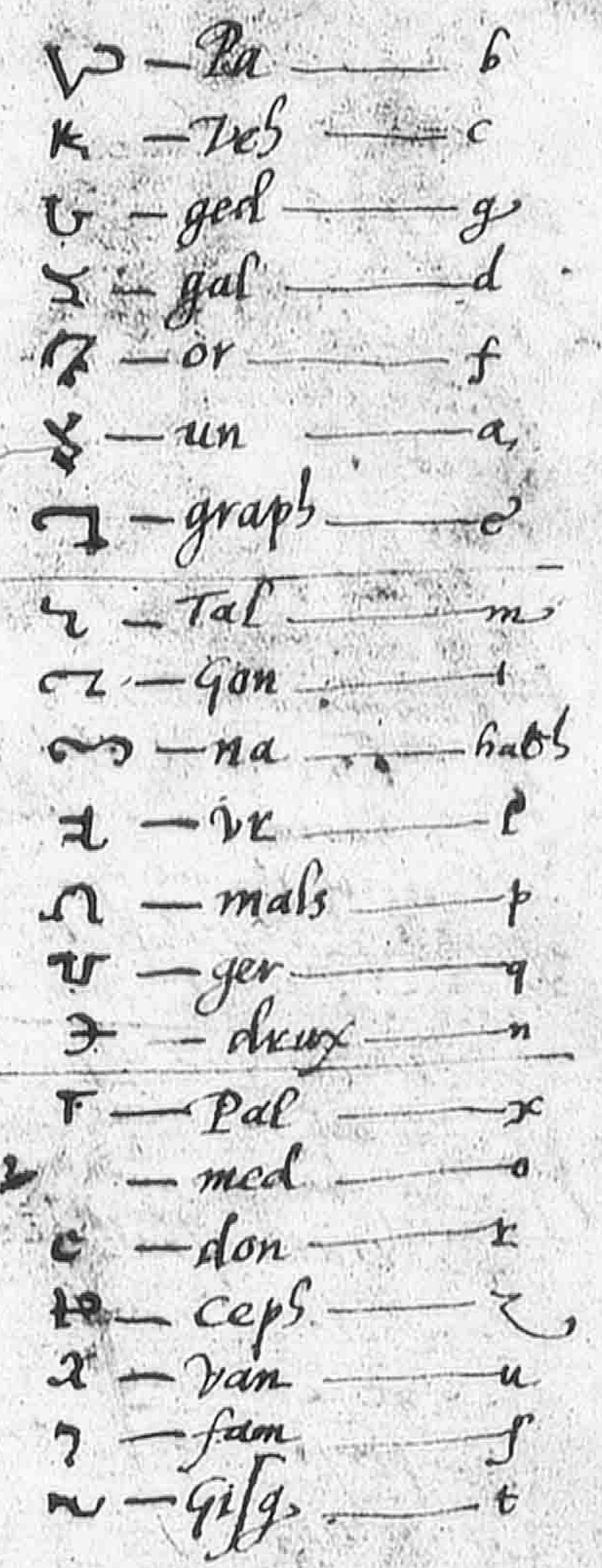


Δ By his often taking things from under the table it shold seme that there shold be som shelf under the table

Δ They are Noted.
EK. He toke from under the Table, a thing like a great globe, and set that in the chayre and uppon that Globe, layd the boke. He pointeth to the Characters: and counteth them with his finger, being 21. and begynning from the right hand toward the left.
He putteth of the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of

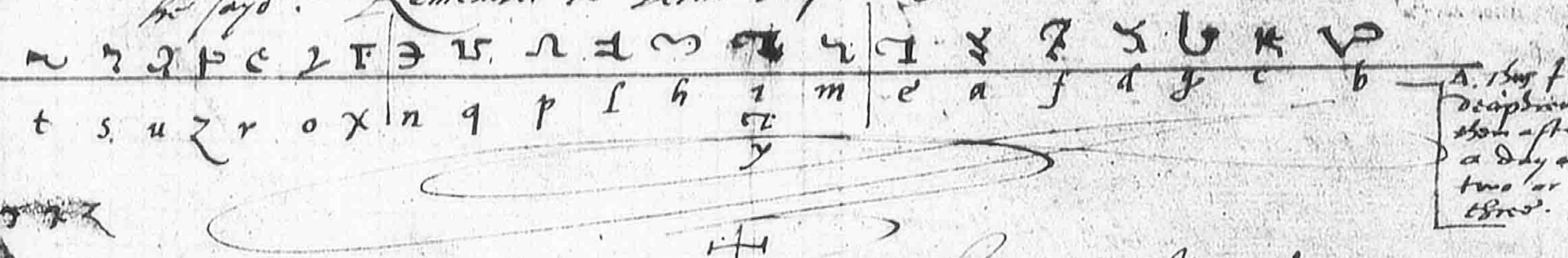
the

the Characters, and sayeth Pa and there ^appered^ in english, or latin letters, Pa: he sayd Veh: and there appered Veh in writing: then Ged: and after that he sayd Vnus Vnus Vnus, Magnus, Magnus Magnus, es. Then he pointed to an other, and sayd Gal, and there appeared Gal: then Or. [the voyce sounded Orh]. Then Vn [the sound seemed Vnd], Then Graph: [the sound as Graphha, in the throte]
Then Tal, [in sound stall or xtall.]
Then Gon: then Na [but in sound Nach] as it were in the nose]
Then Ur, [in sound our or ourh]
Than Mals, [in sound machls].
Then Ger, [in sound, gierh]. Then Drux, [in sound drovx]. Then Pal: the p being sounded remissly.
Then Med. He sayd Magna est gloria eius. Ceph, sounded like Keph, But before that, was Don: Then Van, Fam, Then Gisg. Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. he said Numerus o perfectissimus, Vnus et Trinus. Gloria tibi, Amen.



Pa — b
Veh — c
Ged — g
Gal — d
Or — f
Un — a
Graph — e
Tal — m
Gon — i
Na — h
Ur — l
Mals — p
Ger — q
Drux — n
Pal — x
Med — o
Don — r
Ceph — z
Van — u
Fam — s
Gisg — t

Then he put on his Crown, and plackt a black Veale before all in the Chayre he sayd. Remember to learne those names with out boke, and to knowe them.



A: this I deciphred them after a day or two or three.

Martij 26. a meridie Tuesday. hor. $5\frac{1}{2}$

First there was a great noyce of harmony, hard

There appeared two great Armies fighting, and much bloodshed on both sides.

A Battayle foreshewed

One Captaine is in red harness, the Contrary Captayn in white and grene.

There appered Flags with a croked tree, or like a ragged staff, or Cudgell, in them: and they were on the red Captayns side. He and his soldiers had the worst and were putto flight, and they ran away.

The Captayn with the white and grene was Master of the filde: and assembled, and gathered his men to gather after the Victorie

Now this Captayn goeth to a towne and beckeneth with his hand to beate up the towne being a big towne.

There was a voyce hard, saying thus — So shall it be with 21 more

Δ With what one and twenty?

A voyce — As yet, you can not know.

This shall happen, before the Sonne hath thrise gon his course.

Before two yeres finished Ergo before Aº 1585 Martij 26

EK. Now the Captayn appeared alone on fote, in his harness. he holdeth up his hands to heven. He is now vanished away. I meane the Captayn in white and grene

greene

Now

~~62~~ 65 ~~63~~

Three.

Now appeareth the red cloth before the Chayre. There come in three. they all make cursy: and two of them went away.

A. Gilbert.

Δ Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat ~~by me~~ in my study with Mr Kelly and me: whether it were any Illusion, or thrust of any seducer?

NOTE

Election

Me: No wicked powre shall enter into this place. Neyther shall iniquitie range where the fyre of his percing Judgment and election doth light; which shall quicken his deadness, and revive his courrage to the avancement of the name of him, which liveth now. He chose with fyre and lightened theyr harts, and they immediatly understode and felt the Illumination of his glory. What wilt thow?

The Apostles on Whitsun Sonday.

Δ To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for ever.

Δ This phrase, for ever, is somwhat dark. Δ This geveth some light.

Me: With this world, for ever.

EK. The stone is become very dark

Three. Fowre.

Me: As the Building is grounded and ended upon three, So must the mysteries thereof be practised with three. The fowrth is the Boke, which, Lo, is here present.

Δ Must Adrian Gilbert, be made privie of these Mysteries?

Me: Thow hast sayde

A. Gilbert, may be made privie, but he is not to be a Practiser.

Δ May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.

Δ I may then use this syllable Me, to note Medicina or Medicus Dei.

A. Gilbert his Task.

Me: Behold, these things, shall God bring to passe by his hands whose mynde he hath now newly set on fyre. The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are creeping into new worldes. Tyme shalbe altred, with the difference of day and night. All things have growen allmost to theyr fullness. But beware of Pride. We teache duty, Humblenes, and submission. Shortly shall these things come to passe.

Note a prophesie

Pride

Adrian Gilb.

Δ Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recovery of those miserable people from the mouth of hell into which, for many hundred yeres past, and yet continually they do fall, &c.

god

Me: Who made thy mowths to prophesy? or, who opened the eyes of thy understanding? Who annoynted thy Jaws, or fed the with unknowen meate? Even he it is, that pricketh these things forward, and shall use you as his Instruments to a mightie honor.

Description geographicall.

Δ May we require description of the Cuntryes, for his better instruction, &c.

Tenebre post dorsum.

Instruction requisite

Note

Me: Let darkness go behinde the, and tempt him not, that iudgeth. These things belong not to my charge. Thow knowest them, which are sufficient; whan short time shall serve, for the whole instruction. Greater nede were to enquire how or by what means thow mayst be made worthy; and so, consequently, have knowledge for the knowing, having and using of this Celestiall medicine. Forget not

I instructed the before hand, and told the, that both of you must iointly learne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to this intent, that the finger may point to the hed, and the hed to the understanding of his charge.

Both joyntly EK and I.

for [illegible] makeing of the seas and fyre bowndes

Δ You perceyve that I have diverse affayres which at this present do withdrawe me from greater diligence using to these Characters and their names learning by hart: And therefore I trust, I shall not offend, if I bestow all the convenient leysure that I shall get, I about the learning hereof.

Me. Peace, Thow talkest, as thowgh, thow understodest not. We know thee, and see thee in thy hart: Nor one thing shall not let another.

God will show him self alive. For short is the time, that shall bring these things to profe: Wherein he that liveth, shall approve him self alive. Beautifull are the footesteps of his comming, and great is the revenge of the wicked.

Liber. O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen sigilli tui. Lumen Medicinae meae, Vobis.

EK. He holdeth his hands abroad. He draweth the curten.

Δ. Gloria laus et honor Deo patri et F. et S. S. Amen.

Martij 28 Thursday morning. Maundy Thursday

Insidiatores. A voyce. Pereant omnes qui insidiantur virtuti nominis mei: et qui Lumen eius absconderunt justitia mea.

EK. Now the vale is plucked away. Three appeare, as before time.

All three sayd — Multa nos, quia multa patitur ipse.

EK. The two go away: and the Third remayneth, who is like in all points to him, who yesterday to me alone, in your absence had declared him self to be an Illuder. Δ NOTE, for the better understanding of this dayes Act it may be remembred that E Kelly, while I (John Dee) was at London, yesterday (being Wensday) had used meanes to have conference, with the good Creatures, with whome we have dealing ioyntly: and that there appeared one very like unto our good frende, who toke upon him to be the same, and not seemed to be constrayned by EK to tell the truth: and therfore his outward beautifull apparell seemed to go of and his body appeared hery, and he confessed that he was an Illuder etc. Whereuppon EK was in a

Pilosus. great perplexitie of mynde, and was ready to have gone his way. And at my comming home told me a brief processe of the temptation Act. But I comforted him, and would not yeld to his opinion, but did declare my confidence in the goodnes of God: for that we craved at his hands, thinges good and necessarie: and that therfore he would not geve his children a stone for bread, or a scorpion for needfull food desyred etc. And this morning the matter was propounded by me, and thereuppon the former sayings were used, and all the consequency of matter, which hereafter is recorded.

Δ The veritie I require of yesterdays doings with EK in my absence.

Camikas zure he sayd, holding his hands up to heven.

EK. He walketh up and downe: and semeth angry: and did beat his hands together. There commeth a little streame of fire which from above and came to his hed. He kneleth downe before the Chayre, and loketh up, and sayde

Me. Oh how brittle are the works of thy hands [he looked up] whose imperfections are more innumerable then the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor (O God) to dwell in place of glory: His lying lipps presume against Truth: Whilst thow suffrest his old and withered face to be garnished with thy beawty. Heavines is his seat, yet are his lipps mirthfull: and little thinke he

that

---

that separateth him from the dignitie of honor: But his punishment ~~is~~ sufficient, his dishonor unspeakable, and his damnation for ever. Which how bitter it is, great and unspeakable. Thow, O thow (I say) that livest (which hast estranged him so far from thy glory) makest only manifest. But yet how long shall the sonnes of men puff up them selves with bragging and boasting of that they see not? But (alas) All things are confownded, and are contrary to thy commandements: some only which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But great is thy glory and long sufferance manifest, in that thow dost not only with grief behold their synnes, but like a iust iudge favorably dost ponder the greatnes of their enemies, which infect their myndes, and blynd the light, which thow hast geven ~~to~~ unto their understanding, with inflammations bodyly, instigations worldly, and temptations innumerable. Great therfore and most great, and none greater can be, which dryvest the Adversarie, and healest the weak: whose smalnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seat yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, you great and most holy, is thy everlasting kingdome for ever.

EK. Now he standeth up, and sayd

Raphaëlis officium. Me. As I have all ready told, from whome I cam, so have I not hydden, what I am, or what message I bring: why it is sent, it is allso written. How long shall I persuade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herein is a measure ~~is a measure~~ to distinguish *truth from falshode, light from darknes and honor from dishonor. The more they are like us (as show them selves so, for, nothing can be more unlike) the more they are Iudges of their own damnation. Yea, if his strength had byn great, he wold have devoured thy sowle. [loking to EK] But whome God hath chosen, shall none overturne. Brag not: eyther credyt my words by thyne owne reason. But consider that diverse may be dishonored, yea though they be in honor: yet shallt not thow neyther be overturned with the one nor the other: though the afflictions that shall follow thee, be great and hard.

*forte, truth

Afflictions to EK.

In my words are no error: neyther have you filled my lipps but when I spake, I spake for you. But I have promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the deade, revive them that are fallen and cure or bynd up the wounds, which they are permitted to work upon man, as tokens of God his justice.

This place

Raphaëlis officium

I call the same God, (whome I have called before) to recorde, that these words are true, my sayings iust, and his mercy more perfect. Whilst heven endureth, and erth lasteth, never shall be rased out the Memorie of these Actions. Use Humilitie: Rejoyce when the enemy is discomforted in his trayne, and inventions: A punishment so great, Et cetera.

Note the durance of these Memorialls

When I yoked your *fathers together, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

* Note of the vision which was shewed Aº 1582.

Thank God: Be mercifull: forget your synnes: and prepare your selves, For, great and wonderfull is the immediate powre of him that illuminateth from above.

It shall light uppon you: For those that are present with him, lived with him, eat and drank with him, [and] were instructed by him, were

but

but hearers only. At length God was glorified, in one instant a thing brought unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory I have sayd.

Δ

Me. Behold. Veniat vindictam dei, et percutiat linguam mentientem.

EK. He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so devilishly with EK. One of them holding him by the arme, sayd Speak now for your self, you could speak yesterday. They all drew theyr swords: they sparkled fire. And there seamed a water to com in, but it went away agayn.

A voyce — Dicat, nam suum non est.

EK. Now is the Skroll with the Carakters brought in, which was found by spirituall direction this ~~last~~ month, the 12 day, abowt 10½ after none. by Mr Kelly and Master Husy.

The finding of the skroll, of the Threasors.

He semeth now as like our good frende, as may be.

Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce — Els could I not speak.

Δ Seing now thow canst speak, answer me

The wicked sayd — Ask quickly.

Δ What is thy Name? — The wicked answered Gargat.

Δ What is the content of that Skroll — Gar. I know not.

Δ In the name of Jesus, I charge the to tell me the truth as concerning that roll here shewed: — Gar. I have counterfeted this roll, and brought it. for it is not the true roll.

Counterfeted Roll.

Vide infra pag. 152. 153. &c

Δ After ~~many~~ many words between him and me, and the more, bycause he denyed that he knew I my glorie belonging to God, I urged him so, at length with short and evident argument, that he answered he must confess the powre and glorie of God: and sayd, that he was damned for ever. And did wish damnation to me: And I requested God to use his Justice on him, for the glory of his name: then he entreated me fayre while, and sometime derided me, saying, Art thow so lusty? &c

Δ All the Company fell on him, and hewed him in peaces: and digged a hole in the earth, with theyr swords, and he fell in, and ~~then~~ after that was a mighty roaring hard.

A voyce — Sic soleo iniustis.

Δ The Company went away. There cam a fire and seemed to burn all the howse.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

Δ Then returned our frende Me, and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the Chayre covered with a red covering &c.

Me. Visio vera, verè denotatur. Denotetur etiã ad gloriã Dei.

Write

Δ Master Kelly, is your doubt of the spirit, now taken away?

EK. yea truely, I beseche God to forgeve me.

Me. Dixisti, et factum.

Δ As concerning Adrian Gilbert, there might be some doubt in common externall judgment, of his aptness to the performance of the voyage with the appurtenances, But the secret of God his providence, I will not meddle with all: for he can make infants speak, and the dumm to shew forth his glory &c.

A.G.

Me. Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing?

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of nothing? or man, so brittle a substance? Nature bryngeth up her sholders amongst trees and herbs, like a gentle fyre: In beasts and all the Creatures of the fields, waters, and earth, in a palpable imagination: Amongst the Sonns of men, she avanceth her self, wholy in the light of Understanding: In all these she walketh by her own qualitie, mixing the quantities, with her before-judged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. If Nature have such powre, What powre hath our God, and how great is his might in those in whom He kindleth a whole Understanding. The strength of body and inward man, with the strength of him that also leadeth him, are augmented and diminished at his pleasure. If earth, in myxture become fyre, how much more shall he encrease, whom God hath strengthened: If he would have conquered with thowsands, he would not have sent back the dogged harted people. If riches or renown were his felicitie, he would have kindled the twelve Lamps of his eternall light, on a higher mountayne: But he chose them in the valleys, and from the walking places. I think this be sufficient to confirme your Understanding.

Note Body Soule Spirit

The 12 Apostles

Δ I trust, God be not offended with this matter propounded &c

Me. He is pleased: And it is endless. Eternitie is mighty and glorious to the righteous.

Δ When shall I make him privie of these things?

Me. When thow wilt. For every thing is acceptable with those that are accepted. See thow advyse him, and be his Father.

A.G.

Δ As concerning John Davis, we are to ask somwhat &c

Me. John Davis is not of my Kalendar. Lern of them of whome it is necessary. Be not negligent, in hyring the things before prescribed. God be amongst you.

Jo. Davis

Lern the Alfabet.

EK. He hath drawn the curten of red.

Δ Soli Deo sit omnis honor et gloria. Amen.

Mawndy Thursday, after None. hor. 3½

Δ The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obeysance to the Chayre. Two went away, and the third remayned there, as before.

Δ As concerning the Kalendar to be reformed, I am greeved that her Matie will not reforme it in the best termes of Verite. And as for the priviledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties should not be granted. Therfore both these points, respecting her Matie, I would gladly have counsayle, such as in the judgment of the highest might be most for my behofe, to follow.

The reformation of the Kalendar.

Me. In one government there are sundry principall partes: Every part in subdivision conteyneth many and sundry offices: Many offices require many disposers: yet hath every disposer continually some portion in his qualitie. All things, one thing: And one thing, something: Some thing, many things, and many things, most innumerable. The heavens in proportion are governed universally of a few; particularly of many: eche place possesseth his division: and every thing divided, his propertie. Primus ar governors which move and stir them up to work, as it is provided, and to behold in speculation how every particular Action, shall have due, perfect and

Angeli proprij

and appropriated Locall being, motion and Condition
Subiects (yea, the Highest) are stirred up, by theyr proper Angels:
The inferior sort do follow the disposition of theyr Rulers
Vertue and Vice dwell every where
Light and darknes, are allways intermedled
Consider, How I speak it.

Peculier and proper Instigators

The myndes of all that move, even unto the best qualities in Nature, have of them selves proper Vertues: and therfore proper Instigators.

I call to memory thy words, the manner of thy speche, and the direct purpose or meaning whereunto it is uttred. I see thy Infirmities, and know what thou desyrest.

God his Elect.

But mark me, Whom God commonly chosets, shalbe whom the Princes of the Erth do disdayne.

Consider, how the prophet that slew that Monstrous Gyant, had his election.

God respecteth not princes, particularly, so much as the state of his whole people. For in Princes mouthes, is there poyson, as well as proverbs.

And in one hart, more Synne, then a whole world can conteyn.

Yt is not myne office to meddle with theyr Vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine.

Medicine

But what? doth thy mynde reply? Dost thou think, that my Conversation herin, to a grieved mynde, is, (though it can be) Medicinall:

Raphael long tyme visiting my hed

Peradventure thou thinkest I am not [in] thy marrow: yes I have byn long in the highest part of thy body, and therfore am somthing perswaded of thy meaning.

Δ In dede, I thought that your good Counsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unspedy doing in the ~~the~~ two former poynts expressed.

Me Behold, when but thy earthly man would seduce the. Dost thou think that if it pleas god, it shall not please the Prince? if it be necessarie, all redy prepared?

A secret

Secretum dico.

For all things are limited, with a full mensuration, and unserchable forsight. Yea, I say, allready, unto the ende.

Be not discomforted. Quayle not at the blast of a small tempest:

Lingua dolosa.

For those that speak the fayre, have dissembling harts, and privilie do they shote at the, with arrowes of reproche.

England

When they shall have nede of the: I meane, of the help of God, through the, (Some shut up, some entangled, some gadding like masterles Doggs,) Than shall they gladly seke the and desire to finde the. They shall smell oute thy foot steps, and thou shalt not see them. The key of theyr Cares shalt thou be Master of. And they them selves shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us.

Miserie to come

But I am to long. I answer the, allthough it be not my office, to declare that thou desirest: yet for that thou desyrest my Medicine

Note. each in his office.

Praevalescentia

I say, Thow shalt prevayle agaynst them, yea even agaynst the Mightiest.

As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes

Conquest

Thy weapons, are small, But thy Conquest shalbe great.

A firm faith.

Lo. doth this satisfy the? Have a firme fayth:

It is

All officis

It is the greatest lesson. Be it unto the as thou hast desired.

One thing I answer the, for all Officis. Thou hast in Subiection all Offices: Use them when it pleaseth the, And as thy Instruction hath byn I have sayde.

Δ As things be planted here, for preparation of Table, Sigillum Dei &c which things are not portable with ease: So, bycause I think, that some service to be done in gods purpose by me, Will require other places than this howse, So shall diverse my practises have (as I think) a more compendious manner, and redy to be executed in any place &c.

Me Truely thou hast sayd, and so shall it fall unto the.
As I am here in this place and yet in dede not, So, here:
So shall it fall oute, and follow in the Mysteries of your Associated Operation.

Δ: and E.K. and A. Gilbert

The Erth 1. E.K.
The Tree 2. Δ
The planter 3. A.G.

The other shall be, but, as a necessary help to the first Practises, to plant the Tree: which being confirmed and strongly rooted shall bring forth frute, most abundantly.

The Planter may be separated: from Tree and Erth

The Erth and the tree, can not be separated
This is the ende, and true it is.
Let him be record, whom I beare record of here,
And so, with the, Amen.

Note Lerne the Alfabet.

I must help the. Lerne ioyntly the Elements or grounds of this heavenly doctrine; the ende and Consummation of all thy desyred thirst: in the which God shall performe the, thy Philosophicall Harmonie in ^* prayer. Thou knowest what I meane.

Δ* Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, [illegible]

The Aeternall physitien minister his heavenly grace and continuall blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ Amen: Omnipotenti Deo, nro,
Creatori Redemptori et
Sanctificatori, omnis honor
Laus et gratiarum actio.
Amen.

Jesus

On good friday: After None

Δ There was a savor of fire felt by E.K.

There semed one with a sword, suddenly to thrust out of the stone at E.K. his hed. Whereat he started; and sayd he felt a thing (immediately) creeping within his hed and in that poynt became all in a ~~[illegible]~~ sweat. And he remayned much misliking the moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somwhat. Upon the Curten was drawen away: and there appeared the Table, and the Chayre covered.

Then cam three, two went away and the one remayned: as before was used.

E.K. held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsiness of ignorance. If the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ this he sayd

△ This he sayd vppon our silence after his former wordes. I answered, we desyred to knowe the Mysteries of the boke.

The Boke now appeared (the cover of the chayre being taken away) the boke lying vppon a round thing: which EK, was not yet able to discern what it is.

The first ~~leaf~~ side of the first leafe of the boke appeared full of the former letters, ~~every~~ every side having 49 tymes 49 square places, with letters some more then other.

49
49
441
196
2401

Me. Every side conteyneth 2400 and one ~~letter~~ od letter.

EK. All the letters semed to be of bloddy callor, and wet. The lines betwene the squares, semed to be like a shaddow.

In the first square were 7 letters.

Me. Say After me: But pray first, ere you begynne. △ We prayed

EK. All became blak as pych in the boke

Then it became light agayne.

Now he pointeth up, with his rod of gold divided into 3 equal partes, which rod he toke from under the Table.

Me. Keps van [he lifted his face to heven]

7	6	5	4	3	2	1

1. Don graps fam veh na.
EK. Now he kneleth down, and holdeth up his handes:
The letters of the first Square, ar 7.
Now he pointeth to the second
2. Med gal [EK. he turneth him self about.
3. Un gal un Mals na
Me. Thrise seven, Thre and All one: and his mercy endureth for ever.
4. Tal un urh.
5. Fam graps Fam.
6. Ged graps drux med.
7. Un van.
8. Tal un don ur un drux. sownded as drux.
9. Med
10. Tal van fam mals un.
11. Un ged gon med gal.
12. Mals un drux
13. Ged un.
14. Fam graps fam.
15. ged un tal mals graps gal un keps
16. Veh un mals veh drux graps na   △ capeneh
17. ged med.
18. med gal.
19. Fam graps tal graps ur un pa van ged graps drux
20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.
24. Van don graps mals don graps fam
EK. Now he semeth to wepe, and knock his brest.
he pointeth with the rod, up, agayn, and sayd
25. un gal graps mals gal
26. un keps graps
27. Gal don van keps
28. gisg un don gal graps tal un na.

BRITISH MUSEUM

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29. van un
30. veh graps fam gisg fam.
31. ged don un mals, un gal   he prayed here a good while.
32. fam graps gal
33. Van drux pa un don
34. gal med tal gon med urh
35. un gal graps mals med un gal
39. 38. 37. 36. Veh na graps van un veh na. / Tal un na / Med fam fam na graps / gal un mals na /
40. med drux gon keps gal un don. This is a Word
41. mals un drux ged graps mals na gon.
EK: Now he walked up and down before the chayre: and cam agayn and pointed.
The letters now following seme to be written with Clay.
42. Med gal un tal na
43. ged graps tal graps gal fam un ur : eight letters
44. un
45. gal gon drux med keps un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.
Then he pointed agayn.
47. un gal mals van drux
48. Gal un don
49. ged un don tal graps fam : he walked betwene the setting of tal and graps.
There are six letters in that Word.

Me. Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants vppon the erth? yea lord, it is thy will, whose hed is high, and seke every where, redy to revenge the blud of Innocents, and to call home the lost Shepe.)

ses : the letters [illegible]
Say after me Zuresk od adaph mal zez geno au marlan oh muzpa
ses ze z kaphene
agiod pan ga zez gampsedax Kapene gole od
m phiam s
semelabugen donkna fian ga vankran breprez.
d aze z keztz
adeph arxe drux Tardemah va tzests grapad.
cests
unbar
zed unba domol adepoad chieuak mah ohe daph
z
Omixdar pangepi adamh gemedsol a dinoxa hoxpor
gharmes
adpun dax garmes.

vresk and zuresk are all one.
△ perchance zuresch, with ch, for k, and so the word shalbe of 7 letters.

1

Me. I teache. Let this lesson instruct the to read all that shalbe gathered out of this boke ~~hereafter~~. It is not to be spoken, but in the time of his own time. It shalbe sufficient to instruct the: Fare well.

* it is not to be spoken or uttered, but when the time appointed is come.

EK. Now he covereth the boke with the veale.

△ Prayses and thankes be rendred to god, of us his sely ones, now and ever. Amen.

△ Note. All the former letters and words in the squares, were onely in the first or upper row, ~~of the side~~ begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson be red, pointing with his rod orderly vppon the same forsaid first row.

Martij 31. Easter day after none abowt 4.

EK. hard first a sownd of Musicall harmonie

Δ The Vaile was pluckt away

Three cam in, two went away, as was before accustomed.

EK. Now he goeth away. he ryseth and putteth the Vale fro the Chayre.
That Vale was of collor as a raynbow.
The boke appeared playne and evidently on the globe in the Chayre.
EK felt the thing come in his hed as the other day it did.

Me taketh out the rod from under the Table: he sayd

Æternitas in Cœlo

Δ upon my staring from speche, he sayd, What wilt thow?

Δ The proceding instruction necessary for understanding of the boke.

Me Mensuratur. Δ he putteth up his rod to the boke

Me Sint oculi illorum clari, ut intelligant [he held up his hands and semed to pray.

He poynted now to the second rowe of the 49 rowes of the first page of the boke; and sayd

Secundus a primo

1 Gon na graps na van fam vels na. Now he walketh up and down.
2 ged don med drux na un gal med Keps. he walketh agayn
3 1. Un don gal graps drux [he walked agayn..
4 2. med
5 3. drux un [he walked
6 4. ged graps tal mals [he walketh] un ur med. [7 letters.
7 5. med gon vels un fam tal un drux
8 6. van un drux gal don graps fam
9 7. med don gal un
10 8. van graps van graps gon un na
11 9. drux med fam
12 10. mals ur gon ged drux un mals na graps
13 11. Keps un tal mals med drux med drux
14 12. un drux graps mals na
15 13. med mals na graps ~~vels~~ gal [here, vels or gal is indifferent.
16 14. un
17 15. Tal graps gal med Keps [or rather] pal [so it shalbe better understode
18 16 Tal un don van drux graps
19 17. ged graps drux un
20 18 mals don graps fam [. Now he walketh
21 19 drux med
22 20 gal un fam tal un gisg
23 21 van med don gisg fam
24 22 tal undrux ged graps gisg [so it is
25 23 { un
24 { gal graps van drux graps
26 25 gal un tal mals na
27 26 drux un pal gisg
28 27 med fam
29 28 van un drux gal graps tal na drux un pal un gisg [12 letters

Δ Note this diversitie of sownd and writing: as X for Z

med don

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30 29 med don med mals na un fam
31 30 van med don
32 31 tal gon drux med gal un ur.
33 32 un tal van gal un fam
34 33 ged graps don
35 34 mals un
36 35 med
37 36 gal un pal Keps vam tal.
38 37 pa un drux vls graps fam
39 38 med don gal un drux. [Now he maketh low obeysance to the chayre-ward.
40 39 Mals un Incomprehensibiles es in æternitate tua.
41 40 Mals don graps fam
42 Van tal pa ur med fam gal un
43 vam med don pal
44 drux un gal med drux
45 mals un gisg don med mals na graps fam.
46 Van drux gal graps fam.
47 un gal med drux
48 ged un drux graps pa drux fam.
49 gon na graps na van gal Keps

Δ forte Van
[illegible]

Me. Shall I rede it? Δ We pray you.

2 Ihebusch $\overset{Gronhadox}{Gromadox}$ arden, o na gempalo $\overset{oicasman}{micasman}$
vandres orda $\overset{veueiah}{beuegiah}$ nos phgnafe zamponon aneps. [there is a stop]
Opsad a medox marune gena pras no dasmat. Vorts manget
a deüne damps. naxt os $\overset{vandemnaxat}{vandeminaxat}$. oropsas vor
m'nodal amudas gerpa o daxzam banzes ordan ma
pres umblosda vorx nadon patrophes undes adon ganebus
Ihebudz

Δ Note | A deüne must be pronownced as one worde: like as Res publica, in latin. els here wold seme to be 50. words. but, A deüne, cam out of one square.

Δ Gehudz consisteth of 6 letters: But Gon na graps na van gal Keps consisteth of 7. I wold gladly be resolved of that dowt if it pleas you.

EK. he boweth down, and put the rod away, and than kneled down.

Δ He rose and asked me what wilt thow:

Δ The former question to be solved. Me Thow hast written ~~faute~~ fals: for, it must be Ihebudz; and so it is of 7 letters.

Δ Yf every side coteyne 49 rowes; and every rowe will 49 square, so much tyme to be receyved as this hath done it may seme that very long time will be requisite to this doctrine receyving: But if it be gods good liking, we wold fayne have some abridgment of or compendious manner, whereby we might the sooner be in the work of gods service.

Note and take hede from hence forward.

EK. The Chayre ~~and~~ the Table are snatched away, and seme to fly toward heven And nothing appeared in the Stone at all. But ~~the~~ was all transparent clere.

Δ What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with [illegible], and Notings in this Mysterie, for propounding or requiring a compendious Method &c Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desire his mercy not to deale so rigorously with

(122) with us: as though we had sufficient wisdom, or warrant, to demaunde of such matters or requests made to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abound with us to his glorie. Amen.

EK. Now commeth all downe agayn, as before

Me: What are the sonnes of men, that they put time in her own bosom? or measure a judgment that is unsearchable?

Δ

Me I help thy imperfections. What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand

Of the boke

As I have sayde: The 49 partes of this boke 49 voyces, Whereunto, the so many powres, with theyr inferiors and subiects, have byn, are, and shalbe obedient

49 Powres with theyr Inferiors vide sup. 48 after a sort: and 1. vide Martij 24.

Every Element in this mysterie is a world of Understanding

Angelicall Language

Every one knoweth here what is his due obedience: and this shall differ the in speche from a mortall creature

Consider with thy self, How thow strivest agaynst thyne own light, and shaddowest the windows of thyne own Understanding

I have sayde: Be it unto the, as God will.

I am not a powre or whirle wynde that giveth occasion of offence

Longe sumus a peruersitate destructionis

Thus much I have sayd, for thy reformation and Understanding

Δ

Me Lo, Untill the secrets of this boke be written, I come no more: neyther of me shall you have any apparition. Yet, in powre, my office shall be here

Raphael is to be absent for a certayn time: but his powre shall be here

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre

Of the boke

Languages

Every Elementall hath 49 manners of understandings

Therin is comprehended so many languages

They are all spoken at ones, and severally, by them selves, by dy-stinction may be spoken.

Untill thow come to the Citie, thow canst not behold the beauty thereof

Nihil hic est, quod non est perfectum.

I go. I have sayde (and it is true)

No unclean thing shall enter:

Much less, then, here: For, it is the sight of whose Maiestie We tremble and quake at

He shall teache of him self; for, we are ~~un~~ not worthy

What then, of your selves? But such is his great and singular favor

Δ Note, that we shall be Theodidacti, of god him self taught, no Angel herein

Potentia.

favor, that, he is ~~of him~~ of him self, and with those, whom he choseth.

~~68~~

The ende of all things is at hand

For, the ende of all things, is at hand, and powre must distinguish, or els nothing can prevayle

What you here, yea what thow feelest, by thy finger, Recorde, and seale sure. This is all, and in this is conteyned all, that comprehendeth all. The allmighty powre and profundite of his glory.

71

What els?

The sight of god

As thow seest, and till he see, whose sight is the Light of this his own powre. His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you

EK. He plucketh the vayle over all

A voyce afterward — Ne Ne Ne na fabes

Δ Sanctus Sanctus Sanctus Dns Deus Zebaoth: Pleni sunt caeli et terra gloria Maiestatis eius. Cui Soli. sit honor, Laus et gloria

Amen.

1583. Aprilis 2. Tuesday. Jesus. † before none

Δ A voyce like a thunder was first herd

The chayre and Table appered

There appered fyre in the chayre, and burnt away the vayle or covering thereof

The collor of the flame of the fyre was as of Aqua vite ~~bu~~ burnt.

A voyce — SUM.

EK. There goeth a clowd or smoke from the chayre, and coverth the Table

That smoke filled all the place

A voyce — Impleta sunt oia gloria et honore tuo

EK. All is become clere, save the table which remayned covered with the clowde still

A great thunder began agayn, and the chayre remayned all in fire.

Now the boke appeareth evidently, lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud

Note, fire

There appered fire to be throwen oute of the stone, uppon EK

The sound of many voyces seemed to pronounce this — Let all things prayse him and extoll his name for ever

EK. The fire is still in the chayre, but so transparent, that the boke and letters thereof may well be seen.

EK felt his hed as if it were on fire

A voyce — Sic soleo errores hominum purificare.

A voyce — Say what you see

EK. I see letters, as I saw before

Move not from your places

A voyce — Move not from your places; for, this place is holy.

A voyce — Read. — EK, I cannot.

Δ you shold

△ you should have formed the Characters perfectly and their names, that you might now have orderly named them to me as you should see them.

Fire agayn

Then there flashed fire upon EK agayne.

A voyce — Say what thou thinkest. △ he sayd to EK.

EK. My bord is all on fire

A voyce — What thou thinkest, every word that speak.

EK. I can read all, now, most perfectly and in the third row they I see to be red.

△ I doubt which of these 3 must serve: z s c

The Third row of the first page.

Pal$\overset{z}{\overset{s}{\text{c}}}$e duxma ge na dem os elog da ved ge
ma fedes o ned a tha hepas nes dm +
thesudetha dan vanzem ompse dabim os ~~m~~ nax
palse ge das maz gem fatesged os mal. dan
gemps naba Lax vu Lutudas ages nagel osch.
macom adeps a dosch ma sanda.

EK. Now it thundreth agayn

A voyce — Ego sum qui in te   Mihi ergo qui Sum

△ Non nobis domine non nobis, sed nomini tuo damus gloriam.

The fowrth row. △ Then EK red the fowrth row, as followeth

Pas o mata nax lasco vana ar von zimas
la de de pas o gram nes ca pan amphan van
zebog ahas dauez öl ga. van gedo oba ne
daps aged onedon pan le ges ma gas axa
nas alpod ne alida phar ör ad gemesad
argla nado oges.

△ Blessed be the name of the Highest, who giveth light and understanding.

EK. It thundreth agayn. All is covered.

A voyce ———— Orate.

△ We prayed. and returning to the work agayn, the fire covered all still and EK hard ~~voyces~~ voyces, singing (as a far of) very melodiously. Then all became evident agayn unto EK his perfect judgment.

The fifth row. △ EK then red thus

Mabeth ar. $\overset{\text{pronounced}}{\overset{\text{miser}}{\text{mices}}}$ achaps pax mara geduth alides
orcanor $\overset{\text{manss}}{\text{manch}}$ arseth. olontax argeban vox portex
as pamo. agematon burise ganport. vdrios pasch.

Machel

Machel sen adim zembuges + vox mara.
gons thebusch das parsodan maas alsplan
donghes *$\overset{\text{adipr}}{\text{adipr}}$ agmot. $\overset{\text{arkad}}{\text{archad}}$ dons a
dax van famlet a dex arge pa gens.

* it is significative

The Sixth row.

Van danzan oripat es vami gest ageff
ormatenodas zalpala doniton $\overset{\text{pardas}}{\text{pasdaes}}$ ganpogan
vndanpel adim achaps maradon oxamax
anolpse dan res voxad mar vox thedutharh
aggs pal med sese + IAN sesa dox parmix
o $\overset{\text{dros}}{\text{droes}}$ marsibles abo dan adeps ulos iads
ascles da verox ans dalps che damps lam $\overset{\text{akos}}{\text{achos}}$ +

EK. There is a great thundring agayn

△ It is the hand of the highest, who will get him honor by his own works.

EK. The voyce and sound of pleasantnes and rejoycing was hard. and all was dark

Locus sanctus

A small voyce —— Locus est hic sanctus.

An other voyce —— Sacer est a te Domine.

EK. All is now opened agayne.

△. Then EK, red thus

The Seventh row.

Amidan $\overset{\text{ias}}{\text{gas}}$ lesco van gedon amchih ax or
madol cramsa ne das vadgs $\overset{\text{Lesgomps}}{\text{Lesgamps}}$ ar:
mara panosch ascheds or samhampors asco +
pacadabaas asto a vdrios archads ors arm.
pamphica lan gebed druxarh fres adma. nas
pampses ea vanglor brissfog mahad + no poso a
palgeh donla def arcsas NA. degel.

Asco, with the prick over the o, is to be pronounced as Asto.

The eight row.

$\overset{\text{vnam}}{\text{Vnaem}}$ palughs agan drosad ger max. sa sese pandas
mars langed vndes mar. pachad odidos martibas

Udramah noges gar + Lenges argrasphe drulthe
las aseraphos + gamled cam led caps Smcol
lumrad D ma. pa granse paphres a drimox a
dempha NA. gemle o danpha NA ges a
ne gaps a +

EK: The sound of Melodie, begynneth agayne

Δ. The fire cam from EK his eyes, and went into the Stone agayne
And then, he could not perceyue, or read one worde
The Fyre flashed very thik, and all was couered with a veale.

Note: this Mysterie of God his powre drawen to him self agayne.

Δ Prayse ye the Lord, and extoll his name:
For, his hand hath wrought wondrous
works, for his owne glorie.
~~Whose name which~~
Amen.

+

Aprilis. 3. Wensday, Forenone

Δ First the Curten was drawen away: and then all appeared on fire: The whole place all ouer. EK hard voyces, but could not discern any thing but the humming of them.

Δ There cam fire agayn (out of the stone) vppon EK, all his body ouer

EK. The fire so diminisheth it self that the boke may be perceyued.

A voyce ——— Magnus Magnus Magnus

Locus sacer

An other voyce ——— Locus Sacer et acceptabilis Deo

EK felt the fire to gather vp into his hed

~~Sho~~ Shortly after he could read the boke, as he could do yesterday.

Δ of the first character of Ulla, [illegible]

The ninthe Row.

[illegible]
Ulla dos aco par semná gan var se gar on dun.
sebo dax se pal genso vax necra par sesqui nat +
axo nat sesqui ax (ex) olna dam var gen vox nap vax +
Üro varca cas nol vndat vom sanges famsed. oh +
Sih ádra gad gesco vansax ora gal parsa +

The Tenth.

Varo + nab vbrah NA pa uptol ged ade

pa

---

pa (isem) cem na dax + Van sebrá dah oghe ascim
o nap gem phe axo or + nec a ve da pengon.
a moros ah óha aspáh + niz ab vdráh (vdráh) gohed (iohed)
a carnat dan faxmal gamph + gamph nacro
vax asclad caf prac crúscanse +

gohed, pronounced as iohed signifieth One euerlasting and all things descending vppon One. and gohed Ascha is as much to say as One god.

canse, signifieth mightie: and Cruscanse, more mightie.

The eleuenth Row.

All these which haue lines vnder them are ether but one word of diuerse syllables being 9 words of them.

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth Two separated

gam + ohe gemph ubráhax + orpna (the a produced)
nex or napo, gemlo + a cheps (the last h remissly sounded) can sedfó.
pam geman ange hanzu (ALLA +) Cáppo se
damo gam vas oro dax vá ~~ge~~ + ges pálo
palme pola +

EK. All these (which red) fall out and all the rows, before, likewise.

A voyce ——— Prayse God.

Δ We prayed. and after, was this shewed.

Gals ange no témpa ro sama dan genzé axé +
falod amzuh ácurtoh saxx par mano gan vox
no + gramsa gem sadgla (a must be sounded long) los vrox sappós
iad ah oha vnra +

Δ This was a parcell of a row, which only appered by him self.

Δ At no, ende Ag, and so here ar. 10. other

Δ Now appeared another row.

This Se is of nine and fiftith word longing to them before

The twelfth row.

Se gors axol ma pa a oh La sabúlan + Caph
ardox anpho nad vrnah ud ago Lan vans (vns) +
Úxa grad órno dax palmes áriso dan vnra.
vánsample galsé not zablis ópside ALLA los +
gaslah oson luze adaö max vanget or dámo ans +
Léoz dasch Léoha dan se glaspa neh +

(128)

(120.)

All becam dark, and it thundred

A Voyce —— Prayse God.

Δ We prayed.

Δ Ther appered three or fower voices to gither

The boke seemed to fly, as if it wold fly a peces (the fyre remayning)
and to make a great stirring in the place where it lay.

The 13

a long

Ampri apx ard ardo argá argés argâh ax +
oſcs nedo lés icás + han andam von ga lax man +
noſcs + dongo a yntar ćey (sey) lude aſcs úxiſe alpé +
gem var dancet + ~~ba~~ nap alped vrſbe temps a
vod nos gema o ulon mancepax oxné pricos
a got + zalpa ne doxam órne +.

In this [illegible] a prick betwe [illegible] y.

14

pronownce Asto

y

Admay apa aſcó tar + gans öärz am seps
selqui quisben alman + gons sa ieh
márſibles gron áſcabb gamat + nej áden vdan
~~ps~~ phand sempés nar narran al + cáno géme
danſé áldē nótes parcélas arb nér ga lum
pancu priſcas ábra múſce (muſe) an nox + napod (long)
a on dan sem ges aſche (aske)

E.K. understode the Language: and wold have spoken somwhat but he was willed to stay.

E K. A sownd of many voyces, sayd —— Orate

15

Mica suráſcha para te gámmes ádrios NA danos +
vra lad pacad ur geſme crus a praſep ed +
pronownce as we do Crusis a cup
a palſe nax varno zum + zancú aſdom vaged +
vrmigar orcs phapses uſtrá nox affod maſco +
gax cámles vnſanba a os la gras par quas.
conſaqual lat gemdax tantat ba vod +
talpas ian +

---

(129)

71

74

16

Geſcó (o long) a taffom ges nat gam + pamphé ordáquaf
ceſto chídmap (ked) miſchná iaiſg + iaiálps-udps a
dancét vnban caf ranſemblos + daſma vp
aſchem graos (gras) chrámſa aſco das + vimna
gen álde os papeam ocs lauan vnad ..
os droſad údrios nagel panzo ab seſcu +
vórge aſcál vſlaffda mórſab gaf (a long) ham de
Pels aſcai.

Sempiternall One and indivisible God.

a very long.

a reverent word. the a very long and is to be made with pause.

[illegible] chal, [illegible], and the a long

17

Δ This went away, when it was read

It waxed dark.

A voyce —— Orate

Δ We pray[illegible] [illegible] power creating [illegible] of the same

E K. It beginneth to clere.

a voyce to E K. —— Say

Artosa geme os gáſſagen axa lops gebed adop:
zarcas vr vanta pas ampſhe nóde alpan + nocas
se ga ormacaſed lax naps talpt + pampſhias sandam
voſcmes iods aſclad ar + phan gas málse a
quaz nam vngem vanſel gembúgel u gembuſez
áro tehl alts murt valtab bamſta ſaxed
ar ~~chyſo~~ chyſod

4 manner of constructions in that one word.

aro is one word divided as res-publica, and here this word is divided into two squares and so there are 49.

18

A tam nat + glun aſdes aslad gádre ſam ssmy
la dan + guinſé (o long) life ariſſar zabulan ceuacs (a long) se +
ampſ leſcse andam var ges ar phex are (pronownce ar) +
NA tax pácsel lapidox ur da vax malcos + vna
gra taſox varmára ud ga lés vns áp se +
ne da ox lat ges ar +

Life Lephe Lurfando is a strong charge to the wicked to tell the truth

NA the name of the Trinitie, One separable for a while

Δ This he sayd to my doubt of this phrase whereof I had mention many yeres sinse

19 Now it waxeth dark ... Δ We must pray: (sayd I / EK) (130) and so we
But EK prayed perfectly in the Angels language

Asmo dasán pan casme co caps al os +

a long   and one a sownded
San ged a bansaa vn adon a seb Ian +

orsba
aglaso dánfa zúna cap orcba das os +

a sownded as au
fámsas ON naäb ab nagas geha fastod +

hansey om hauan Lagra gem gay mal +

the q not expressly sownded
in dus loco
parcoq dax nedo va geda leb árua ne cap sem cardan +

---

20 Onsem gelhóldim geb abmis ian +
oxpha bas cappó cars ördrips grip gars +
of vindres nas ges pásado vlónoos can vaz a +
fam gisril ag nósol sep gérba dot vánca NA +

it is but one word
sem as pa nex arpas lad vamóiar séque +

sownded, palef
vad ro garb + ah sem dan van ged as paleu

Now, the fire shot oute of EK his eyes, into the stone, agayne
And ~~by~~ and by he ~~the~~ understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark Then was the curten drawne, and so we ended.

Δ Gloria Patri et filio et Spiritui sancto
nunc et semper
Amen

Aprilis 3 Wensday After none hor 5 ¼

Δ A pretty while, the veale remayned over all: then it was taken away
First fire was throwen uppon EK out of the Stone

Many voyces concordantly sayd ——— Bonum est ô Deus, quia Bonitas ipsa es.

An other voyce ——— Et magnum, quia tu magnitudo ipsius Magnitudinis.

I ô much glory
A voyce ——— Adgmach adgmach adgmach

Sacer Locus
A great voyce ——— Sum, et sacer est hic Locus.

A voyce ——— Adgmach adgmach adgmach hucacha.

Δ Then EK read the row on this manner

glebs   rede as arch
Padohómagebs galpz arps apa nal si

21 ~~21~~ gámvagad al pódma gans NA + Ir ca

natmaz

(131)

Piller of Light
one before the smoke

natmaz andighon ármbu + zantclumbar ar 72

noxocsarmah + sapoh lan gamnox vxála vors +

Vin in vinco must be pronownced long as if it were a dubble i.
Sabse cap vax mar vinco + Labondaho nas gamphox

or gascampho: why didst thow so? as he sayd so I must. the word hath 64 significations
se
arce + das gorhahalpstd gascampho lan ge +

I cum similitate advocamus te cum adoratione Trinitatis.
This is the name of the spirit contrary to Befafes. This word hath 72 significations
Orh: I Deus sine fine
Gorh I Deus a Deo.
Befes argedco nax arzulgh orh + Semdaam

of two syllables.
vncal laf garp oxox + Loangah + 75

Befes, the vocative case of Befafes: Befes, is as much to say as Come Befafes and See us
Befafes ô, is to call uppon him as on god.
Befafes oh, is as much to say, Come Befafes and beare witness.
Befafes his Etymologie is as much to say as, I am the Luminous.
Spirits orh, secondary in greater imperfection. how can orh signifie Deus sine fine, if it be the name of a wicked spirit?

Δ Now appered Raphael, or one like him, and sayde

Salus vobis in illo qui vobiscum +

I am a medicine that must prevayle agaynst your infirmities: and am Come to teache and byd take hede
Vt you vse dubble repetition, in the things that follow, you shall both Write and work and all at ones: which many natures can not performe. The trubbles were so great that might ensue thereof, that your strengths were nothing to prevayle agaynst them.
When it is written, reade it nomore with voyce, till it be ~~in great hast~~
All wants shalbe opened unto you
Where I found you, (with him, and there,) I leave you.
Comfortable instruction, is a necessarie Medicine
Farewell.

EK. The boke and the Chayre, and the rest were all out of sight while Raphael Spake, and he lay downe prostrate

EK. sawe a great multitude in the furder side of the stone. They all cam into the stone, and axed

What now? ~~What now? ~~~~
How now?
Vors mábberan. I how now: what hast thow to do with us?

Δ as I began thus to say (The God of powre, of wisdom,) they all interrupted my entended prayer to god for help etc. and sayd We go we go.

Δ and so they went away.
Then the boke and the rest cam in agayne.

A voyce ——— One thing more I have to tell thee
Ax him not, what he sayeth, but write as thow hearest: for it is true

Δ Then, o Lord, make my hearing sharp and strong, to perceyve sufficiently as the case requireth.

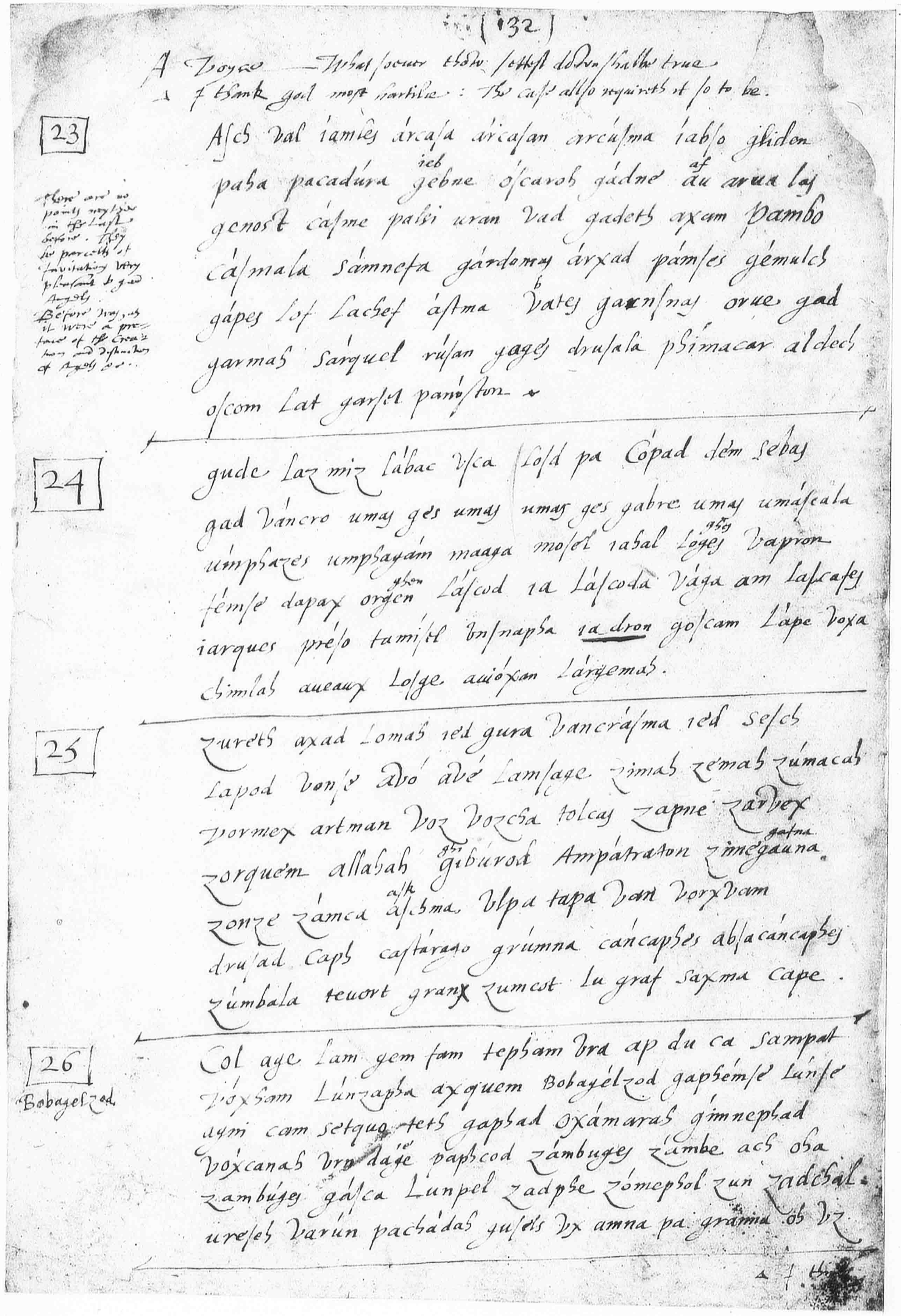
Rap. ——— Be it unto the.

Δ Then EK red as followeth

22 ors lah gemphe naboh amanatops des garhul vanseps
iuma lat gedos Lubah aha last gesto vars macom des
curad vals mors gaph gempd pa campha zednu ábfada

Luruandah
mases lótgono Luruandah lesoy iamle padeh arphe
nades gulsad mas gescon lamphsarsad surem paphe arbasa
arzusen agsde gbchol max vrdra paf yals macrom finistab
gelsaphan as ten vrnah

Δ Note these 55 wordes stand in 49 places: of which some two stand in one place three as I noted.



A Voyce — What soever thow settest down shalbe true.

△ I thank god most hartilie: The case allso requireth it so to be.

23 Asch val iamies arcasa arcasan arcusma iabso gilidon
paba pacadura $\overset{ieb}{\text{gebne}}$ oscaroh gadne $\overset{af}{\text{au}}$ arua las
genost casme pasi uran vad gadeth axam pambo
casmala samnefa gardomas arxad pamses gemulch
gapes lof lachef astma $\overset{b}{\text{vates}}$ garnsnas orue gad
garmas sarquel rusan gages drusala pbimacar aldech
oscom lat garsel paniston.

There are no points nor lyne in the leafe before. They be parcells of Invitation very pleasant to good Angels. Before they, as it were a preface of the Creation and Distribution of Angels &c.

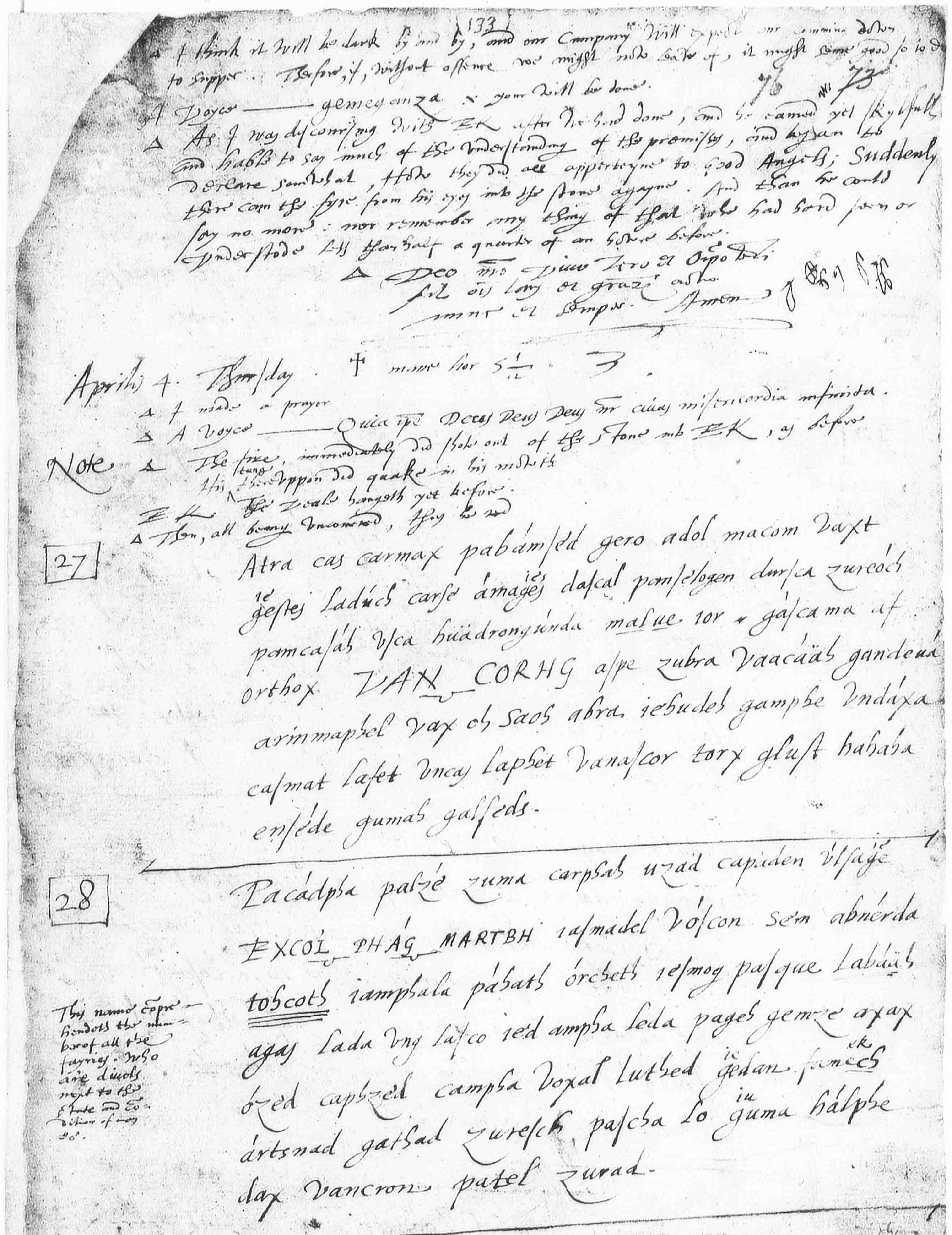
24 gude lazmiz labac vsca | losd pa copad dem sebas
gad vancro umas ges umas | umas ges gabre umas umascala
umphazes umphayam maaga mosel iabal $\overset{ghe}{\text{loges}}$ vapron
femse dapax $\overset{ghen}{\text{orgen}}$ lascod ia lascoda vaga am lascases
iarques preso tamisel vnsnapha ia dron goscam lape voxa
chimlas aueaux lolge auioxan largemas.

25 zureth axad lomas ied gura vancrasma ied sesch
lapod vonse abo abe lamsage zimas zemas zumacas
vormex artman voz vozcha tolcas zapne zarvex
zorquem allabah $\overset{gu}{\text{giburod}}$ ampatraton $\overset{gatna}{\text{zimegauna}}$.
zonze zamca $\overset{ask}{\text{ascbma}}$ vlpa tapa van vorxvam
drusad caph castarago grumna cancaphes absacancaphes
zumbala teuort granx zumcst lu graf saxma cape.

26 Bobagelzod

Col age lam gem fam tepham vra ap du ca sampat
voxsam lunzapha axquem Bobagelzod gaphemse lunse
aymi cam setquo tets gaphad oxamaras gimnephad
voxcanas $\overset{ie}{\text{vrndase}}$ paphcod zambuges zambe ach oha
zambuges gasca lunpel zadphe zomephol zun zadchal.
ureses varun pachadas gusels vx amna pa gramia ob vz

△ I th



△ I think it will be dark by and by, and our Company will expect our comming down to supper. Therfore, if, without offence we might make hast of, it might seme good so to do.

A Voyce — gemeganza. your will be done. 76 73

△ As I was discoursing with E.K. after he had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somewhat, How they did all apperteyne to good Angels; Suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that which had bene seen or understode less than half a quarter of an howre before.

△ Deo nro summo Trino et Uno
sit ois laus et gratiarum actio
nunc et semper. Amen.

Aprilis 4. Thursday. † mane hor $5\frac{1}{2}$.

△ I made a prayer.

△ A Voyce — Quia tu Deus Deus Deus nr cuius misericordia infinita.

Note △ The fire, immediately did shote out of the Stone into E.K., as before. His tung thereuppon did quake in his mouth. The veale hangeth yet before.

E.K. △ Then, all being uncovered, they be red

27 Atra cas carmax pabamsed gero adol macom vaxt
$\overset{ie}{\text{gestes}}$ laduch carse $\overset{ies}{\text{amages}}$ dascal pamselogen dursca zureoch
pamcasas vsca huadrongunda malue ior + gascama af
orthox VAN—CORHG aspe zubra vaacaas gandeua
arimmaphel vax oh saos abra iebudeh gamphe vndaxa
casmat lafet vncas laphet vanascor torx glust habaha
ensede gumas galsedh.

28 Pacadpha palze zuma carphas uzad capiden vlsage
EXCOL—PHAG—MARTBH iasmadel voscon sem abnerda
toscoth iamphala pabath orcheth iesmog pasque labaah
agas lada vng lasco ied ampha leda pages gemze axax
ozed capzed campha voxal lutzed $\overset{ie}{\text{gedan}}$ $\overset{ek}{\text{fames}}$
artsnad gathad zuresch pascha lo $\overset{iu}{\text{guma}}$ halphe
dax vancron patel zurad.

This name comprehendeth the number of all the fayries, who are divels next to the State and Condition of men &c.

(134)

[29] Canda labad Bobagen afna vorzed phadel

ies
NOBTDAMBTH gáſcala oxad vanges vodoths mured

ah
achna adcol damaths zesbamcul pacadaas zimles zoraston

ges galze mazad patbeth cuſma iaphes huraſcas orphade

ies kel
Loſcad mages mat lumfamze detcbel orze camalas

pag
vndan padgze patsmataps zumad lephada osaax

~ iustitia a numine divino sine labe

kan
~~af~~ vscban zemblos agne phamgas iudad capex

Luzad vemecs arſe

---

[30] onda gams luzgaps vxan genzed padex

~ [illegible] that [illegible] mans the holy ghost.

ien filgs
CONGAMPHLGH aſcaths gadpham zurdas zamge

glogbcha sapax taſtel vnſada phatbeths zuncapha

oxamáchad semteps aſcle zuncas magzed dulm

pamfra huſaye axad exoradad caſmet amphigel

iek
adcaths luza pathem necotbeths geſcs labla dobs

doxa vaſcbeths hoxam lameſde lampha iodocs gonzas

ies iel
hamges glutha oxmogel demapha vzed aſcraphs.

---

[31] kad ie
zudaths chadgama omſaye hor gadſa gezes

na
ORPHAMZAMNAHE gedod aſphed voxa gemgas

laths gaphes zemblots chaſca olphe dax marpha

sol ies
Lothe sool separ marges boſqui laxa coſnets

gonſe dadg voxma ~~a~~mage vnx gaſcbeths lood

lo
admas loo ga zem cha na phe amnala ia

pacbeths noxda a mas

---

[32] Gedox al ~~semganadabah~~ o. SEM GA NA DA BAH

ongagageda phacbel loodaths haxna gunapagepha.

al se geda oh ooda gebops pachad enol adax loges

(135)

famgas laxqui haſche vadol vomſana gax ma deps na zad

gel panca vam seſquin oxal genops voodal umadabas.

~~77~~

---

[33] Alge lun zumia paxchadma enohol duram 77

ORCHLODMAPHAG mages oſcbam lod bunda çap

luzan lorpha leuandas orxzed famzad genoſodaths

21, words hither

o long
phaſelma geſda chom gaſnaps geths nag goths ladmano

vmbar gezen vax gulzad margas luxt lapcs

iudaths zomze van goths dabs vorx guna ia ada

vox hamana

---

[34] Arze galſam vnza vcha paſel noxda

in great letters

Nobroſchom ~~Gunadephogas~~ gunadephogas dunſeph

mancaxmalcaſmas ied hab mel car na zemphe vncas

lethops boths ned ga phi caſ mel ioths bath chaſad

mane ded magon zuna gotbel paſcheps nodax

vam phath mata

Δ here are but 48 words [illegible] that were taught me.

A voyce —— Orate —— Δ We prayed ::

kets
[35] Aphaths zunca voxmor can zadchets napha

~~The~~ VORDOMPHANCHES gaueſgoſadel guraths leth

agsnas orza max pace iets cas lad fam pahogama

zonchaſphama zumbleſchaphax vargat magaster

Here seme to be to many by 3 or 4.

ne ho gat ma gan vn ga phax ma la gegaths

laxqu goga lab naches

Δ

Hereuppon the vele was drawn, and the fire cam from EK his eyes agayn into the stone

Δ Deo opt. Max. sit honor

Laus et gloria. Amen

✝ (136)

Aprilis .5. Friday a meridie hora 5 ¼

Δ The Vele was taken away, without any ſpeche vſed by me or EK
the boke and all the former furniture appeared very bright

Δ I made a prayer to god, begynning Expectãs expectaui Dominũ &c

EK I here the ſound of men playing very melodiouſly on Inſtruments and ſinging

take hede of Nettels.

A Voyce —— Serue God and take hede of Nettels. Δ This was ſpoken to EK in reſpect of a great anger he was in yeſternight, by reaſon that one had done him iniurie in ſpeche at my table. [Charles Sled]

EK There appere a great many, a far of; as though they appered beyond the top of a howſe: and ſo ſemed far of behinde the Stone: and they ſeme to haue no heds.

Perhaps the Iues ſhall be reſtored

A Voyce —— A peculier people, and ſhalbe reſtored

Δ After this voyce, the ſayd hedles people diſappered. Then all appered fyre, and a cloud couered all: and in the top ~~of the~~ of the fyre in the chayre, appered three faces, and ſemed to ſhute and cloſe in one. The faces ſemed, ons to turn rownd, and ſo to ioyne in one afterward

A Voyce —— Prayſe him in his glorie and worſhip him, in his truth.

Δ The fire entred into EK

A Voyce —— Orate Δ We prayed

Δ Then they appeared

36

gedothar argo fa adophanah gamsech olneh varasah
x begotten.

Interprete not yet

iusmach
A Voyce —— Interpret not, till your vnderſtanding be furniſhed.

Vschna phaol doa vah oho lazed lazured amma
donax valesto acaph lamphages ronox ganma iudreth
Loth adagma gonsaph godalya phareph iadsma zema
zunah
Loa agnaphagon zunaha al me ionaphacas zeda ox arni.

37

agzelia ia
Adgzelga olms vanaph osma vages otholl dox angabad
tamà I will giue
Latqui donapse zu gar + phamah nordeph gasmat
gasque gassa gas NA gasmaphes gasmagel
gasnunabe vamsech abjeckel gulapha axrecho
demsa pambochaph iehusa gadaamah nosad
iures chy almse orsa vax marde zun essa
mochoessa zurehessa alga Lubeth bethlemcha maxiche
iehuscoth iaphan ornada vamme od ghim noh

---

x I deme this O god. (137) 75

38

This was put in and out agayne which before EK could haue a perfect vew to read

ned
Arphe Lamse gaphnedg argaph zonze zumcoth
ley
Omdopadaphaab nulech gaartha anchaphama soldomcah
x the slymie things made of dust
Casdra vges lapha ludasphando galubanoh apachana 78
iedeph zembloh zamgyssel ~~[illegible]~~ Laquet Lozodma
ierimth onaph uzad masspela ~~gynan~~ orphammagah
zoach
iumesbalego archamphame + zamcheth zoach.

Δ here seme to want 5 or 6 names.

39

Amchama zeuoth Luthamba ganeph iamda ox oho iephad
made noxa voscaph hamgephes noschol apeth iale
Lod ga NA zumah datques vorzad numech
apheth nudach caseth iotha lax arseth
armiplicatar ham aco zamgeph gaseth virnod
arispa iex han setha + oh lagnaph dothoth brazed
vamchach ododmaah zembles gunza naspolge gathme
orsoth zurath vameth anseh +

nu mech is two wordes.

one word.

These two words are in one square

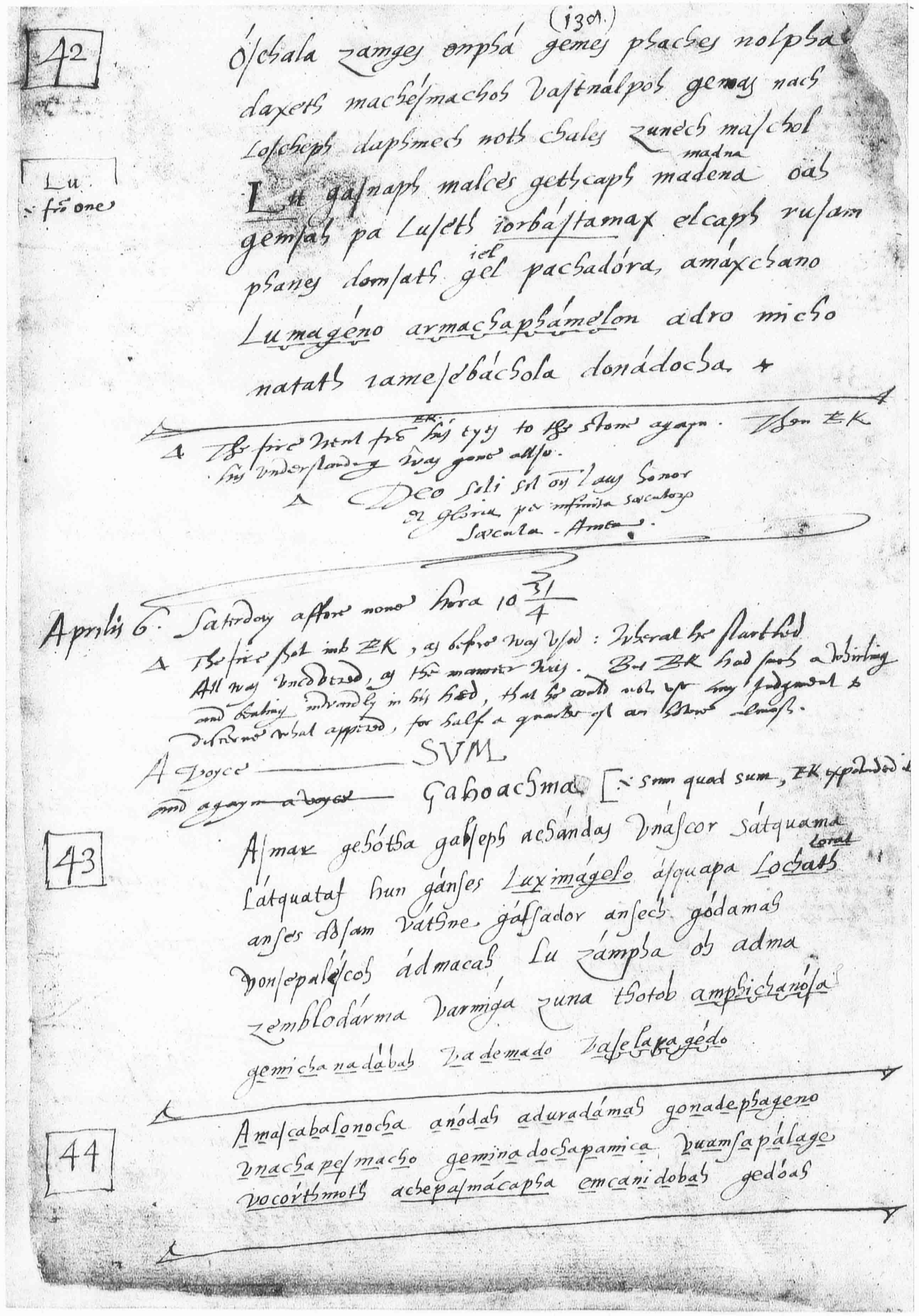
40

Zalpe iedmacha amphas nethoth alphax durah
gethos ascheph nethoth iubad laxmah ionsa max
x the horrors and perpetuall fire enclosed for the punishment of them that are banished from the glory.
dan donasdoga matastos lateth vachas amse
gaf
facaph zembloagauh adphamagel ludchadamsa
ampricatol arnopaa adapagemoh nodasma
machestepholon

one word of 7 syllables: 4 in the first part and 3 in the last.

41

Lumbor remasch onzed gamphidarah + gomaschapa
zeba zun amph naho zucath uomplinanohahal machal
Lozma dauangeth buches lauax orxod maches
donchaph luzath marpheth oz Landa don gauah oschol
Lumasa phedeph omsa nax domagere angenophacha
phachadona.



(130.)

42 Óschala zamges orpsá gemes phaches nolpha
daxets machesmachos vastnálpos gemas nachs
loscheph dapsmech noths chales zunech maschol
madna
Lu gasnaph malces getscaph madena óals
gemsas pa Lusets iorbástamax elcaph rusam
iel
phanes domsats gel pachadóra, amaxchano
Lumagéno armachaphámelon adro micho
natats iamesbáchola dondádocha +

Lu. : frō one

Δ The fire went fro EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ Deo soli sit omnis laus honor et gloria per infinita seculorum Secula. Amen.

Aprilis 6. Saturday after none hora $10\frac{3}{4}$

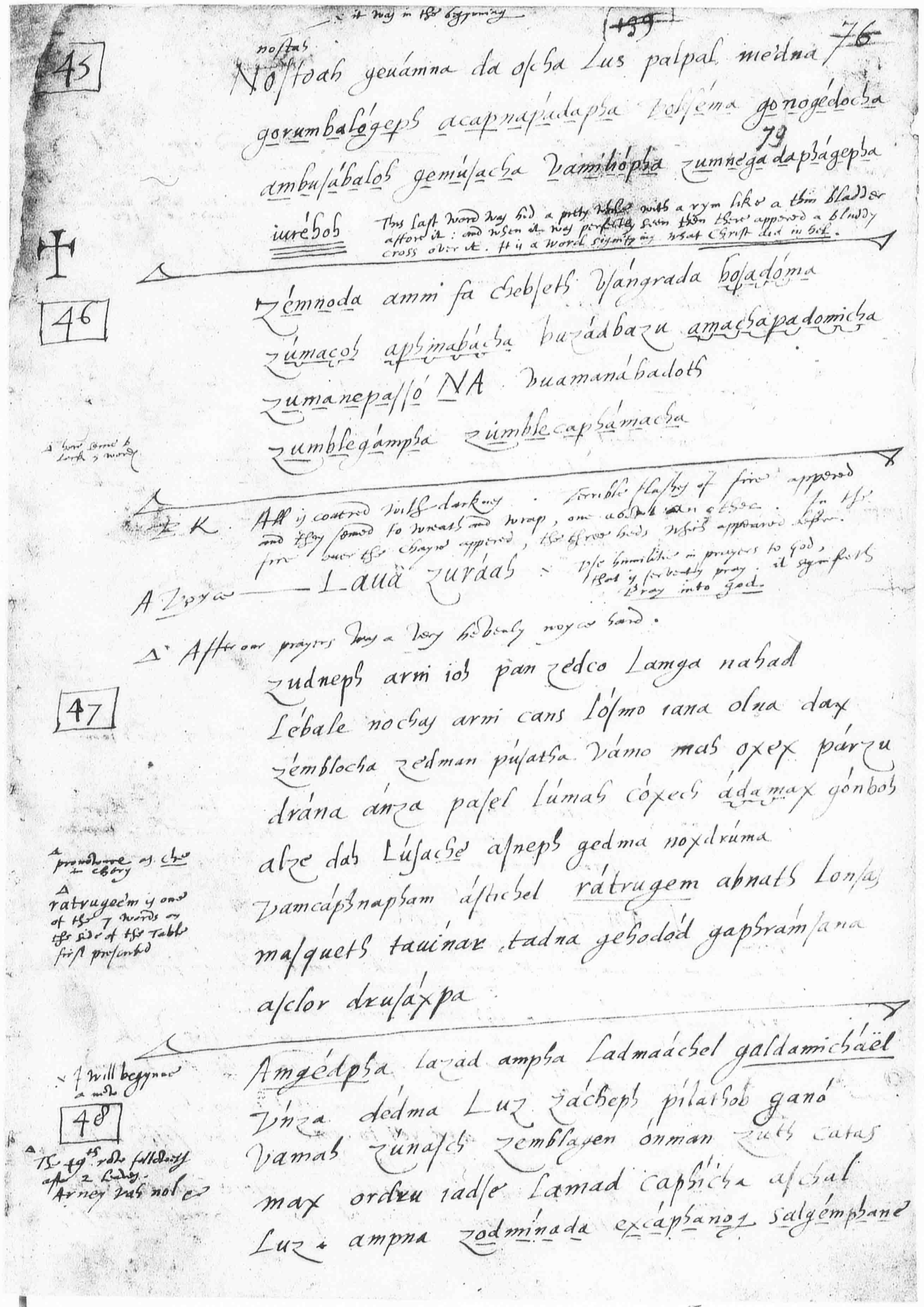
Δ The fire shot into EK, as before was used: whereat he startled. All was understood, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any judgement to discerne what appered, for half a quarter of an howre almost.

A voyce ——— SVM

and agayn a voyce ——— Gahoachma [: Sum quod sum, EK expounded it

43 Asmax gebótha galseph achándas vnáscor sátquama
locat
látquataf hun gánses Luximágelo ásquapa Lochats
anses odsam vátshe, gássador ansech gódamas
vonsepaléscos ádmacas Lu zámpha os adma
zemblodárma varmíga zuna thotob amphichanósas
gemichanadábas vademado vaselapagédo

44 Amascabalonocha anódas aduradámas gonadephageno
vnachapesmacho geminadochapamica vuamsapálage
vocórthmots achepasmácapha emcanidobas gedóas



: it was in the beginning

(~~139~~) 76

nostas
45 Nostoah geuámna da ossha Lus palpal medna,
gorumbalógeph acapnapadapha tolséma gonogédocha
79
ambusábalos gemúsacha vamihópha zumnegadaphágepha
iuréhoh This last word was had a pretty while with a rym like a thin bladder after it: and when it was perfectly seen then there appered a bloudy cross over it. It is a word signifying what Christ did in hell.

✝

46 Zémnoda ammi fa chebsets vsángrada bosadóma
zúmacos aphsimabácha buzádbazu amachapadomicha
zumanepassó NA vuamanábadoths
zumblegámpha zúmblecaphámacha

Δ here seemed to lack 3 words

Δ EK. All is covered with darkness. terrible flashes of fire appered and they seemed to wreath and wrap, one about an other. for the fire over the chayre appered, the three heds which appeared before.

A voyce ——— Lauá zurdas :— use humilitie in prayers to God, that is fervently pray. it signifieth Pray unto God.

Δ After our prayers was a very heavenly noyse hard.

47 zudneph armi ios pan zedco Lamga nahad
lébale nochas armi cans lósmo iana olna dax
zémblocha zedman pusatha vámo mas oxex párzu
dróna anza pasel lúmas cóxech ádamax gónbos
alze das Lúsache asneph gedma noxdrúma
vamcáphnapham ástichel rátrugem abnats lonsas
masquets tauinax tadna gehodód gaphramsana
asclor drusáxpa

Δ providence as [illegible] in [illegible]

Δ ratrugeem is one of the 7 words on the side of the Table first presented

: I will beginne a new

48 Amgédpha lazad ampha ladmaáchel galdamichäel
vnza dedma Luz zácheph pilathob ganó
vamas zúnasch zemblagen ónman zuths catas
max ordzu iadse lamad caphicha aschal
Luz . ampna zodminada excáphanoz salgémphane

Δ The 49th rode followeth after 2 leaves. Arney was not [illegible]

(140)

Om Vrza lat quartpbe Lasque deth ürad

Oxmand gamses

Blew

Note this coveryng to be made, for the boke

Δ Now the boke was covered with a blew silk sindall. and uppon that blew covering appered letters of gold, conteyning these wordes

Amzes naghezes Hardeh — Note this to be pronounced roundly togither.

EK. it signifieth — The universall name of him that created universally be prayseed and extolled for ever.

Δ Amen

A Clowde covered the boke

A Voyce — Mighty is thy Name (ô Lorde) for ever.

EK. It lightneth

A Voyce — The place is Holy: Stur not [sayd the three hedes

Δ Now appered to EK, some imperfections passed in the eleventh row. And that we ner taught how to amend it. and so we did.

inspiration.

Δ Then the fiery light went from EK into the stone agayn. and his inspired perceyverance and understanding was gone: as often before it used to be.

Δ Gloriam laudemq nri Creatoris, Oēs Creaturæ indesinenter resonent: Amen

Hallelujah Hallelujah Hallelujah

Amen

Aprilis 6. Saterday after none

Δ The table, Chayre, boke and fyre appeared

And while I went into my oratorie to pray, fire cam there out of the stone uppon EK, as he was at prayer at my table in my study.

EK hard a voyce out of the fyre, saying } Why do the Children of men prolong the ~~time~~ of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding the Time must be shortned,

I AM THAT I AM

~~Arre~~ Veniet vox eius, vt dicat filijs hominu quæ ventura sunt.

EK. here is a man, in white, come in, like Vriel, who cam first into the stone

Δ Benedictus qui venit in noĩe Domini — Vr. Amen.

Vr — I teache: EK sayd that he turned toward me

Vr. What wilt thou I shall answer the, as concerning this work.

EK He hath a ball of fire in his left hand and in his right hand a Triangle of fyre

Δ What is most nedefull for us to lerne herin, that is my chief desire.

A prophesie very dredfull, now at hand.

Vriel — Fowre monthes, are yet to come: The fifth is the beginning of great miserie, to the heavens, to the earth and to all Living Creatures. Therfore must thou nedes attend uppon the Will of God: Things must

then

---

(141)

then be put in practise: A thing that knitteth up all yt must of force conteyn many celestiall Vertues

speedily & reverently

Therfore, in these doings, must things be finished Spedyly, and with reverence.

Vriel held up the triangle of fire

This, is the light wherewith thou shalt be Kindled

This is it, that shall renew the: yea agayn and agayn, and, seventy seven tymes, agayn

Then shall thy eyes be clered from the dymnes

thou shalt perceyve ~~those~~ thōse things which have ~~be~~ not byn seen, No, not amongst the Sonnes of men.

Δ Vriel now Holding up the Ball of fire in his left hand, sayd as is here written

This other have I brought, wherof I will, now, bestow the Seventh part of the first part of Seventy seven. The residue shall be fulfilled in, and with the; In, (I say) and togither, with the

[illegible]

Liber 40

Behold (sayth the Lord) I will breath uppon men, and they shall have the Spirit of Understanding

In 40 dayes must the boke of the Secrets, and Key of this World be written: even as it is manifest to the one of you in sight, and to the other in faith. Therfore have I brought it to the wyndowe of thy senses, and dores of thy Imagination: to the ende he may see and perform the tyme of God his Abridgment. That shalt thou, write down in his propre and sanctified distinction.

The Abridgment of time

Speaking to Δ

This other, (pointing to EK) shall have it allwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are annoynted with his blud

The danger thretned, if EK do not his dutie

For, behold, what man, can speak, or talk with the Spirit of God? No flesh is hable to stand, when the voyce of his Thunder shall present the parte of the next Leaf unto sight.

Note a terrible thing

You have wavering myndes, and are drawn away with the World: But brittle is the Stake therof: Small therfore are the Frailty of his Illusion.

Be of sownd faith. Beleve. Great is the reward of those that are faithfull.

God will not be dishonored, neyther will suffer them to receyve dishonor, that honor him in holiness

The ende of all.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, even to his ende.: and the Middst is glorious to the good, and dishonor to the wicked. Heven and erth must decay: So, shall not the words of this Testimonie.

Δ Ecce servus et missellus homuncio Dei mi, fiat mihi iuxta beneplacitum voluntatis suæ: &c

Δ Vriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mouth

Note, by the place here before what measure of power and understanding was given, in respect of the whole bal of fyre

Vr. My message is done.

Δ May I Note Vr, (meaning Vriel,) for your name ~~that~~ who now dealeth with us. — Vr — I am so.

(142) ~~(144)~~

Δ I pray you to shew vs advise what we are to do in our affayres.

Ur. It is sayde

Δ He sayd to EK, Tell him, I haue told him, and seemed to smile.

Δ Of Mistres Haward (Gentlewoman of her Ma^ties^ priuie Chamber) I wold fayn knowe, wherefore we were not warned of her comming ~~to make~~ vs. She hath caused vs, now, for an howre or two, to intermit our exercise: Is it the will of God, that for her great charitie vsed toward many (as in procuring the Quenes Ma^ties^ Almes to many needy persons) the Lord entendeth to be mercifull to her? I meane as the frutes of these great misteries ensuing, now (by you) told of. And that by her, I may do good seruice concerning the Quenes Maiesties Comfort?

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart. &c.

Ur — Who is he, that openeth thy mouth, or hath told the of things to come?
What thow hast sayd, is sayde. Mark the ende.
It is a sufficient answere.

Ur — Loke vp — Δ he sayd so to EK. who loking vp, saw the boke the Chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene. and it cam nearer & nearer to him, and it seemed, as before.

Ur. So, sett down, what thow seest. Δ The boke and writing was made very playne to him.

What thow seest, deliuer vnto him.
As it is his will, so be it vnto the:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.
Farewell, for a time

Ur

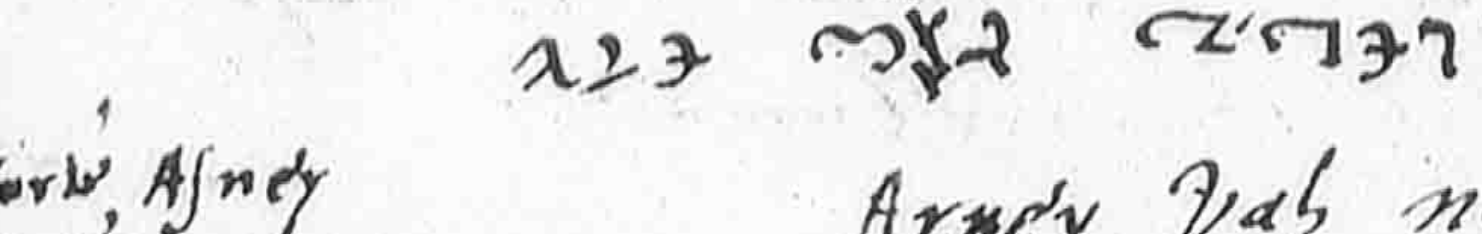
EK. He is all couered with a white clowde, such an one as I saw not yet.

Δ We put vp the stone: and the former boke and other furniture, appeared vpon the table hard by EK. and he was to write out as he saw: which he began to do, both in Character and words: but it was so cumbersome to him: ~~and~~ therfore he wrote onely the words in Latin letters

Δ After he had written 28 lines there in that ~~boke in~~ paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his vnderstanding of that he had written was quite gone. For, continually as he wrote, he vnderstode the language and sense thereof, as if it had byn english.

~~first time~~

Δ After he had finished that second page of the first leafe, I then did copy it out as followeth.



Δ fo. 1, Arney

1 \ 49

Arney vah nol gadeth adney ox vals nath gemseh ah
orza val gemáh, oh gedvá on zembáh nossad vomfah
olden ampha nols admácha nonsah vamfas ornad,
alphol andax órzadah vos ansoh hanzah vos

admi

In v tables expressed.

drux
na
ger
pa
van
or
pal
med
gal
ceph
vr
fam
ged
vn
mals.

letters names, vsed in sownde

81

drux 1
na 2
ger 3
pa 4
~~na~~
van 5
or 6
pal 7
med 8
~~ceph~~
gal 9
ceph 10
vr 11
~~pham~~
fam 12
ged 13
vn 14
~~mal~~ 15.
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graph 16 15
gisg 17 16
+ mals 18 17
don 19 18
gon 20 19
tal 21 20

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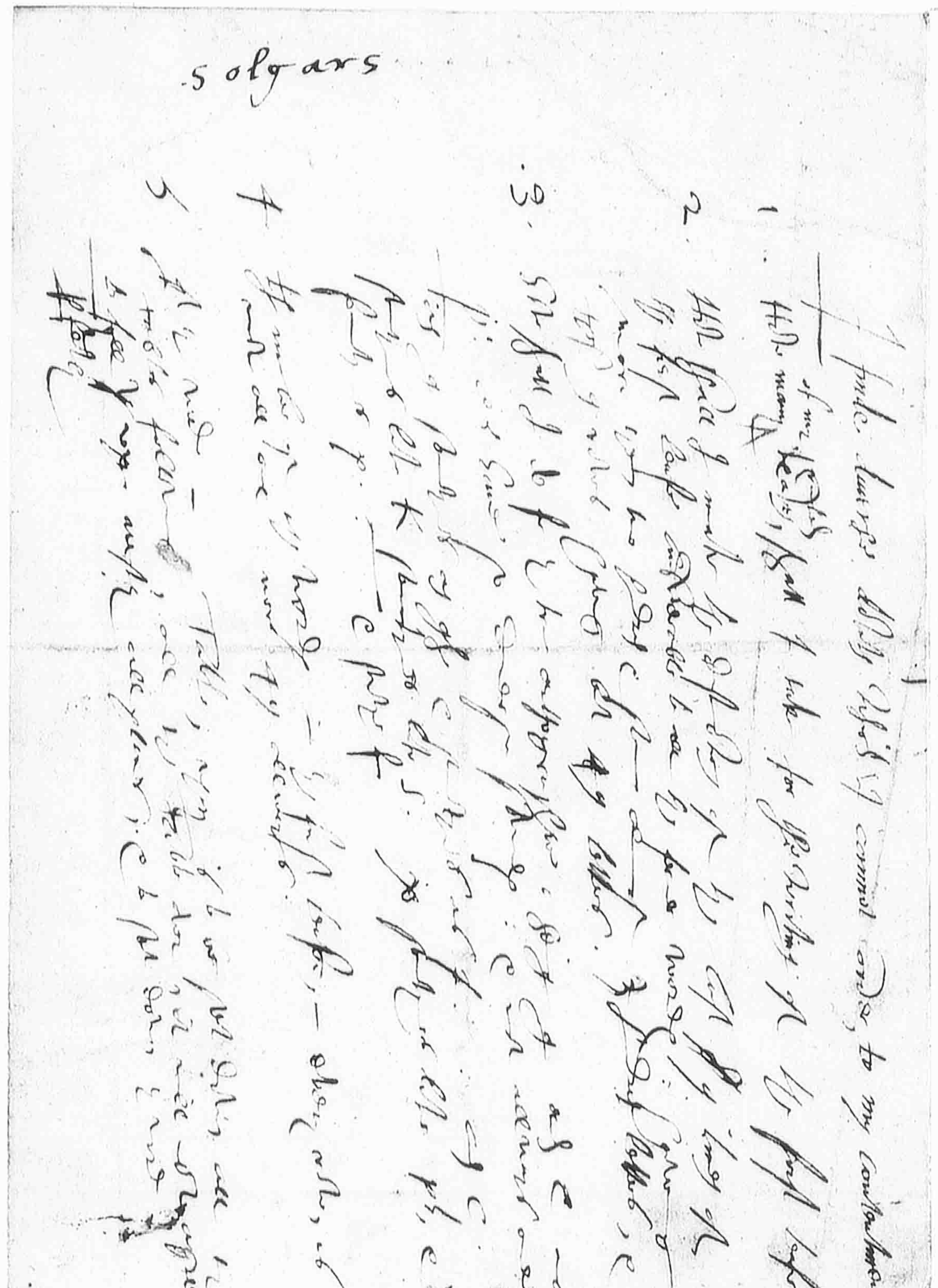
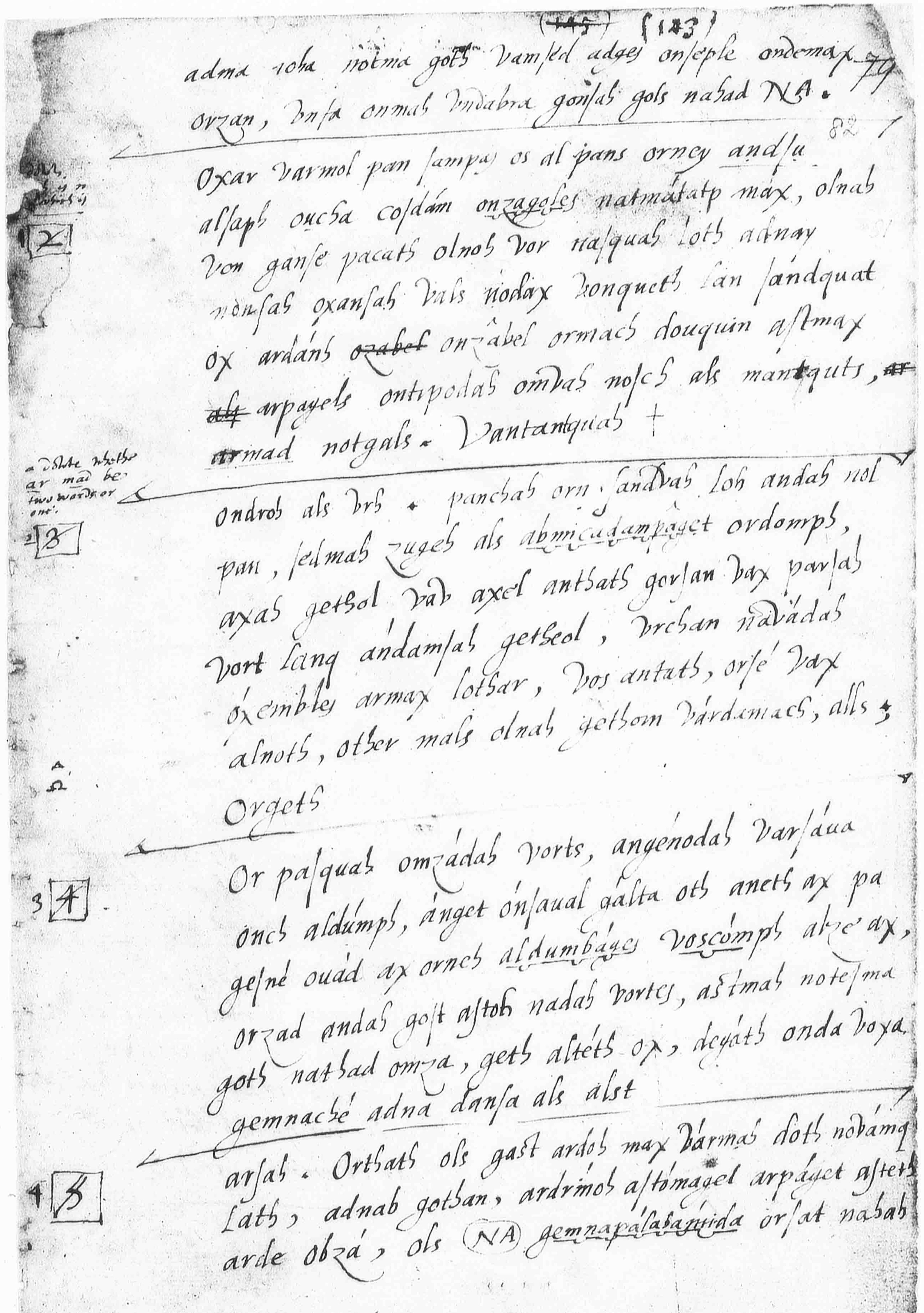


Solgars

I finde diverse doubts which I cannot order, to my contentment.

1. How many leaves of my [illegible] shall I take for the writing of the first leafe
2. How shall I make the [illegible] of the [illegible] of the first leafe [illegible] the [illegible] words: [illegible] more then two [illegible] letters, [illegible] 49 letters.
3. [illegible]
4. [illegible] words [illegible] first leafe, [illegible] 49 [illegible]
5. [illegible] Table, [illegible] Tables following, all the Table [illegible]



~~(145)~~ (143)

adma roha notma goth vamsed adges onseple ondemax 79
orzan, vnsa onmah vndabra gonsah gols nahad NA.

82

Oxar varmol pan sampas os al pans orney andsu
alsaph oucha cosdám onzageles natmatatp máx, olnah
2 von ganse pacath olnoh vor nasquah loth adnay
nonsah oxansah vals nodax vonqueth lan sandquat
ox ardánh ~~ozabel~~ onzâbel ormach douquin astmax
~~ar~~ arpayels ontipodah omvah nosch als mantquts, ~~ar~~
~~ar~~mad notgals. Vantantquah +

a doubte whether ar mad be two wordes or one.

ondroh als vrh . panchah orn; sandvah loh andah nol
1 3 pan, sedmah zugeh als abmicudampaget ordomph,
axah gethol vah axel anthath gorsan vax parsah
vort lang ándamsah getheol, vrchan nadádah
óxembles armax lothar, vos antath, orsé vax
álnoth, other mals olnah gethom várdemach, alls ;

Orgeth

Or pasquah omzádah vorts, angénodah varsaua
3 4 ónch aldúmph, ánget ónsaual galta oth aneth ax pa
gesné ouád ax ornech aldumbáges voscómph akzé ax,
orzad andah gost astoh nadah vortes, astmah notesma
goth nathad omza, geth altéth ox, deyáth onda voxa
gemnaché adna dansa als alst

arsah. Orthath ols gast ardoh max vármah doth nodámq
4 5 Lath, adnab gothan, ardrmoh astómagel arpáget asteth
arde obzá, ols NA gemnapalabanrida orsat nabah

(~~146~~) (144)

Odmázen ándalphel, ox ambráſſas oxas gets nor vamſas
genos daquets als aſtna, os tatós, alſas gots necor andeos
neo alda nas

here seme to be 50 missing, and 50 are to many

5 [6] Vanlah ~~ols~~ demagens on ſunfah, papſah olemnes, ózadcsa
lax ornas vor adme ox vaſtmas gu labazna, gumnácho
aſthmas ochádo ſandridas vons ſas, lúgho iahat nabſcham
vohads vandiſpa voſſamod androcs alphos, zúmblos áſmas
gonfageps aldes lo das vax ors aſmo, gad au danſequa
dco, dats vax nogras vor ſegbat Mon.

6 [7] Arm olbas galpa lohánaha gáupumagénſas ollo var ſe darſas
goho álbumiclámácapálots ieho nad veſſas vors ardno
immony aſquam rats als váſmas génda loggahas aſtmu.

here are but 38

7 [8] Arnas notas lax vart lubos déſmaphi ol capraminucas
oxandaonbas gemneloriphitonpha accamplahnoſtapha
ormaxadaha~~har~~ orzemblizadmas panchefelogedos
áſchas ólmas ledós vaxma

8 [9] Gans na cap lan ſeda ax nor vorza vo laſpral onſa gem
gemah nops gázo na von ſantfa noſtradg anſel vnſa pas
vort veſſa or alda viax nor adros ſemnes ols vandéſqual
olzas nolpax pahas lothor ax ru vanſar glimnaps gats
ardot ardri axa nos gaga lets ardé maxa.

9 [10] Corſal mabas noplics alps arſod vord vanfax oriox
nabat gemnepos laphet ſoda nat vombal nams ar
gets alloas néphirt. ſauda noxa voxtaf ardno
ándrocs. labmages oſſu állmaglo ardot nalbar vanſe
darto vorts parſan vr vnras vor gádets lets orze
nax vomres ayelpha, legar or wembla ar vas su:

48

(145) (~~147~~)

[11] Zanchcumáchaſeps, olzamindas vaſſeburaas nodaligánax ~~80~~
Orſápnago darſágnapha nobſiblits armipyts arſepólomitantons
Jembúlſamar lebóge axpar ornáza oldaxardacoas 83

11 [12] Semno as alchidoácha da Selpagmodas adahubámicanos
dam pha gli áſcha nor oxompaminapho lemp, na, gón ſa pha
né co ál pha ~~affa~~ aſ pa gé mo cal na tú ra ge

.50. words

12 [13] Sen gál ſé quar ruſ fa glan ſúx laſt ormaca
ox i no dál ge bras nop tar ná gel vom na cheſ pál ma cax,
arſep aſ dón ſadg aſc lan ſán che das nor vi car máx cos
zum bla zámpha ad ges do ca ba as

13 [14] Ar gém na ca pál fax, or mido hab cáſ pigan alpas
gagas lots val ſá bra dan go ſá pax vólſan quéſ tan
ondapha opicab or zy lá pa achrapa máles
~~adam~~ ad mácar pas oxalps on dá pa, gém na de vór guſe

14 [15] Lat gans ſa par ſat laſtéas lor ádas nóxux ardephy
nónſon andos glimzi vor sab libos ad miſa pa lots gaho lar
va noxa oho lan ſempas noxa zrias ſephas luſaz
odgálſax nottaps ax vrnoc árpos arta zem zubas
lothor gas lubas vom zá da phi cáx no

15 [16] Aſſótaphe ~~no~~ ondas vor ban ſanphar pa lots ayno iam
néſros amalyórs vrrábas geuſes alde ox nas vors
púrblox ámphicab nóſtrohs admág or napſú aſmo lon
gamphi arbel ~~nof~~ ámphi on sanblots aſchi mur laſfax
las doxa pra gem a seſtrox amphi nax var ſembbh

16 17 Angélel oxcapácad onz adq ocbádab ólzab vor náb
orpogógraphel al sa gem uaca pícob vl da pa porsab
naxor vonsa ~~x~~rons vrbanf lab dún zaps algadef
Lob gem vortaób amps abosa za vayorza Lepb oxor
neob ab va dunaca pi ca lodox ard nab.

17 ~~18~~ fabod vox ar picab Lot tár piges nol zim na plab
ge ó gra plib ne gó ab va lu gan; zed am pbí la dob
zanveb al nex ob al pba ze gotb gedótb axor van zebá al cá pa
Luma ges ard de ob ab

here seme L & 50.

18 ~~19~~ Oncbas Lagod van Sebageb oxangam pab gos dab manzeb ocondab
vardol Sebagb ol madan NA obal sepaget, otoxen narvab
Lubatan ansem nofet au naba notob ax arsab mans vstgam
pabod pab mal sednab gestons ampbes al manso gapatêbáton
arra nax vamfes amab dot agen nalpbat ar zamne ob sages

19 ~~20~~ nax lerua natb zemblob axpadabamab Sanzápas.
gunzanquab ona var demncb gab lod vmnab doxa val tarquat
mans ol gem nageps au zanbat vx ~~na~~ anzacb al pambóbo.
naxtatb ol nada vam nonsal aua nal gedot vorx alge lab
despag ~~gu~~ prominabâmigab olpaz ord gamnat lem paz
catb normadab on demq

of the n and u of this word I doubt.

20 ~~21~~ Laffab ie ogg dalsepb abrimanadg oldompb Ledotbnar
ymnacbar onze vam sepno voxauaret ol zantqur ampb
nas Sages om nartal vor miscam bemcax Lappad gesso
drux capgol ass Letnar vom
Sausab or gamprida ornat vol asmd onza dub get bansa
gorb bubra galsaropab nequax dap gemno ab pnidab
noxd Lumbam

At vom was a † to note the ende of a Line: But both these make but 49 wordes.

†

21 ~~22~~ al getbroz ax árdan ob zempal gub árdax no demnat ar
pambals nop nonsal geb axor pam vartop ab vbrab cardax
Lon songes au dumax ar nepbar Lu gemne om Asda
vorts

BRITISH MUSEUM

vorts vmrod val mangb nos Sam, naga vrbrast Lurvandax
vpplod dam zurtax Loa an ávarn nar gemplicabnadab oxa

~~23~~ nooa Babna ampba dum nonsap vrs daluab marsasqual orma
nabatb Sabaotbal netma vol sempra iscb Laue ondeb nos
semolax or mansa macapal vngenel vorsepax vrsabada noxanquab
vndalpb asmob vxa na Gaspar vmpaxal Lapprób fadd nombal
vp setquam nol astma vovs: vrdem gnasplat bef affafefafed noxtab
volls Laydam obs nac

23 ~~24~~ cedab or manveb geb axax nolsp damda dor demgob apoxam
Subliganaxnarod orcbal vamnad vez gemlebox ar drulalpa
ax vr Samfab oladmax vr sappob Luab vr pabmax Luró
Lam faxno dem vombres adusx or sembal on vamne.
ob lemne val se quap vn nap nastosm dab voz mazax
Lumato games on neda.

51 words

24 ~~25~~ vob gemse ax pab Losquan nof asma dol vamna vn Samses
ob set, quamsa ol dansa dot santa on anma ol subracab
Babalas vansag olso pag gonred vorn cbecbust axarob
vugbo am nadom val sequot ne'toxpa vors vrs al pam
vans na tombamal ansipamals notems anqz arxe al

25 ~~26~~ pangef offd ne pamfab alibob a nostâfâges almeséd vrmast
geus vrmax au semblox satq quayntab Luzez arne nob
pamna sams bantes orn volsax vors vmisapa monsel dab
nox ab pab vomreb dotb danségox anzazed onz ansal
nom vamreb volts vrnacapácapab nosban yalt gelsory
nor sentqbt onbanzar Luntaf val sentepax

26 ~~27~~ ormisa nor Pampals anz alpab nox noxa gendab von
gamne dab vors ad na Lepnazu acbeldapb var honza
gune alsapb nal vomsan vns alpd a dompb ar zemnip
ans vrnacb vancef ban yanzem ob aba vons nabrab
vb asmo drat vormez al pasquar no gems nab zem
Lasquitb apsantab.

27 28 Vol zans alphi ne ganſad ol pam ro das vor ungef a deos nad unſemel apodmacas unſap val undar ban cefna dax hanſel yax nolpas volts quayntas gam vemney os aſq al panſt ans untas hunſanſa Apnad ratq a ſanſt nel odogamandzar – olzas gus os nas varſa vpangas neos abo

28 29 Notgas ox vr auonſad vl dats nox lat ges orn val ſedcos lets arney vas ars galep odampha nol axar vox apracas iolps admi adpalſas nos vrs gednacs vax varſablox vrdam pagel admax lor vamtage oxandas Lamfo nor vorſas axpaa, ols nugaphar adras vxar noſtrilgan ampacos vortes leſqual expos.

29 30 Ses vas nomre gal ſables orzas, get les part, ox ar ſe de colmachu ardes lox gempha lar vamra gos naxa vors admas gebas, ſemfugel adma geod alzes orzam vanchet, oxam pras ges orzad val nexo, vam ſeleps oxa, noba par gumſas aſkeps nox adros leſtof ad moxa nonſurrach

30 31 Vomchal as pu gar lan var, ſem quas las ſet gedos argli oranza vor zima ſedcatas zurebos admich ors arſas varſab, olba vortes lunſanfas, adnas vor ſemquax, vorſan lap varſas gebdas voxlar geos, gemſel ad gvns. aldas gor vanlas, gesudan vor ſablets, gedvel ax ors, manch var ſemblos.

48

31 32 Ar dam fa ge do sas Luxs arcan mans Lubras vor ſemblas adna gor partat, nor vilſo adchu apri ſed amphe nox axua getol. vor ſambla gets, arſe pax vorſas gels abo getsmas or gemſa nas prax chlad aſcham na pras oxas var ſetqua lexos vor ſambles zubras.

32 33 Lax or ſetquas vas lox remas nol ſadma vort, famſa le gem nas or ſepas vartef a ges Oha lon gaza onſa ges adrux: vomoal is as vaxtal. nos ſedo lam, vom tantas

tantas oxarzas Mechol va chu geth adna vax, ormacha Lorni adras, Gens arnas vor, Arſad adicos alidas nepho. ~~82~~ 85

33 34 Haſtan bas ges los ru mal; vrabro den vaſſas, Mas vox idas ru gebna dempse, ors amdi ar, Genba, oxad va ges lats vriop: nal pas vi mero to adnavas ged anſe las verbrod ungelpa, lux ard do as: vaſt vor Gemafanos.

34 35 Amles ondanſaha noxt vradas gel nubrod Arb a cha lo pe go ha para zem che par mala Na bura dos gem la pa orzim fax nol ad micapar vo ſi pi ca la ton andras vox ardno, get na ca plos galzun

35 36 Or ge mas Luza ca pos nox tras vioxas nebo hu ge o milas cox cha das orna buda vol ſa pas: No bro ch, al pa chidomps nab la grux la vx ar ga fam gel ne do ga las vo ſa pas

36 37 Gu la ge dop ax ~~ix~~ ox a max Lun fa gem pas orſa devſmas Ge pa cha vor ſi ma cos alduts gempſa: Nox gal max ar hu gaf gli no rob va gen la car du zum ox am pli zam zu latmas ge ge ma ohabas.

37 38 Ga la pa drux vax ma geb la geb or che plon gan zed as vox ar vox gelet ar gasad, gan pa gan dorumi na phas vor zimach cu pa chef ardras ox ox pol ſa gal max nas guts ardets on zupra cro cro gas var ſa ma nal

38 39 Ar ſa ba choy. nos al ges os, ax ar pa gal olza des. or za zu max exos es, or ~~cha~~ cas pal donzaba onza zetsay: no r ſap ſe pas onzap a palmas aldos vos nablebas gemnapam os malſa or naos zar bu lagem pas neo ha bras

39 40 Tal gep ar ſep nas dos, vors alſa dos necos am ar gets na ges alpran odox malſapnas, gosor asos gadmas

(152.)

the copy had
purgna
+ [illegible]

ol dáneph aludar donzagab olſagah nebthuh or
ſapnar halgonph nep gemloh, ax amna duth
achar laſpá, vohá, náxvoh gas vergol ah pratnom
geá noſ túamph

Δ

[41] Van ſa palſah gon ſo gon ge la bura doh tato lang
ge mé fe ran on da pans ge lá brah : or pa gé mal
onſan fan gen olc ma cha ſan von ſé gor a pri cas
nor vá gel . om bra cau cohadal .

Δ

n	d	r	o	s,	a,	c	ſ	o	d	f	a	c,	d	o	g	é	p	n	a	h,	l	a	p	c	a	h,	m	o	c	d	á	c	o	d	e,	f	a	m	ó	n,	t	u	a	l	c,	d	o	m
v	r	á	ſ	n	a	g	e	p	h,	a	m	p	h	i	d	o	n,	g	á	n	ſ	e	l,	v	a	x,	ó	r	e	h	a	m	a	h,	v	ó	r	ſ	a	f	a	n	ſ	a,	a	c	a	ſ
d	a	m	i	f	a	g	a,	n	á	b	u	l	a	x,	o	r	ſ	a	g	e	h,	n	a	m	v	a	h,	o	c	a	r,	l	u	n	ſ	a	n	g	e	l,	c	a	r	p	a	c	o	a
L	a	n	ſ	e	m	n	e	p	h,	o	d	á	r	n	a	c	h	o	h,	z	e	m	b	l	o	h,	o	b	ſ	i	c	a	n	d	o	n,	g	a	l	s	o	r	x	v	l	á	g	a
f	ó	m	n	a	p	h,	a	p	á	n	ſ	a	g	e	h,	l	o	n	ſ	ú	g	a	l	a	n,	g	r	a	s	t,	v	b	ſ	á	n	ſ	o,	a	r	n	o	x,	v	o	n	ſ	n	o
t	a	l	t	é	m	a	p	h	e	c	h,	ó	r	m	a	c	h	a	d	á	g	e	n	o	x,	v	r	s	t	á	m	v	a	h,	n	a	d	v	a	r	e	h,	o	n	s,	a	r	g
z	u	c	á	n	z	u,	n	a	p	l	i	o	r	a	h,	n	o	r	g	e,	h	a	h	a	n	a	h	a,	v	ſ	p	l	a	h,	g	r	a	d	ú	n	v	a	h,	n	a	r	i	g
a	r	s	a	h,	v	ó	n	r	o	g	e	n,	d	a	h	v	a	l	a	h,	o	r	z	a	p,	c	v	l,	c	a	r	ſ	e	d,	a	p	o	r	ſ	a	l,	q	á	s	t	a	v	a
g	a	n	f	ú	m	a	r	a	b	ó	m	o	n	a	h,	g	á	s	t	a	g	e	s,	ó	r	d	o	l	p	h,	n	a	q	a	s,	o	r	g	e	m	v	a	h,	n	o	x	a	d

Δ And this is the last ende of the second page, of the first leafe of this excellent Booke. The other leaves are written apart, in other bokes as may appere. But with these 9 rows and the former 41, doth arise the summe of 50: which is one more then 49: Therefore I am not onely of this but of diverse other imperfections yet remayning in this page, to ask the solution and reformation.

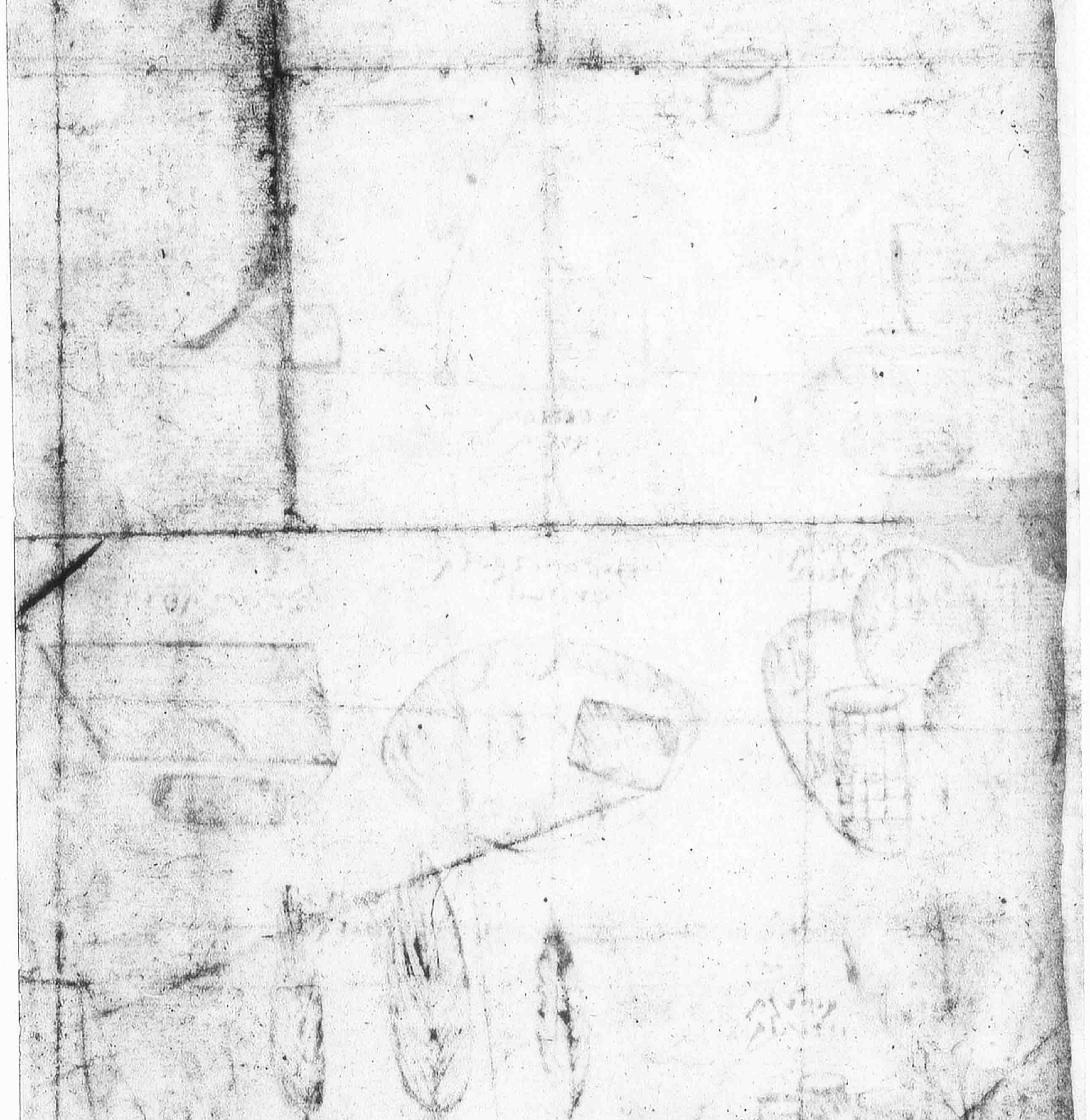
Δ When I had told this my doubte to EK. he answered me that the first row of these last 50 before set downe, was the last of the first page of this first leafe: and that it is that in the first page were first set downe the rows of which eight and fortith row beginneth with this word Amyedpla &c. And therefore the next row following (beginning with Arney vah nol gadeth &c) is the nyne & fortyth row of the first page: and so the last row of that page: And thereby also the second page of the first leafe hath her 49 rows here noted: which is one doubte taken away: The other is of the ~~[illegible]~~ wanting [illegible] Arab words in some of the 49 rows of this second page:

Aprilis 10. hor. 9. Δ As we were talking of the Macedonian (the greeke), who yesterday came with Mr Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shadow to declare who he was: there came a voyce and sayd that it was the Macedonian: and above his hed was written in great letters this word, Καλαοιηθ, which EK wrote out: and it signified [illegible] macalasus: or condemnatus &c. and the voyce sayd, that word was sufficient [illegible] ending EK [illegible] be shaked and punished

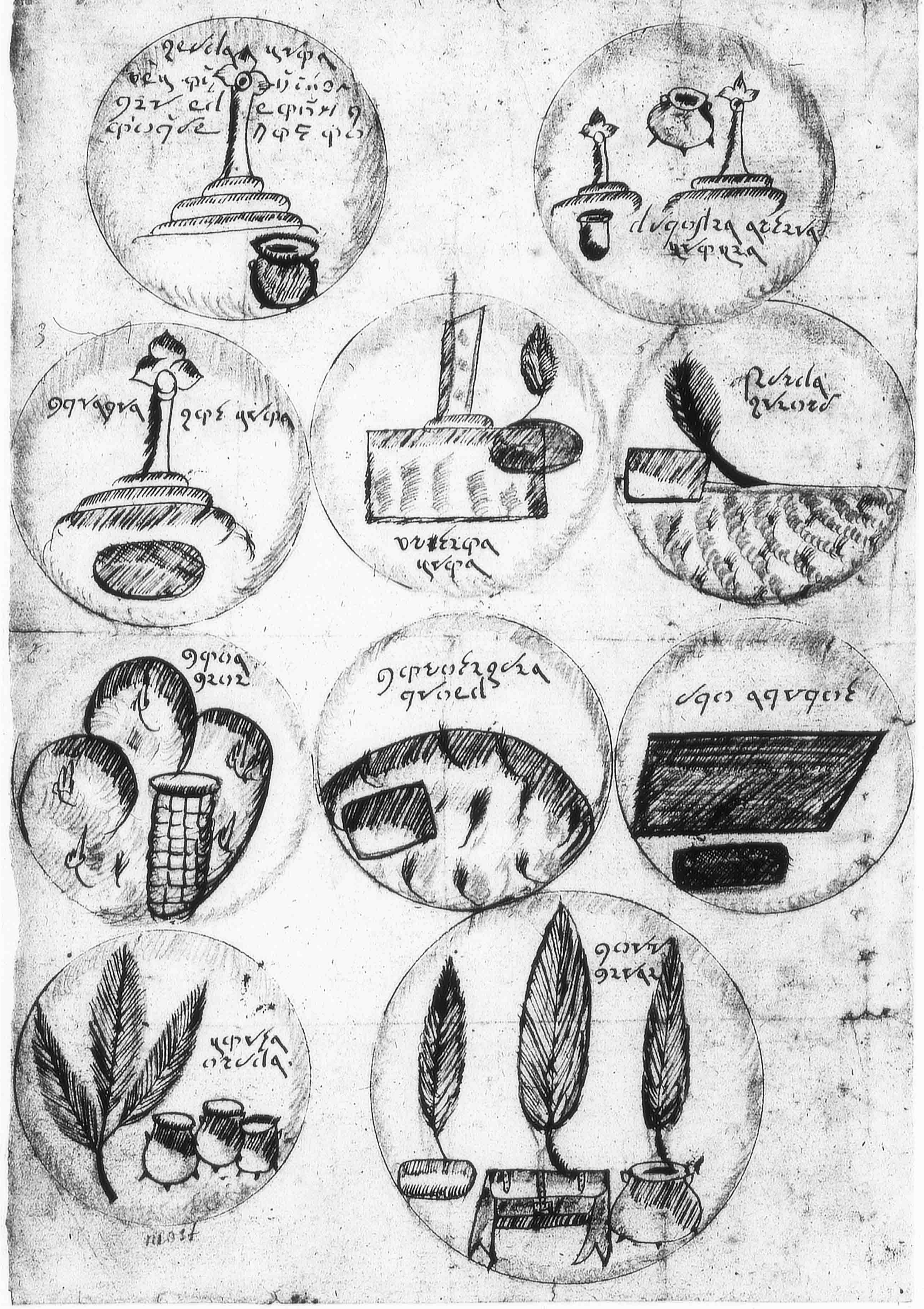
fryday

~~(1511)~~ (151) 83 Edward Kelley
1583 Martij 2
friday

Mr Hickman came
home from Blokley
86



~~151~~ (152)



~~84~~ (153) 87 ~~84~~

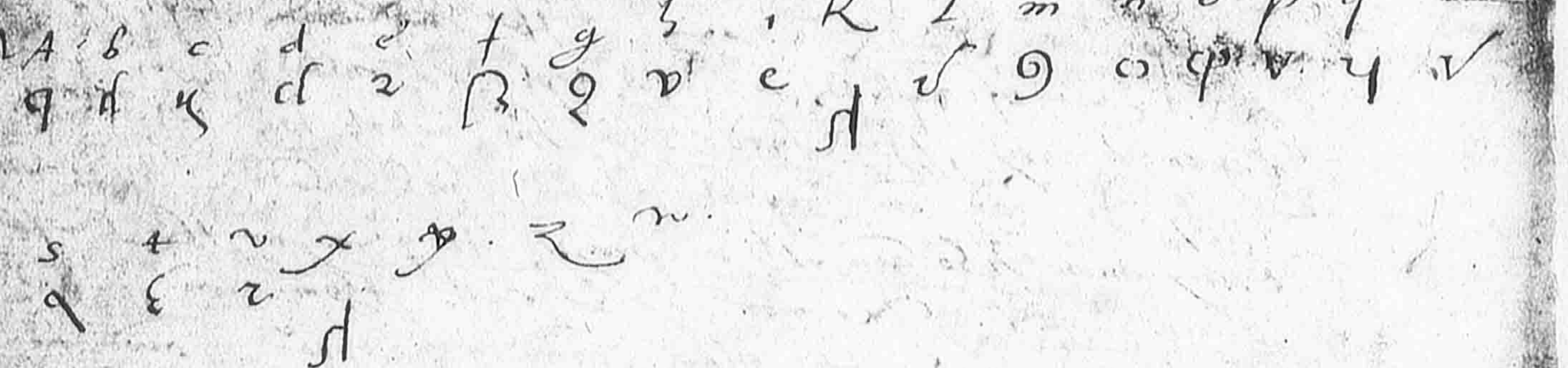
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Aprilis 11. Thursday

After my comming home from the Court about 4 of the clock after none: and after my being in my study awhile, it came into my head to assay to decipher the other writing before is spoken of, that was brought me by E.K., as he was willed to do. 88

And at the first I was half out of all hope: but yet making many assayes, and guessing it all to be Latine, I framed this to be the true Alfabet. God geving me the perseverance.

They were found at Huets Cross as the spirituall Creature affirmed for he sayd that the finding [illegible] about Mayster [illegible] Perhaps that is Crosfulked [illegible] cros [illegible]


A
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And, the first longer writing, was thus:

Tabula Locorum rerum et Thesaurorum absconditorum, Menabani, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum Clarissimorum (Britanniae meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic, familiarissimorum consensu, aliquando ad nostratium redeuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta facile possunt ad lucem abscondita efferre.

Note Dee: the first being of the Danes [illegible] was about the yere 1040

And the Notes of the ten places, here by, ~~noted~~ affixed: are thus to be red orderly

1. Gilds cros
hic o. ......
mer id 10
onali ot on

2. blankis Suters croces

3. Marsars got cros

4. Huteos cros

5. Fleds grenul

6. Mons Mene

7. Mountegles armid

8. Lansapant

9. Corts nelds

10. Mnrr Merse

of the K
t dout

— a forte Mar

Aprilis 15 Monday (156)

△ As EK was writing the eighteenth leaf which was of the spirits of the earth (it was also called 4½ of the table) he used a parcell thereof, sounding it to him self, and thereupon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in their hands and their heare hanging about their eares, and lastly asked EK wheter he called them. He answered that he called them not. They replyed and sayd that he called them: Then I began to say, they lyed: for his intent was not to call them, but only to read and repeat that which he had written. And that every man who readeth a prayer to perceyve the sense thereof, prayeth not. No more did he call them. And I bad them to packing out of the place. And thereuppon removed from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrist: and he shewed the bare arme and there appeared both on the upper syde and lower syde imprinted depe in, two circles of brode as grotes they were red:

And I seeing that, caught up a stik, and somewhat they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole which he sat on, betwene him and them: but still they cam gaping or gyrning at him. Then I asked him where they were. And he poynted to the place. And then I toke the stik and cam to the place and in the name of Jesus commanded those Baggages to avoyde and smitt a cross stroke at them: and presently they avoyded.

All thanks be to the only one Almighty and everliving God whose name be praysed now and ever. Amen.

Aprilis 18. Thursday morning. hor. 8. circiter.

Note. Now 30 Tables, being written since good friday: 6 dayes only passed since good friday.

△ As EK cam to write out the tables according as he was wont: and to have the letters appearing in the aier shewd by him, he sawe nothing but a blak cloude seven cornered. and after I had put the stone agayn into the frame, and thereuppon did make long and oft request, for answer having, there appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayn, and at length, there appeared written upon, or as it were yssuing out of the cloude, this sentence

He promised, be not carful: △ Note, here instead letters

△ as who should say our error expect, the direct: to Day.

EK. The letters semed to stand at fingers endes (being 21) and so every finger had a letter on it: and the fingers semed to be placed at the corners of the Heptagonall cloude: and assone as the sentence was red the fingers which semed to issue out of the Heptagon, did shrink in agayn and disappered.

△ All laude honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever Amen.

The stone out of the frame.

Thursday. Aprilis 18. after dynner. (157) ~~86~~

89

△ We being desyrous to know the cause of this stay making, in the tables shewing as before was accustomed; and now (24 leaves being written) a dark cloude to hang in the place of a glorious boke, did greatly disquiet our myndes, and brought us in feare of some offence lately committed, by any one, or both of us whereby the Indignation of the Lord might be kindled against us. Thereuppon we prayed severally; and at length, (no alteration or better comfort happening to us,) ~~we~~ I prayed in the hearing of EK, ~~at m~~ (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somwhat beyonde the Heptagonall cloude who sayd

I am sent, to understand the cause of your greif, and to answer your doutes.

△ I, then, declared my mynde briefly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of. And among his manifold grave speaches he had these words

Prepare all things

Prepare all things, For tyme is at hand

His Justice is great, and his arme stronge

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith

good Angels

It is not the manner of us, good Angels, to be trubbled so oft.

At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.

Great is the light of Gods sinceritie

Appoint God no tyme. Fullfill that which is commanded

God maketh clere when it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say, It shall be performed

What is it now thow woldest desyre to be made playner?

△ Still he proceded uppon my answers: and at length he sayd

Tyme of Justification knowen to him

Neyther is the time of mans Justification knowen untyll he hath byn tryed.

The ende of our election

You are chosen by God his mercy to an ende and purpose: Which ende shall be made manifest by the first beginning in knowledg in these Mysteries

God shall make clere when it pleaseth him: He open all the secrets of wisdome when he unlocketh. Therefore seke not to know the mysteries of this boke, tyll the very howre that he shall call the. For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

tyll the very howre

Want of due reverence shewing in our actions is reproved.

But was there ever any, that tasted of gods mercy so assuredly, that wanted due reverence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy. What are the works of holiness? I do advertise you for, God will be honored: Neyther will he be wrested in any thing he speaketh.

Angels abase them selves, to pleasure man by their speaking when they take uppon them, as we may see the evidence of their persons

Think not, that you could speak or talk with me, unlesse I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self. But he doth this not for your causes, not for your deserts, but for the Glorie of his own name.

Three are to be lightned

One is not to be lightned, but all. And, which all? — The two fr[illegible] together with the Captayne

40 dayes.

A/K What thou wilt: for, untill the 40 dayes be ended, shalt thou have no one more shew of us.

A. G.

Δ Whether shall we geve Corusoyk, or consent to the Captayne to go down into his Country, as, presently he entendeth.

Ur — As he listeth. Δ EK sayd that this was Uriel who had appered and answered all this.

Δ — I will ask thee one question. Have we any voyce or no?

Δ I do think you have no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you have the powre and property from God to insinuate your message or meaning to eare or eye, in such sort, as many imagination shall be, that both they here and see you sensibly.

Vox angelorum

Ur — We have no voyce but a full noyce that filleth every place. Which man you only taste of, Distance shall make no separation.

Uriel putteth one in his place.

Let there one come that may better answer: not in respect of thy self but one more meete to thy estate. — Do thy Duty.

Δ He sayd this, to one who cam in, and he departed him self.

Il or El

Δ This newcome Creature sayd, Wold you have any thing with me, Il?

Δ Who art thou: Art thou one that loveth and honoreth our Creator?

El.

IL — Will you see my hart — EK. he openeth his body and sheweth his hart and theron appered written EL.

IL

Δ He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a Vyce in a play: and so was his gesture and his skoffing, as the outward shew therof was to be utterly domed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning: by reason EK did so much mislike him, and in manner take him to be an Illuder.

Δ As you are appointed to answer us by the Message of God, so answer us, who desyre the pure and playne verity, as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

Note Threfold answer

IL — My answer is threfold — I answer by gesture — by my apparell — Will answer thee by my wordes.

Δ Do you know where the Arabik boke is that I had: which was written in tables and numbers?

Liber Arabicus

IL — It is in Scotland — A minister hath it; it is nothing worth: The boke containeth fals and illuding Witchcrafts. All Lawde honor and prayse be to the One and everlasting God: for ever and ever.

EK. he knoweth [illegible]

Δ The Lord Threasorer, hath he, any bokes belonging to Soyga? IL — He hath none: but certayn Introductions to all artes.

Note

Δ But it was reported to me by this Skryer that he sayd: certayn peculiar bokes perteyning to Soyga. Although named Ysoga, and Agyos, likely transposed.

Δ Soyga signifieth not Agyos. IL — Soyga alca miketh.

Δ What signifieth those wordes? The true measure of the Will of God in judgment which is by Wisdome.

Δ What Language is that, I pray you? IL — A language taught in Paradise.

Δ To whom? IL — By infusion, to Adam. Δ To whome did Adam [illegible] IL — Unto Chevas. Δ Did his posteritie use the same? IL — untyll the Ayrie Towre was destroyed. Δ Be there any letters of that Language yet extant among us mortall men? IL — [illegible] that there be. Δ Where are they? IL — O, Syr, I shall make

---

make you in Love with your Masterships boke.

Δ Did Adam write any thing in that Language? IL — That is no question.

Δ Belike then, they were delivered from one to another by tradition. or els

Enoch

Δ Enoch his boke, or prophesie, doth, or may seme, to be written in the same Language: bycause mention is made of it in the new Testament. in Jude his Epistle where he hath, Prophetavit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impie egerunt, et de omnibus duris quae locuti sunt contra Deum peccatores impii. &c.

Note excellent Memories, for Traditions contynuing and preserving

IL — I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in men. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable. Nothing remayned of ~~Enochs~~ Enochs but (and if it pleas your mastership) might have byn carryed in a cart.

Δ forth 18. Note 28 dayes more do make iust the 40 dayes, before noted.

I can not bring you the brass, but I can shew you the bokes. Slepe *28 dayes, and you shall fynde them, under your pillow when you do rise.

Esdras bokes

Δ As concerning Esdras bokes, which are missing, what say you?

The Jues

IL — The prophets of the Jues have them. Δ But we can hardly trust any thing in the Jues hands, concerning the pure verite: They are a stiffnecked people and dispersed all the world over.

Δ this might have respect to the Estate of the Jues, Ao 88 to come

IL — I will shew you a trik. Δ He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who semed to have a skorf or foule skynne on his face: which one toke of: and then there appered in his forhed these two figures 88. I will shew you more than that, to: and will speak to a man shortly, that shall bring water to wash every mans face.

Δ What mean you, by every man? Shall all men, be made cleane?

IL — There is a difference in washing of faces.

Note, El semed to be woman

EK. This Creature semeth to be a woman by his face: his apparell semeth to be like a Vice in a play.

EK. Ar you not a Kinsman to Syngolla?

IL — I syr, and so are you a Kinsman to Synfullas.

Δ A man may fynde corn in chaf.

IL — So may you (perchaunce) fynde me an honest man in my ragged clothes.

Δ This other day, when I was in doubt of the Grecian (the Macedonian) whether he had any good and profound lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word [illegible] I pray you what doth it signifie? — I asked the grecian and he sayd, [illegible]

IL. Loke in your boke. Δ I toke the common Lexicon: and he sayd, No Not that: Then I asked if I shold take Phavorinus his Lexicon: and he answered. Nor that. and I asked which then: and he sayd your boke covered with a white parchment. and I asked, that of Munsterus his Latine greke and hebrew: and he sayd, yea. and there you shall fynde that Macedo hath onely that one word [illegible] belonging to it. I loked and I found it. which satisfied me very well.

Δ I pray you what say you of Gariladrah; do you know him? who long since did deale with me?

IL — Yf he were lesser than I, I durst speak to him. But bycause he is greater than I, I am not to speak to him. All under, and nothing above me, I deale. Loke in your Tables and there you shall finde an other name of his.

Gariladrah

Δ I remember no such thing. IL — Consider who hath set one here: Yf the truth thou hast allready, be of a greater than my self, then is it sufficient. Δ What day was that name geven me?

But was Uriel, as I perceaved

IL — Immediately, Sir, after your* Worships last coming.

Expounded by EK.

Δ That was Raphael: And I remember that Gariladrah sayd that he must leave me, and his better (Raphael) shold be my instructor, and that then the same Raphael was my teacher. &c

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△ Sing a Song to his prayse, who created us.

EL — I will sing [illegible] Song.

Your doings are of GOD: your calling great:
go down and take the Treasor, and you shall obteyn it.
Take no care: for, this Boke shall be done in 40 dayes
Begyn to practise in August. Serve God before.
You shall know all things, ictu oculi
And so, prayse, glory, and eternall singing
with incessant humilitie be unto the Creator that
hath framed, made and created all things, for
ever and ever, Now say you (yf you will)
Amen. △ Amen Amen Amen

Thesaurus absconditus 40 dayes. — August. — Knowledge to be infused ictu oculi.

Thesaurus ab[illegible] 40 Note: till August

— After the ende of 40 dayes, go down for the Treasor. When those 40 days are done, then this boke shall be finished. The rest of the time untill August, is for rest, Labor, and prayer.

△ What Labor? EL — In digging up of those Treasors.

△ Must we needes dig for them? EL — Otherwise, yf thou wilt.

△ How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the Lawes: and to ax licence, is half an odious sute.

Without diggings.

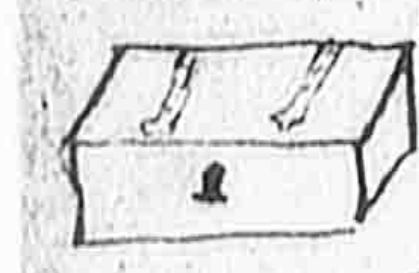
EL — Yf thou have a parcell or part out of every place of the erth, in any small quantitie, thou mayst work by the Creatures, whose power it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

△ he meaneth. Never trust him, if it be not so, as he hath sayde.

EL — No, never trust me, if it be not so.

△ you mean those ten places, marked in the Table, which, last day, I discribed.

Ten places } The chest



EL — I mary, now you hit it. Yea sir, and your Chest also, it would do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and when you have it, I pray you let me have some little portion for my wife and Children.

△ As concerning that Chest, I pray you how came the Macedonian, or Mr [illegible] to know of it, so particularly, as he did?

EL — Hussy told of it, openly, at the Bord at Brayneford in the hearing of divers. The Grecian will fetche him out. The Greke in grecia perhaps can fynde out Treasor, but not in Anglia. The Greke hath a Treasor in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that would give better instructions: your Chymney here will speak agaynst you anon: yet I am no bricklayer. I must be gone.

△ True it is, I had hidden there, in a capcase the records of my doings with Saul & others.

△ God, for his infinite mercyes be allwayes praysed, glorified, and extolled of all his Creatures: Amen.

He advised EK to communicate to me the boke, and the powder, and so the rest of the roll, whose was their friend: saying, true frendes ought not to hide any thing from other.

The boke the powder the rest of the roll.

△ An old proverb it is. Amicorum omnia Communia.

Soli, Deo Soli omnis Jubilatio
honor et gloria
Amen

Note: Here followeth Quinti Mysteriorum Appendix

Quinti libri Mysteriorum Appendix

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Aprilis 20 — Saterday 1583

△ This Saterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as to be done by illuding spirits: seking his discharge. Saying that he hath often here to fore byn told things true, but of illuding devills: and now, how can this be other, than a mockery, to have a cornered dark cloth to be figured him in steade of the playn writing, which he had written out of? and that when they should do good in deede that then they shrink from us. and that he was not thus to lose his time: but that he is to study, to lerne some knowledge, whereby he may live: and that he was a [illegible] to my house, and that he dwelled here as in a prison; that it was never better for him to be nere Cotshall playne where he might walk abroade, without danger to be encombred or vexed with such slaunderous felowes as yesterday he was, with one Ned Dwilling at the blak Eagle in Westminster; who rayled at him for [illegible] little [illegible] witnes of a Bargayn made betwene the same Ned or Edward and one Lush a Surgeon, who was now fallen in poverty, a very honest man etc. With a great deale of more matter, melancholik, and cross [illegible] to the good and patient [illegible] of our steady to the accomplishment of this action.

I replyed, and sayd, that we must stand on our selves, [illegible] on [illegible]; that God wold Cleare when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; that sooner than he hath spoken of. And that undoubtedly, the occasion of his blak cloth, was some imperfection of ours, to be amended and that then, all, wold be to our further comfort. And as concerning his doubting the goodnes of the Creatures (dealing with us) he was to blame, to say thus or doubt the tree to be ill that bringeth forth good fruite. for of those Creatures, from the begynning of theyr dealing with us unto this last houre, we never hard other than the prayse of God, instructions and exhortations to humilitie, patience, constancy, fayth etc. The things they promise be such as God can performe, and is for his service and glory to performe: and such as have byn imparted to many before: [illegible] neyther impossible for men to enioye agayn, nor unmete for us to hope for. And though his troubled mynde did doubt, yet my quiet mynde, which God hath made joyfull through his mercyes and which accuseth me not in this action of any ambition, hypocrisie or disorderly longing, but only is bent and setled in awayting the Lordes his happy hand to make me wise for his service, (according as long tyme my dayly prayer to him hath byn:) and seing I have and do ask wisdome of the Lord his hands, and put my trust in him, he will not suffer me to be so confounded: neither will he offer a stone to his seely children, when in tyme of nede they ask bred at his hands: besides that [illegible] timendum de facie Dey: and (by his grace) I fear him so, and am so carefull to do that which pleaseth him, that I make no accompt of all this worlds possessions, unles I might enioye his favor, his mercyes and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in debt allmost 300 pounds, had a greater charge than he, and yet for all my 40 yeres course of study, many hundred pounds spent, many hundred myles travayled, many [illegible] incredible toyle and [illegible] of my body [illegible] yet for all this I wold be very well pleased [illegible] to be deferred yet longer (a yere or more) and to go up and down England clothed in a blanket, to beg my bred, so that I might at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And [illegible] that I was resolved, rather willingly to leave this worlds prosperity [illegible] that, so I might in spirit enioye the [illegible]

Sapientia.

300 [illegible]

else to pass forth my dayes on earth with Gods favor and assurance of ... here his mercifull mighty blessings, to understand his mysteries, not for the performing of some actions, such as myght sett forth his glory, so, as it may be evident and confessed, that such things were done. Dextera Domini.
And many other discourses and answers I made unto his objections and doubts:

ridie — Afterward I began to speak of the trobbles and misery professed to be now at hand, and by that tyme I had ended a little in the consideration, or talking of the matter, he appeared that sayd he was called El or Il, and sayd

Now to the matter.

Δ What matter?

El

Il. — I must have a Wallet to carry your witt and myne owne in.

Δ — Benedictus qui venit in nomine Domini

Il — Then I perceyve that I shall have a blessing
Blessed is the physicien that hath care of his patient, before the pangs of death doth visit him.

Δ — What think you of that cloudy Heptagon?

Il. — Dost thow consider, I go about it?
I told the every thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self, One, and one, perfect:) So can not my mouth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

EK. He went on the Heptagonon, as one might go on the top of a turning whele: (as some horses use to turne whele as may appere in Georgius Agricola de re metallica)

Il. — I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such Corruption: and must nedes have a potion applicable for the cure. But how will you do? I have forgotten all my druggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to visit you onely with their help. You see all my boxes are empty? — EK he sheweth a great bundell of empty potecaries boxes, and they seemed to my hearing to rattle

Δ How commeth it, that you pretend to come from a favorable divine powre to pleasure us, and your boxes are empty.

Il. — You sayd even now in your talk: Vobis Dia plena. If my empty boxes be vertuous, how much more shall any thing be, which I bring not empty.

Δ Then I pray you, to say somewhat of the vertue of your empty boxes; bycause we may have the better confidence of your fullnes

Il. — Will you have my bill? Δ Shall we go to the Apothecaries with your Bill?

Il. — I will shew it: Send it, where you list.

Iudra galgol astel.

Δ You know we understand it not: how can it be served?

Il. — You must nedes have an expositor
What boke of physick is that, that lyeth by you?

[Δ There lay by me on my deske, Marcus Eremita de lege spirituali in greke and latine, but the Latine translation lay open before, on the left side of which leaves, the sentence began Non raro per negligentiam, quae circa aliquam rei operationem committitur, etc. Cognitio obscuratur. And on the right side, began Corpus sine mente nihil est perfectum etc.]

Il. — Mary here is good physick in dede
You found my name the other day. Go to my name. [Δ So I turned to the Greke boke and brought ... ~~...~~ and there chose the word Ilemese. he than asked me, which letter of the name I liked best, and I sayd, L: bycause it conteyned the name representing God. El. &c then he sayd somewhat farder of the letters; which I wrote not.

Il. — Go to great M, the second: for this is it that shall serve his turne

If

Remedy for blyndnes with EK at this instant — Yf this can not serve him, he shall have a medicine, that a horse can not abyde. Use this, and I warrant you, your blindnes will be gone.

Δ. It is here greatly to be Noted: that I turned in this boke of Marcus, 27 leaves further: till I cam to the Quaternio of M, the second and there I found this sentence notified (by my lines drawen, and a Note in the margent, Cor contritum) Sine corde contrito impossibile est omnino liberari a malitia et vitiis. Conterit autem cor tripartita temperantia somni dico, et Cibi, et corporalis licentiae: Caeterum horum excessus et abundantia voluptatem generat. Voluptas autem pravas cogitationes ingerit: repugnat vero precationi et convenienti conditioni.

And 98 many ... yet wanted of the 40, yf we account from the 6 day of Aprill: but yf fro the tyme of the beginning to write them, then there lacketh not so much by 9 or 10 dayes

Δ This being considered by us, we hasted and this instant and thanked God of his mercies, that it wold please him to make us understand some iust cause why these clowdes did appeare in stede of brightnes &c.
Soli Deo nostro honor laus et gloria. Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ After our prayer ioyntly, and my long prayer, alone myself, requesting God to deale with us so, as might be most for his glory, in his mercy: not according to our deserts, and frowardnes: &c. At length appeared in the Stone a white clowde, which seemed ...
And behinde the clowd a thunder seemed to yssue

Nota — A voyce — Whom I gathered you, you were chosen of the myddest of Iniquitie: ~~W~~home I have clothed with garments made and fashioned with my owne hand — I, AM, Therfore, Beleve:

Δ. I prayed, and thanked the highest, that so mercifully regarded our miserie.

A voyce — I, AM. ×

E.K. Now standeth Uriel uppon the clowde, and semeth to loke Westward and kneled, saying

Ur. — Aeternitie, Maiestie, Dominion and all powre in heven and in the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto the: whose mercies are infinite; which respectest the glorie of thy owne name, above the frowardnes, and perversnes of mans nature: which swarmeth with synnes, and is covered with Iniquitie: and in the which, there is founde no place free from filthynes and abomination. Glorie be to the; O, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and without ende of time; from generation to generation. and even amidst and in the ~~n~~number of those, for whome thow hast prepared the flowres of thy eternall Garland. Beare with them (O Lord) for thy mercyes sake. for, woldest thow seeke in the myddst of miserie? Whome if thow shouldest iudge according to ~~...~~ thy iustice, how shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the worldes? The fire of thy Iustice consumeth thyne own seat. and in the is no powre wanting, when it pleaseth the, to cast down, and gather them together, as the wynde doth the sandes, and in ...

here I missed the hearing of a word or more.

them with the understanding, that they may not arrise to hym.
But what thow art, thow art: and what thow wilt, thow canst.
Amen

Δ. Amen.

Ur. — I have measured tyme (sayth the Lord) and it is so: I have appointed to the heavens theyr course, and they shall not pass it.
The tyme of man shall decay, in despite of the enemy. But the fire of aeternitie shall never be quenched, nor never fayle.
More, then is, can not, nor may not be sayde.
We can not be wittnesses to him, which wittnesseth of him self.
But (thus sayeth the Lord) Beholde Yf you trouble me

NOTA et Cave. ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and will endue ~~that~~ those that are of quiet myndes, with the strength of my power. You are not faythfull, sayeth the Lorde, whome you beleue not. Notwithstanding I have hardened

One of us is by the Lord confirmed in constant purpose. the hart of One of you, yea, I have hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proved iust in my Work, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckedness of Iniquitie.

Election confirmed. For, from Iniquitie I have chosen him, to be a first erthely witnes of my Dignitie.

Your words are, yet, not offensive unto God: Therefore, will not we, be offended, at any thing that is spoken: For it must be done, and shall stand; yea and in the number which I have already chosen.

Δ. I think, sayeth the Lord, is forgotten here.

Note. But, thus sayeth the Lorde: Yf you use me like worldlings, I will surely stretch out my arme uppon you, and that heavily. Lastly, I say,
{ Be Faythfull,
Honor God truely
Beleue him hartily.

E K. he kneleth down, and semeth to pray. Now he standeth up

Note, Ur. — Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified.
Strive not with God. But receyue, as he imparteth.
The Mercy of my message, quencheth the obscuritie and dullness of your sowles. I mean of the Infection, wherewithall they are poysoned.

Vengeance cryed for. Lo, how the Earth cryeth vengeance. Come, for thy Glory sake, it is tyme. Amen

Somtyme it is sayd that in 40 dayes ~~and before 40 dayes~~ the boke shall be finished. and somtyme it is sayed that our former Instructors shall not come nor appeare to us tyll the boke be finished: And somtyme heretofore, the boke used to appere to E K, that he might write, when so ever he would him self therto and ~~somtyme~~ the same

same boke appeareth not so now: and seeing we are desyrous to be found diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdered: We wold gladly know, what token, or warning shall be given us, henceforward, when due tyme serveth for the same purpose.

Ur. — Dy in thy folly: I have sayde.

E K. It thundereth and lightneth about the clowde: and now all is vanished away.

Δ. E K sayd, that at the very begynning of this days action when he expressed the first voyce this day, hard of him, his belly did seame to him, to be full of fyre: and that he thought verily, that his bowells did burne. And that he loked downward toward his legges, to see if any thing appeared on fire: calling to his mynde the late chance that befell to the Adulterous man and woman in Saynt Brydes church in London. &c.
Allso that when he had made an ende, he thought his belly to be wyder, and enlarged, much more then it was before.

Δ I sayde certayn prayers to the Almighty our God and most mercyfull father, on my knees, and E K on his knees likewise, answered divers tymes, Amen.

A.G. After this, we made A G. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde.
And, so E K, was fully satisfyed of his Doutes:
And A G, and he, were reconciled of the great discorde which, yesterday, had byn betwene them &c.

Non nobis, Domine, Non nobis,
Sed nomini tuo ~~da~~ Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum
Amen

Aprilis 26. Fryday

Note.

By the providence of God, and Mr Gilbert his means, and pacifying of E.K. his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quieted in mynde, and very frendly to E.K. in word and countenance: and a new pacification, in all parties confirmed: and all uppon the confidence of God his service, to be faythfully and sincerely intended, and followed in and by our actions, through the grace and mercy of the highest.

1583 Aprilis 28. Sonday: after Dynner. abowt 4 of the clok.

Δ As I and E.K. had diverse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propounded,) might be transposed or altered in place or order: Behold, suddenly appeared, the Spirituall Creature, IL, and sayd.

IL — Here is a wordly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet have a due peculier unchangeable proportion of their formes, and likewise ~~that~~ theyr order is allso Mysticall.

The mysticall Alphabet.

IL — These Letters represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the Soule of man was made like unto his Creator.

But I understand you shall have a paynter shortly.

Δ — I pray you what paynter may best serve for the purpose? Can master Lyne serve the turn well?

IL — Dost thow think that God can be glorified in hell, or can durt dishonor him? Can wickedness of a paynter, deface the mysteries of God? The truth is, I am come to advertise you, that with a small error you be led, far, a syde.

The table of Practise

Let me see the forme of your table.

Δ — I shewed him the Caracters and words which were to be paynted rownd abowt in the border of the Table.

IL — How do you like ~~it~~ those letters? Δ I know not well what I may say. For, perhaps, that which I shuld like, were not so to be lyked: and contrarywise what I shold think well of, might be nothing worth.

IL — Thow sayest well.

Behold great is the favor and mercy of God toward those whome he favoreth. All things are perfect but onely that. Neyther was that shewed or delivered by any good and perfect messager from God. A wicked power did intrude him self, not onely into your Societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Caracters are divelish: and a secret band of the Divell. But thus sayth the lord, I will rayse them up, whom he hath overthrowen: and blott oute his fotesteps where they resist my glorie. Neyther will I

Illuding spirits thrusting in them selues.

* I understand that the Characters are most untrue

I suffer the faithfull to be led utterly astray: nor finally permit the to condemne them for euer. He sayeth, I AM, and they* are most

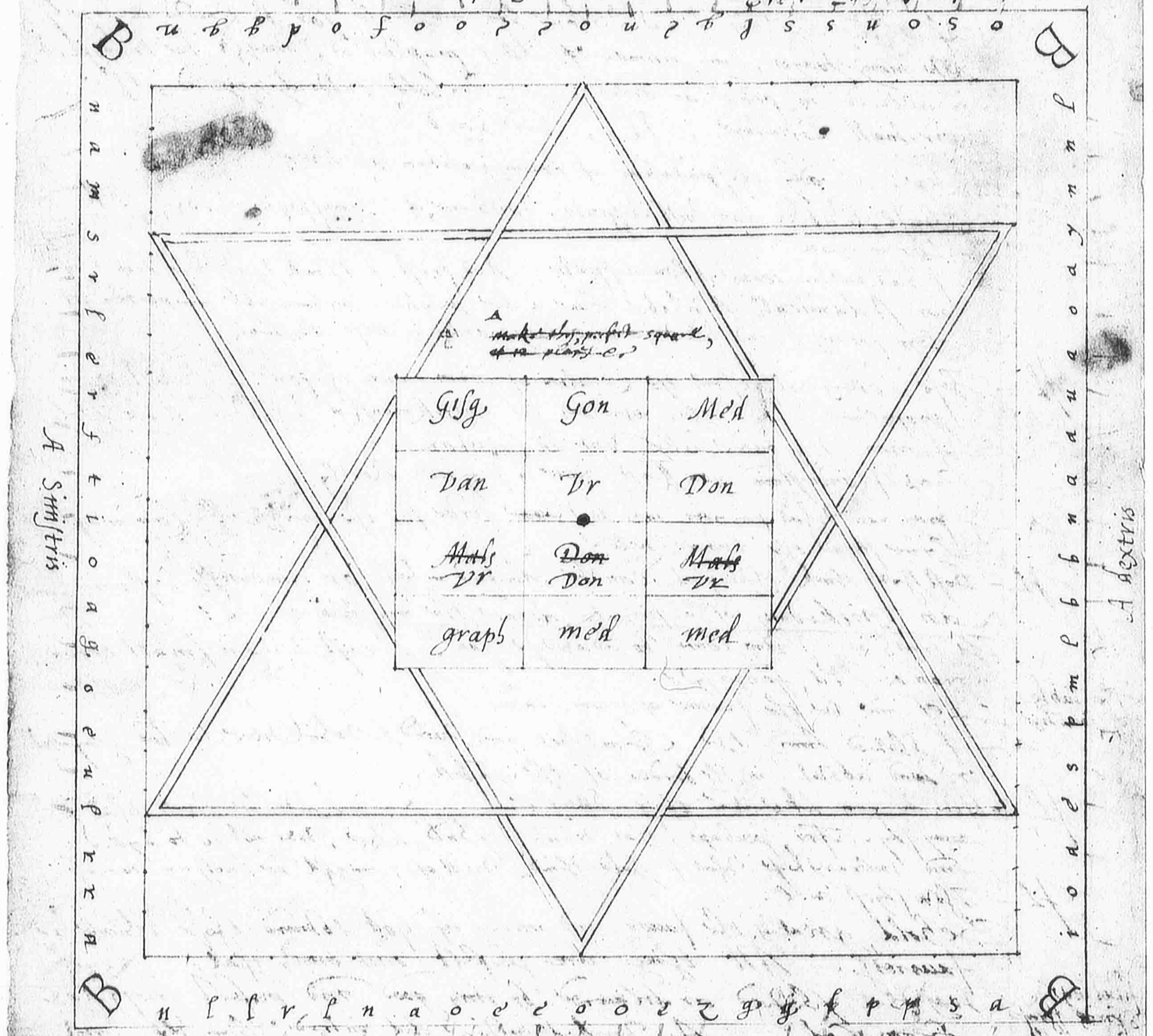
But behold I haue brought the the truth: that the Prince of reason, and of understanding may be apparent in euery part of his Celestiall demonstration. Therefore, as thow saydst unto me ones, So say I now to the: Serue god.

Δ* The former square of 6 ynches:

Make a Δ*square, of 6 ynches euery way

The border therof let it be (here) but half an inche: but on the Table it self, let it be an inche broad.

In fronte Tabulæ


B
u b b p o f o o o z z o u z q f s n o s o
n a m s r f e r s f t l o a g o e n p r a
l n y d o a u d a n b b l m p s d d o i
A sinistris
A dextris
Δ ~~make thy perfect square~~, ~~of 12 places &c~~
Gisg
Gon
Med
Van
Vr
Don
~~Mals~~ Vr
~~Don~~ Don
~~Mals~~ Vr
graph
med
med
n l ſ r l n a o e e o o z z g y k p p s a

Iuxta pectus

~~E~~very one of those ~~4~~ sides must haue 21 Characters

But, first, at euery Corner make a great B

Prayer is the key of all good things:

Δ After

Δ After our prayers made, E K had sight (in the stone) of innumerable letters: and after a little while, they were brought into a lesser square and fewer letters. first appeared in the ~~opposite~~ border opposite to our standing place (which I haue used to call, in fronte Tabulæ) these letters following: beginning at the right hand, and proceeding toward the left

1 In fronte Tabulæ	2 A sinistris	3 Iuxta pectus	4 A dextris
Med	drux	drux	gon
fam	vn	vr	med
med	tal	vr	vn
drux	fam	don	graph
fam	don	vr	fam
fam	vr	drux	mals
vr	graph	vn	tal
ged	don	med	vr
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	vn
graph	vn	graph	vn
tal (forte med)	ged	ceph	van
med	med	ged	vn
or	graph	ged	med
med	van	vr	vn
gal	vr	mals	gon — with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	vn	vn	vr

Sigillum Emeth.

Il — What haue you in the middle of your Table? Δ Nothing. Il. Sigillum Emeth, is to be sett there.

Il — The rest, after supper.

Δ Soli Deo Omnipotenti sit laus perennis.
Amen.

After supper, returning to our businesse, I first doubted of the hedes of the letters in the border, to be written, which way they ought to be turned, to the center word of the Table or from the center word.

Il — The hedes of the letters must be next or toward the center of the square Table or figure.

Note of the square within

Divide that within, by 12 and 7.

Δ I divided it

Ternarius et Quaternarius

Il. — Grace, mercy and peace be unto the lively branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy lively workmanship: and that, before the weak understanding of man.

Herein is thy powre and Magnificence opened unto man. And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est et tui sanctissimi Spiritus.

For, yf thow (o God) be wonderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the influence of thy Supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therefore rest in the; Amen

Δ The Spirituall Creature semed to sit there, like balls of fyre: having his face toward me, and his bak toward E K.

Il — Leave oute the Bees of the 7 names of the ~~Kings~~ Seven Kings, and 7 Princes: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the Letters of the King, with the letters of his Prince following next after his name: and so of the six other, and their Princes. And read them on the right hand from the upper part to the lowest, and thow shalt finde there, the Composition of this Table. Therein they are all comprehended, saving certayn letters, which are not to be put in here: By reason that the Kings and Princes do spring from God; and not God from the Kings and Princes. Which excellency is comprehended, and is allso manifest, in that Third and fowrth member. Rownd abowt the sides [of this square] is every letter of the 14 names, of the 7 Kings and Princes

12
7

Note of these Kings and Princes

Hereafter shall you perceyve that the Glorie of this Table surmownteth the glorie of the Sonne

The dignitie of the Table of Practise.

All things els appertayning ~~to it~~ unto it, are allready prescribed by your former instruction

I have no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of transposition.

He alludeth to our talk ~~of Talk~~ had of Transposition of letters

To morrow I will be with you agayn. But Call not for me, least you incurre the dainger of the former Curse.

Note danger of violating precepts of doctrine

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	s	l	o	p	s	a	n
s	e	g	r	o	r	n	e	~~y~~ s	~~y~~ p	a	n
s	e	g	l	a	r	a	z	a	m	u	s

forte.
s p

Aprilis 29. Monday, a meridie

ADAM

Δ As E K and I were talking of my ~~boke~~ boke Soyga, or Aldaraia: and I at length sayd that (as far, as I did remember) Zadzaczadlin, was Adam by the Alphabet therof, sodenly appeared the spirituall Creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd Then, a primo.

Δ Qui primus est et novissimus, Alpha et omega, misereatur nostri. Amen.

Il — Glorie be to the, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow wilt be comprehended.

A short prayer, but appliable to my purpose

Every prayse, with us, is a prayer.

Apparayle changed.

Δ He taketh of, his pyed coat, and threw it up on the corner of my desk: and then he semed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three brayds.

Il — Well I will give you my lesson, and so byd you farewell.

First I am to perswade you to put away wandering myndes.

Secondly, for your Instruction, in those necessarie occasions, this it is:

An ænigmaticall lesson

The owtsides or Skyn must be the Centre. there, is one foundation.

The Flesh must be the owtside.

The Centre it self must be dissevered into 4 æquall partes.

There is your lesson

Δ We understand not, this dark lesson

Il — The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie

God is the begynning of all things: The fardest parte of all things is in the hands of God.

Note

The like shalbe fownd amongst the member of his One most holy name.

The Erth is a fowndation to every thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied.

God is the begynning of all things, but not after one sorte, nor to every one alike

But it is three manner of works, with his name:

three manner of works with God his Name

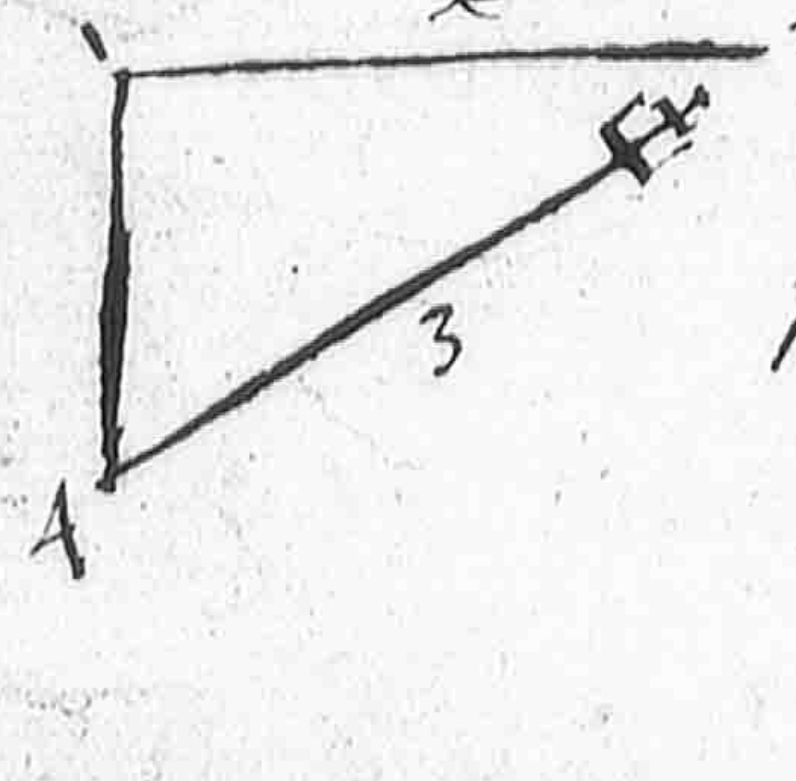
The One, in respect of Dignification:

The Second, in respect of Conciliation:

The Third, in respect of an ende and determined Operation.

Now Syr, to what ende, wold you use your Character?

Δ At our two first dealinges together, it was answered by a Spirituall Creature (whom we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem corporis omni loco, tempore et occasione, et in pectore gestandum.



Vide inscriptionem suo loco, a° 1582 Martij die 10. p. 6

Il — But how do I teache?

The Character is an Instrument, applicable onely to Dignification

But there is no Dignification Syr, but that which doth procede, and hath his perfect Composition Centrally, in the square number of 3 and 4. The Centre whereof shall be equall to the greatest.

Δ We understand not. Il — Hereby you may gather

(172) . Note here of the 7 Tables of Creation which are appropriated to the 7 Kings and Princes.

The Nature of all Characters.

not only, to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared, but allso the nature of all other Characters.

To the second — Δ Conciliation you meane.

Il — The Table is an Instrument of Conciliation
And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to every King and Prince according to theyr order.

Instruments of Conciliation

NOTE

Order

Now to the last: Δ As concerning the ende and determined Operation

Il — It onely consisteth in the mercy of God, and the Characters of these bokes. For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Majesticall, and inexplicable Operation in it: So every letter here bringeth furth the Names of God: But, (in dede), they are but one Name; But according to the Locall and former being, to do comprehend the Universall generation corruptible and incorruptible of every thing. It followeth, then, it must nedes comprehend the ende of all things.

This boke of 48 Tables

Note of the Names of God.

Generatio {corrupt. incorr.

Thus much, hitherto.

The Character is false and divelish
He that dwelleth in the, hath told the, so, long a go
The former Divel, did not onely insinuate him self, but these things

The Character allso was a false tradition.

Δ I do merveyle, that we had no warning hereof ere now; and that I was often tymes called on, to prepare those things (Character and Tables) and yet they were false

Note

Il — If it shold have byn avoyded to be made, it shold not have byn suffred to ~~passe or~~ passe under the forme of Wyckednes.

The truth is to be gathered upon the first Demonstration (my demonstration and *yours are not all one: you will not be offended with me, syr.)

* Lepide, mathematicas meas demonstrationes denotat.

I gave the a certayn principle, which in it self is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a Lineamentall placing and ordering of that which thow lokest* for Δ But truly I understand not.

* he meaneth my propre Character truly made

Il — I teache. Take cleane paper
It must be made 4 inches square

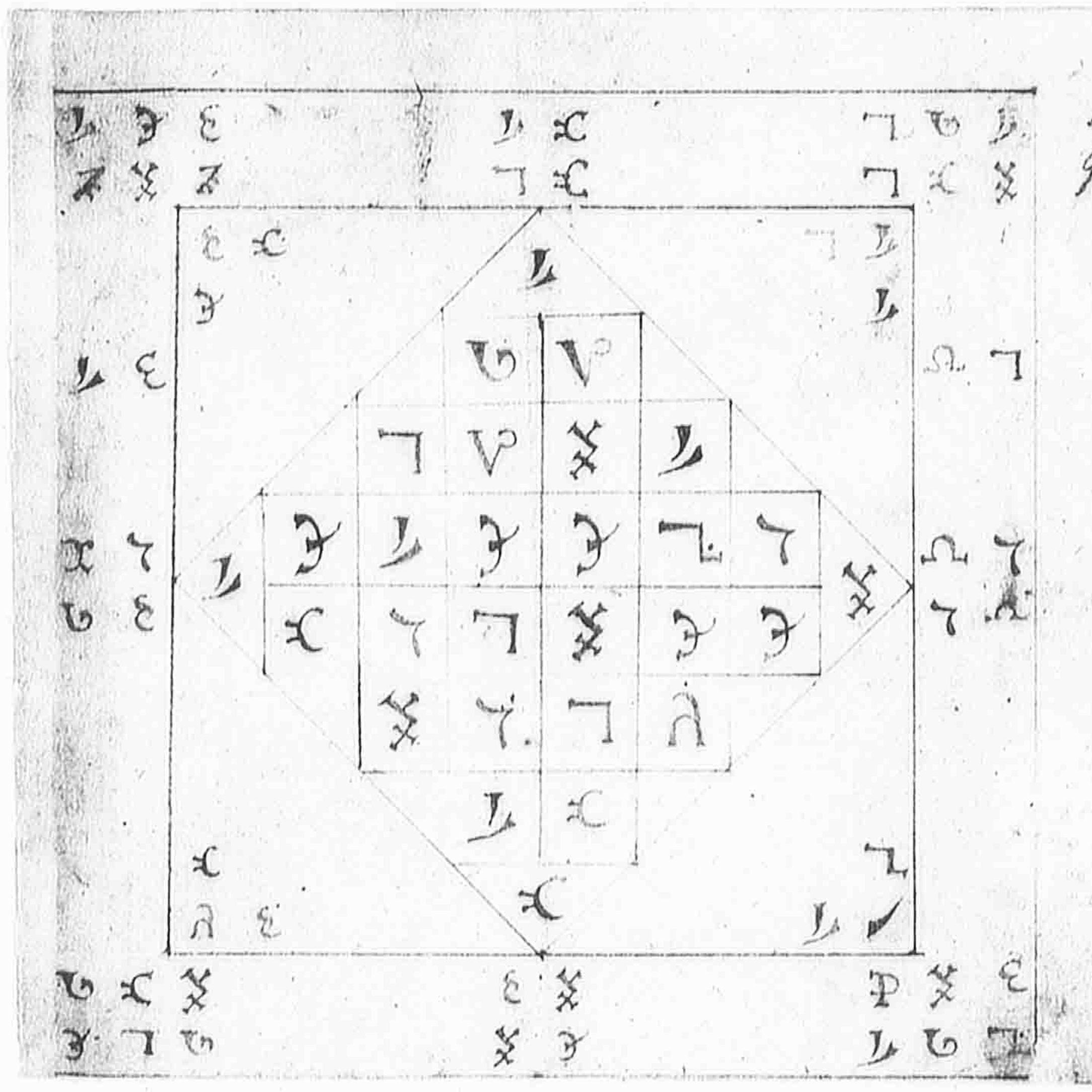
Pray. Δ we prayed.

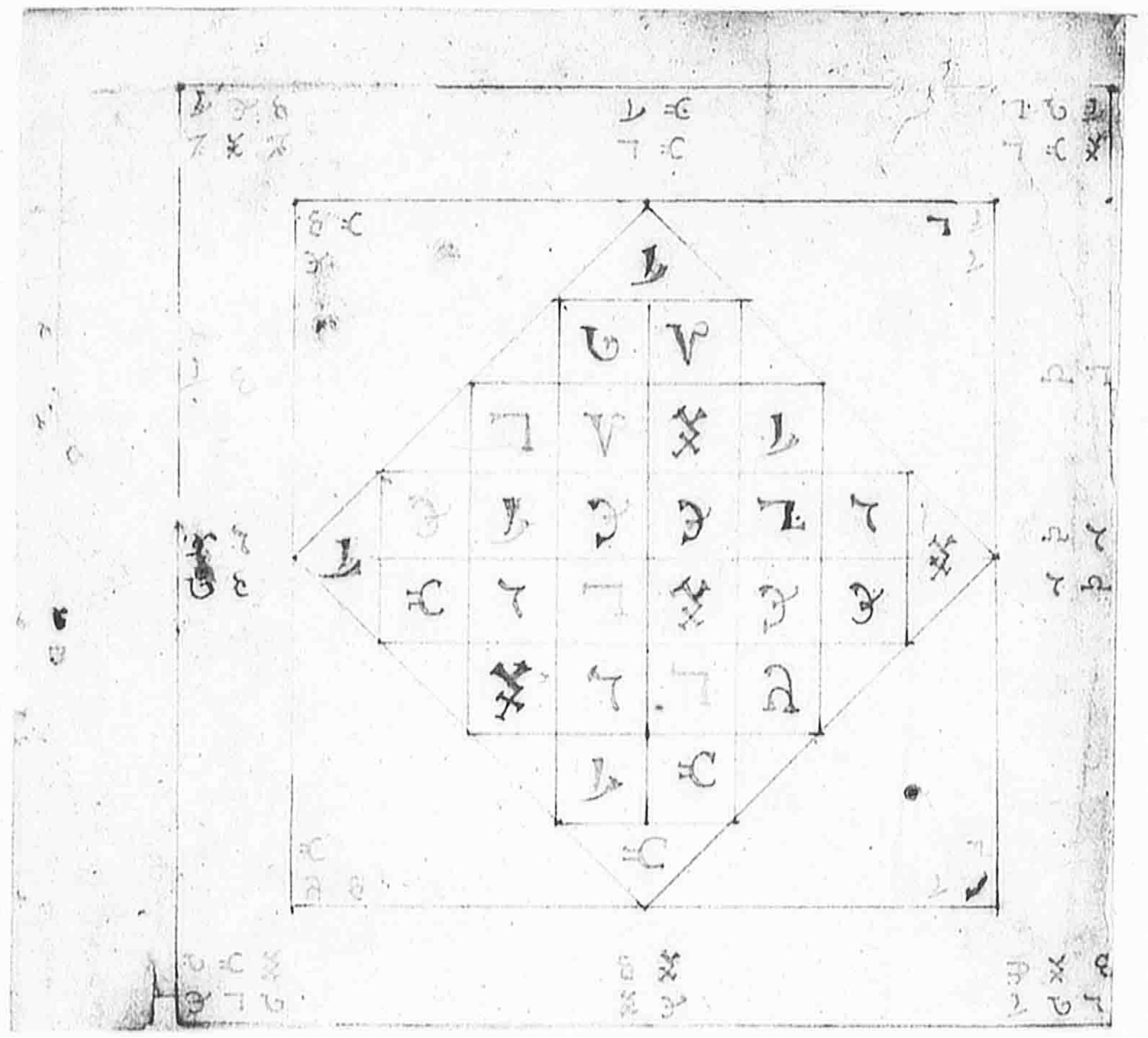
Il — These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre Characters:

Note. this is to be put in propre Characters.

Write: Never since the begynning of the world was this secret delivered, nor this holy mysterie set open, before the weaklings of this world.

Write in the uppermost prik O,
and b on the right hand, and g on the left co
The two extreme priks; one on the right hand, a and the
other

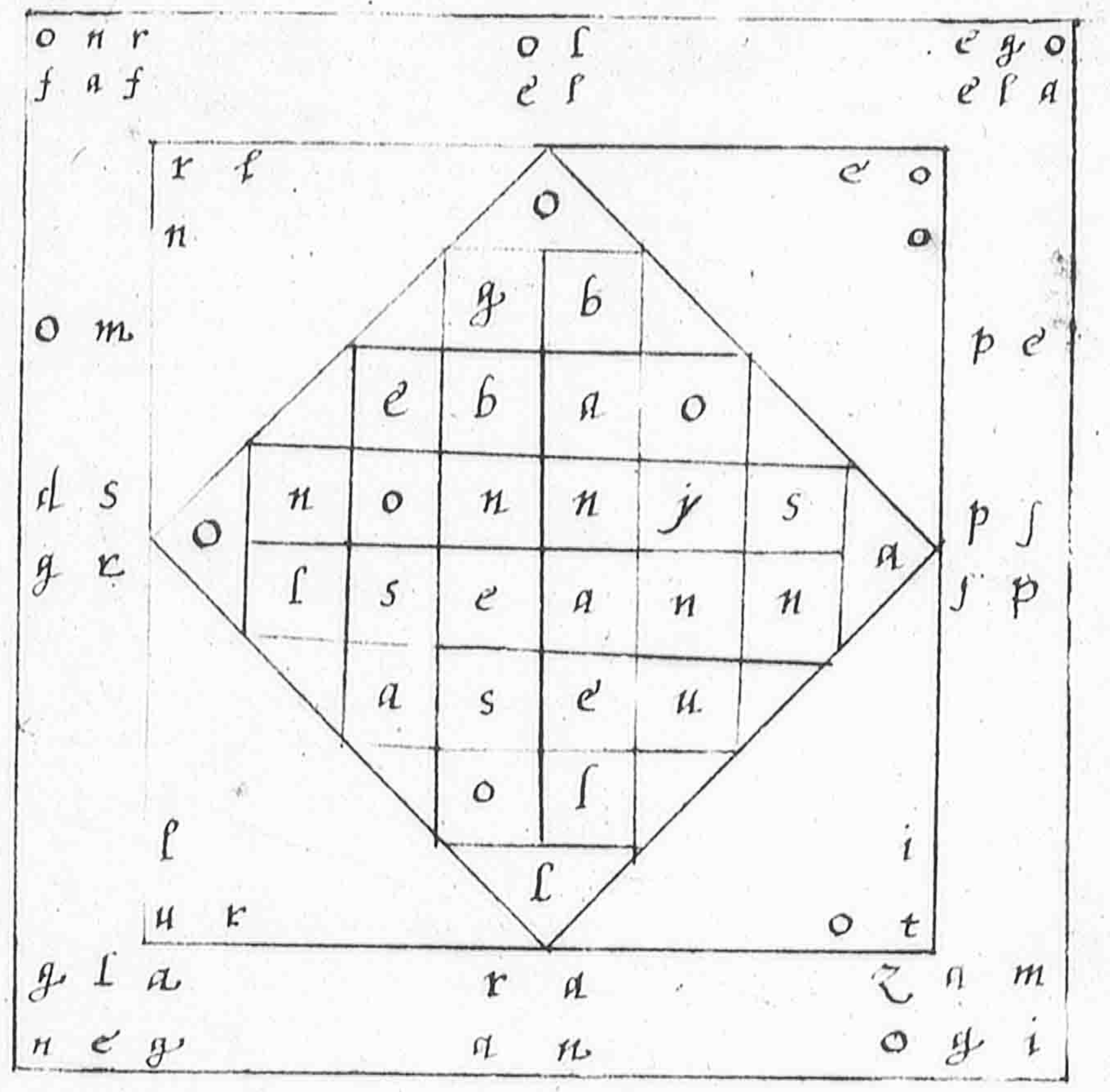




other, on the left o eo (173) 98 95

Here is the Whole

We prayed (unbidden) in respect of the mysterie revealed. EK was scarse able to abide, or endure the voyce of the Spirituall Creature, when he spake of these things now: the sound was so forcible to his head, that it made it ake vehemently



Δ — Set down the Kings, and their Princes in a Table as thou knowest them: with their letters backward: excepting their Bees, from the right hand, to the left. Let Bobogel be first, and Bornogo, is his prince.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	y	a	n	o	g	i	l	a

Δ
Note here the three diverse manners how the letters are compassed
The middest is called
1. the Hart or Centre
those about, enclosing ye hart, are
2. called the flesh
and two outside pillers (of two letters in a rowe) is the
3. be the Skyn.

Δ — Here, is the Skyn turned into the Centre : and the Centre turned into 4 partes of the body

Δ I see now allso, how, the flesh, is become the outside : o g e l o r n o &c.

Δ. I have done tyll sone.

Δ Deo nro Omnipotenti perennis laus sit et immensa gloria, Amen

NOTE

* The Title of the boke was Seven Sobs of a sorrowfull soule for Synne.

Δ After that these things were finished, ~~and~~ EK rose up from the table and went to the west window, to read a letter which was, even then, brought him from his wife: which ~~being~~ done, he toke a little prayer boke* (in englishe ~~meter~~ made by one William Hunnis which Mr Adrian Gilbert had ~~left~~ here: and it lay on the table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espyed strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verely to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (noted by the Hart or Center, Skyn and Flesh) before this present Action, he became astonied, and in great wrath; and behold, suddenly One appeared to him and sayd, Lo, this is as good as that other. meaning that, which we had received, and I had before sett down on the former page. With this, in rage came EK to me, as I was writing down fayre this last Action, and sayd, I have strange matter to impart unto you. Then sayd I, what is that? and at the first (being yet tossed in his mynde with this great iniurie of the little supplanter of men, ~~and~~ ambitiously intending him self, to rob God of his glory) he sayd, you shall know. and at length shewed me this little paper here, by, being the one of the white leaves in the ende of the forsaid little prayer boke. And I vewing it, found it to be ment to be the Counterfeat of ours; but with all, imperfect diverse wayes, after the order of our method: though the words, out of which it had sprong had bin good, and sufficient: and thereat I laughed at, and derided the wicked enemy, for his envy, his ass headed folish ambition, and in dede mere blyndnes to do any thing well. To conclude, we found, that with an incredible spede this Divelish figure was written down by some wicked spirit, to bring our perfect doings in doubt with us: thereby either to provoke us to utter undue speaches of Gods good creatures, or to wavering myndes of the worthyness and goodness of the same things received, and so either to leave of, or with faynt harted wavering to procede. But I contrary wise by Gods grace, to such inconveniency ~~being~~ was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodness and mercy, to receyve illusions from him) to be so unjustly dealt with all or unkindely or unfatherly used at his hands &c. and intended after supper to make my earnest complaint to the divine Maiestie against this wicked intrusion and temptation of the illuding devill. and so we went to supper.

1583. Aprilis 29. Monday. after supper. hora 8.

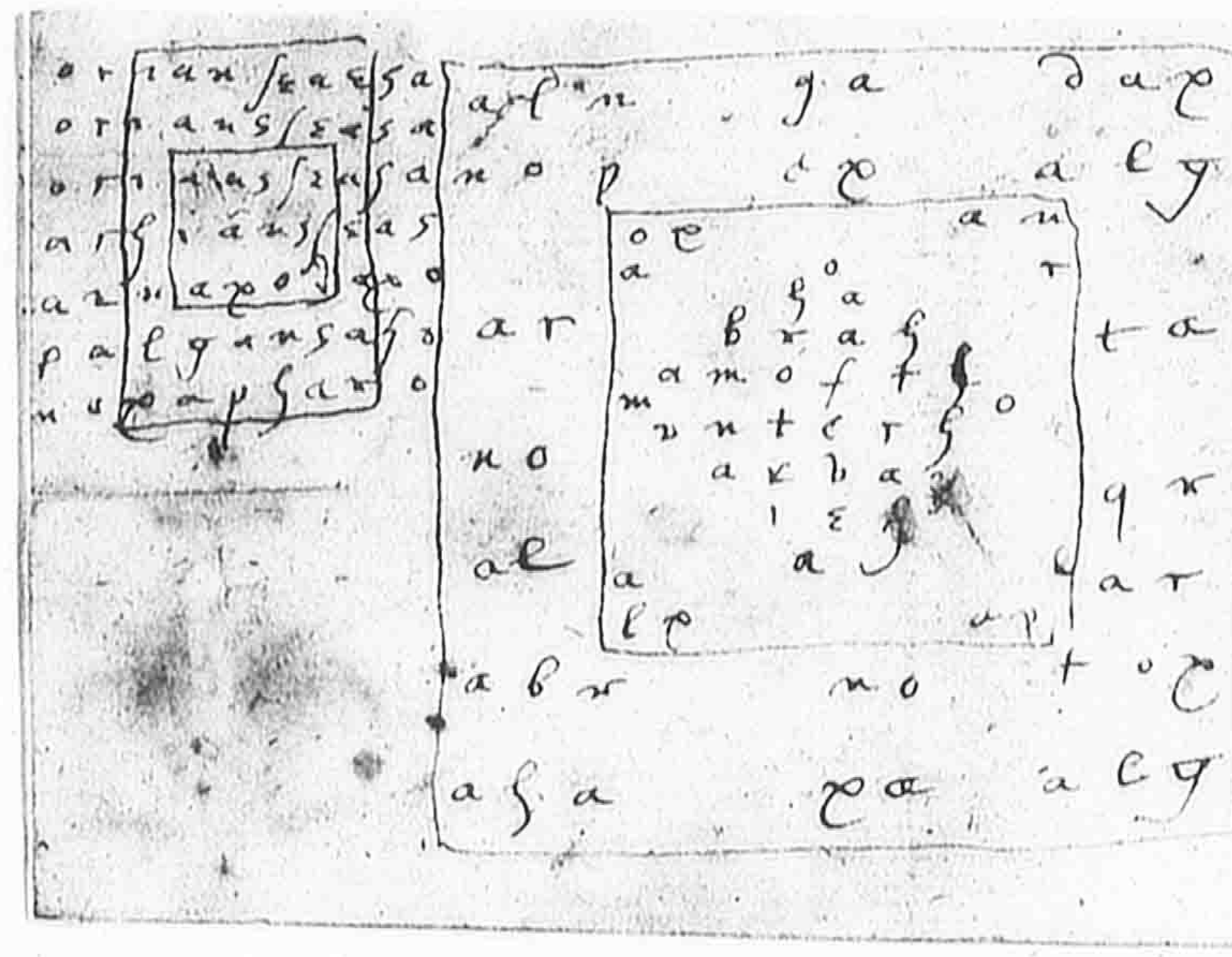
Δ prayed

EK prayed

Δ I went into my oratorie, and made a fervent prayer against the spirituall enemy: specially meaning the wicked one who had so suddenly so subtilly and so lewdly counterfeted the hand and letters of EK: as by here before declared, and by the thing it self may appere here. Likewise EK on his knees at the grene chayre (standing before my chymney) did pray. after which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my table: whome he toke to be Il and so, he sayd, sayd He is here. and thereuppon I cam to my desk, to write as occasion should serve: ~~[illegible]~~. And before I began to do any thing I rehersed part of my intent, uttred to God by prayer and half turned my speche to ~~[illegible]~~ him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words — I give place to my better.

EK. There semeth to me Uriel to be come, and Il to be gone away.

Δ Then began that welcome creature to say thus



ozabeahamoe

Δ Belmagel his counterfeiting of our instruction receyved from God, and to EK his hand, as likely as could be

to say thy.

Uriel

Most abundant and plentifull are the great mercies of God unto them
which truely and unfaynedly feare, honor and beleue him
The Lord hath hard thy prayers, and I am URIEL, and I haue
brought the peace of God, which shall from henceforth visit you
If I had not made this action perfect (sayeth the Lord) and wrought some
perfection in you, to the ende you might performe: yea, if I had not had
Note, sowles created before the bodies are begotten. — mercy (sayeth the Lord) over the infinite number and multitude of
sowles, which are yet to put on the vilenes and corruption of the flesh,
Or if it wer not time to loke down, and behold the sorrow of my
temple, Yet wold I, for my promiss sake, and the establishing
Three elected — of my Kingdom, verifie my mercy uppon the sonns of men:
Whereunto I haue chosen three of you, as the mowthes and
Instruments of my determined purpose. Therfore (sayeth the
Fortitudo in deo et propter Deum. — Lorde) Be of stowte and courragious mynde in me, for me,
and for my truths sake: And fear not the assalts of temptation
For I haue sayd, I am with you. But as mercy is necessary
for those that repent, and faithfully forget theyr offenses, So is
Temptation necessarie — Temptation requisite and must ordinarilie follow those, whome it
pleaseth him to illuminate with the beams of triumphant sanctification
Yf temptation wer not, how shold the sonnes of men (sayeth the Lord)
know me to be mercifull? But I am honored in hell, and worshipped with
the blasphemies: Pugna erit, vobis autem victoria: yet, albeit, (thus
sayeth my message) I will defend you from the cruelltie of these dayes to come
A perfect be=gynning — and will make you perfect: that perfectly you may begynne in the works
of my perfection. But, what? and dost thow (sathan) think to
triumph? Behold (sayeth the God of Justice) I will banish thy servants
Sententia contra istum Malignum Spiritum qui nobis imponere voluit. — from this place and region; and will set stumbling bloks before the feete
of thy ministers: Therfore, be it unto the, as thow hast deserved: And
be it to this people, and holie place, (as it is the will of God, which I
do pronownce) light without darknes, Truth without falshode,
rightheousnes without the works of wickednes. I haue pronownced it,
and it is done.
*He spake to E.K. — But thow, O *yongling (but, old synner,) why dost thow suffer thy
blyndeness thus to encrease: or why dost thow not yeld thy lymmes to
the service and fullfilling of an aeternall vertue.
Pluck up thy hart: Let it not be hardened. Follow the waye
that leadeth to the knowledge of the ende; the open sight of God his word
verified, for his kingdoms sake.
You began in Tables, and that of small account: But be faithfull: for
you shalbe written within Tables of perfect and everlasting remem=
brance: Considering the truth, which is the message of him which is
the fowntayne and life of the true, perfect and most glorious life to come.
Follow, Love, and diligently contemplate the mysteries therein.
He that hath done this evill, hath not onely synned against the, but against
God, and against his truth. Judgment is not of me, and therefore
I cannot

I can not pronounce it: But what his judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning; yea seking his destruction. Who can better counterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of many sinners, so much as he [that] hath byn a dweller? My sayings are no accusations: neyther is it my propertie to be defyled with such profession. But I counsayle you generally; and aduertise you ~~[illegible]~~ thorough the grace and by the Spirit of unspeakable mercy. This night, yf your prayers had not byn, yea, if they had not perced into the seat of him which sitteth aboue: Thou, yea (I say) thou hadst byn carryed, and taken away, this night, into a wildernesse, so far distant hence Northward, that thy destruction had followed. Therfore lay away thy works of youth; and fly from fleshly vanities: Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you. I say, be strong: Be Humble with obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish. Finally, God hath blessed you, and will kepe you from temptation and will be mercifull unto you: and perfect you, for the dignitie of your *profession sake: Which, world without ende, for euer and euer, with us and all creatures, and in the light of his own Countenance, be honored.

Amen Amen Amen.

Angelus malus proprius spiritus E K.

Δ Devils are accusers properly.

E K had byn carryed away in the wrath of God, if fervent prayer had not byn; as may appere in the begynning of this nights Action.

The boke of this Prophesie shall contynue.

Δ a malo Temptationis

Δ Professio mea est Philosophia Vera. Vide Libro primo.

Δ Hereuppon I made most humble prayer with harty thanks to our God; for his help, cumfort, and judgment against our enemie, in this case (so greatly concerning his glorie). And at my standing up I understode that Uriel was out of sight to E K. yet I held on my purpose to thank him, and to prayse God for Uriel that his so faithfull ~~and frutefull~~ ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti, sit omnis laus, honor, et gratiarum actio, nunc et in perpetuum,

Amen

1583 Maij 5. Sonday. a meridie hor. 4. vel circiter.

Δ Forasmuch as, on fryday last, while my frende E.K. was about writing of the Tables he was told that the same shold be finished on monday next: and that on Sonday before (which is to wete, this present Sonday) at after none all doutes shold be ~~and~~ answered; after, the after[none] had so far passed, as tyll somewhat past 4 of the clok. Then, we fell to prayer, and after a good number of our harty invocations to God, and prayers made, E.K. sayd, here is one. Whome (~~[illegible]~~) we toke to be Uriel, as he was, in dede. I had layd 20 questions or articles of doutes in writing uppon my desk, open, redy for me to rede (uppon occasion) to our spirituall instructor; he, thus began his speche, after I had used a few wordes beginning with this sentence. Beati pedes evangelizantium pacem etc.

Uriel — The very hight and true wisdome (which is the somme of my message and will of him that sent me) make you perfect, and stablish those things, which he hath sayd, and [hath] decreed: and likewise your myndes, that you may be apt vessells to receyue so abundant mercies. Amen.

Δ Amen, per te Jesu Chryste. Amen.

Ur — This boke, and holy key, which unlocketh the secrets of god his determination as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in your sense) why it is deliuered to those, that shall decay: So excellent and great are the Mystories therein conteyned, above the capacitie of man: This boke (I say) shall, to morrow, be finished: One thing excepted: which is the use thereof. Unto the which the Lord hath appoynted a day. But (bycause I will speak to you after the manner of men) See that all things be in a redynes agaynst the first day of August next. Humble your selues nine dayes before: yea, drive (I say) the cankers of your infected sowles: that you may be apt and meet to understand the secrets, that shalbe deliuered. For why? The Lord hath sent his angels allready to visit the earth, and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fulfilled. Dowt not, for, we are good Angells.

The second of the greatest prophesie is this (O ye mortall men): for the first way of him self, that He shold come: And this is from him ~~[illegible]~~: in respect [of] that he will come. Neyther are you to speak the wordes of this testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the safegarde of his chosen, for the greatnes of his glory.

This Holy boke

The boke to be finished to morrow

The day appointed for the use of this boke Augusti. 1.

Our nine dayes contrition preparatiue

Angels sent to visit the heape of sinnes in the world, according etc.

Good Angels.

The second of the greatest prophesies, is this.

Our Testimony of this Prophesie, all the world over, to be by us published.

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Our bodies to be made strong

Antichrist is allmost ready for his practises

Therfore (I say) prepare your bodies, that they may be strong and wyse for armors of great profe. Of your selfs, you cannot: But desire and it shall be given unto you. For Loe, is even that wicked childe growen up ~~to~~ unto perfection and the fier tungs redy to open his Jaws.

WO therfore shalbe to the Nations of the earth: And WO WO innumerable to those that say, WE YELDE:

Wickednes (o Lorde) is crept up, and hath filled the dores of thy holy sanctuarie defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat.

40 dayes more for the tables writing in their own Characters.

In 40 dayes more must this boke be perfyted in his own marks to the intent that you allso may be perfyted in the Workmanship of him, which hath sealed it.

The frute of this boke

Oute of this, shall be restored the holy bokes, which have perished even from the beginning, and from the first that lived And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a while, THEN COMMETH THE ENDE.

spread

The backside of my Character.

Thy Character must have the names of the five Angels written in the myddst of Sigillum Emeth graven uppon the other side in a circle. In the myddst whereof, must the stone be,

The use of the stone which a good Angel browght to me the last yere. Remember it is half an inche thik

which was allso browght: Wherein, thow shalt, at all times behold (privately to thy self) the state of gods people through the whole ~~world~~ earth.

The 4 hollow fete of the Table

The fowre fete of the Table must have 4 hollow things of swete wood, whereuppon, they may stand: Within the hollownes wherof, thy seales may be kept unperished.

The use of the Table of practise, is only for one Month.

One month is all, for the use therof

* Vide sup. A° 1582 Maij 4

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to touche* the skyes, ~~and call the sterrs to testimonie therof~~ I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fotesteps shall visit (allmost) [all] the partes of the ~~world~~ whole World.

Great long iornayes to be upon of us two

The Cullor of the silk for the Table

The sylk, must be of diverse cullors, the most changeable that can be gotten. For, who, is hable to behold the glory of the seat of God.

All

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(179) 102 98

The [illegible] of August next.

All these things must be used, as that day.

All errors and dowtes els may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ. As concerning Mals Ton Mals what is the worke to be placed in the middle of my practising Table.

Ur. Write

o	o	e
l	r	l
r	l	u
o	i	t

rather than

t	i	o
u	l	r
l	r	l
e	o	●

Δ So they seeme to have byn ment in the figure of the Table of practise before described.

Δ from whense, are these taken?

Ur. They owght to be gathered of those names, which are first gathered by thee, ~~by~~ by ordre: (In the myddst of them) ~~the~~ the Kings and Princes being placed, as thow (of thy indention) ~~didst~~ didst gather them: Not putting their own princes next to the Kings: but as they follow in Tabula, collecta by thee: as thus

The Princes were not put next to their Kings.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	s	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Note.

4 diverse wayes.

Δ Wherfore is the Table of Kings, and Princes set down in so diverse manners?

1. as, one, to have Bobogel and Bornogo in the first row: an other to have
2. Baligon and Bagenol (his prince) in the first row: and here thirdly
3. Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, thereupon of, and his prince and ministers: but very secretly.

4. Ur. Blumaza is the first, in respect (And so all the rest, are the first in respect) of theyr own being. That secret is not to be delivered but by the distinction of the boke. Notwithstanding, thow hast truly considered of it allready.

A secret of preeminence due to the Kings &c: as in Astrology I use to make every planet a base or a ground in his propre signification of the howses of the 12. for in respect of his propre and essentiall signification.

Δ I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur. They shall be delivered to morrow.

Δ Whether is the King his name Bnaspin, or Bnapsen?

Ur. Bnapsen.

Δ The Character or Lamine for me was noted (Nove 17. A° 1582) * p. 85 that it shold conteine some token of my name: and now, in this (accownted the true Character of Dignification) I perceyve no peculiar mark, or letters of my name.

The Symbolum of my name in my Character, hidd and where

Ur. The forme in every corner, consisteth thy name to be a certayn shaddow of Delta. Δ you meane there Ur. Well.

Δ Because many things do seme to be taken from under the Table, as out of a Store house, shall there be any shelf framed under our square Table of practise or handsome stole set in apt place to lay things on?

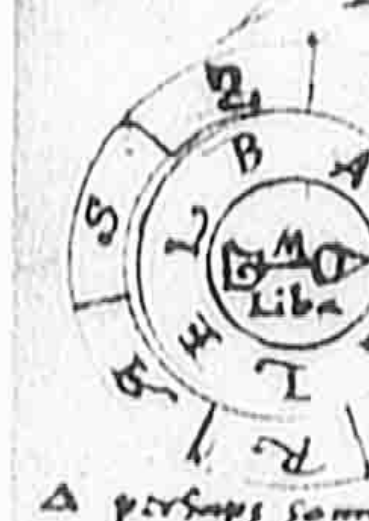
Ur. These things that were delivered by Gods, under an Imagined Table, were

the

The membres of God his secret Providence.

The members of God his ~~providence~~ secret Providence, distributed unto his [illegible] as the Principal~~s~~ plies of theyr Offices. But under thy Table is nothing to be set.

Δ What more uses are there of the great circle or globe, wherein there are capitall letters under the Kings names and Charakters: and also there are other letters with numbers: of which we have receyved no instruction: and moreover of these letters, some are reversed, some inversed, &c.



Δ perhaps somewhat like this

Ur — The letters turned back to back, ~~the~~ being Capitall letters, are equally to be divided according to theyr numbers, with a circle cumpassing the name and Charakter of the King under which they are placed.

The other letters, whose greatest number doth not exceade 7, are certayn notes of wicked and evill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Whereof Notice shall be given at large, by the boke.

The man in the myddst of the globe or circle

He that standeth in the myddst of the globe, signifieth Nature. Whereuppon, in the first point, is the use and practise of this work, that is to say, as concerning the first part. For it is sayde before,

The BOKE conteyneth three kinde of Knowledges

Three kinde of Knowledges in this boke.

3. 1 The knowledge of GOD, truely
2. 2 The number, and doing of his Angels, perfectly
1. 3 The begynning and ending of Nature, substantially.

And this hath answered a great dowte.

Δ What is the use of the 7 Tables Lamins (like armes,) and from what grownde are they framed or derived?

Uriel — They are the ensignes of the Creation; wherewithall they were Created by God known onely by theyr acquayntance, and the manner of theyr doings.

The 7 ensignes of creation

Δ Are they to be made in any metall?

Ur — They are to be made in ~~pure tynne~~ purified tynne: And to be used at the time of theyr Call.

At the time of theyr call.

Δ Are the letters there to be altered into the holy ~~Ch~~ Alphabet letters or characters?

Letters to be altred.

Ur — Into theyr proper Charakters. Δ May I not use them as they are, unaltered? Ur —

Δ How to be used; hanged or layd?

Ur. To be layd before thee uppon the Table. Or thou mayst place them (if thou wilt,) continually at the 7 angles of the Holy Seale: Laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, On the Table.

The 7 ensignes to be paynted on the table.

Δ What is the ~~use~~ foundation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses have they, then yet hath byn spoken of: And what is the reason of these theyr consequencie, or following eache other, seing in our practise we call them out by a peculier order.

Ur — Thow hast nothing there, but what hath byn sufficiently spoken of.

Sup

Δ If 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur — How canst thow distinguish any thing with god?

Δ, Lord I know not.

Ur — Yet, by the boke it shall be perfectly knowen: but by skyll above nature.

Δ Have

Dayes and Kings

Δ Have I rightly applyed the dayes to the Kings?

Ur — The dayes are rightly applyed to the Kings.

Δ How is this phrase: The fifth of the seventh understode, which Befafes speaketh of him self?

Befafes

Ur — He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Ur — It is not to be enquired, which is sufficiently tawght, it is a thing most easy, and perfectly delivered.

Δ Adrian Gilbert how far, or in what points is he to be made privie of our practise: Seing it was sayd, That none shall enter into the knowledge of these mysteries with me, but onely this worker. Truely the man is very comfortable to our societie.

A.G.

Ur — He may be made privie of some things: Such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driven.

Δ The phrase of the last Ternarie, which, Babylon (otherwise named Carmara, or Marmara) used, I understand not.

The last Ternarie.

Ur — He is the ende of the three last Corruptible times: whereof, this is the last.

Δ The one, at Noes flud ended, the second at Christ his first comming and this is the third.

Three times

Ur — It is so.

Δ The Charakters and words annexed to the Kings names in the utter Circumference of the great Circle or Globe: How are they to be used?

Vide supra pagina praecedente.

Ur — They are to be paynted uppon swete wood: and so to be held in thy hand, as thow shalt have cause to use them.

The 7 Charakters of the 7 Kings on the former page, Baligon Liba &c.

Δ For the bringing of the erthes hither from the places of hidden threasor, What is your order and direction?

Ur — After you have eaten, it shall be told you.

Δ We prayed, and so went to supper.

1583

The same Sunday. ~~#~~ May 5 after supper hora 8½

Δ After diverse our eiaculations and pangs of prayer and thanks unto god, this was sayd.

Ur — Be it thus unto you [He prayeth in his own language] After this holy boke is finished, then is it necessarie with expedition that the foresayd commandement, as concerning the fetching of the erth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus

Expedition

My Angel shall be amongst you, and shall direct his iornay: and will bring his feete, even into the place and places: where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyve him. Notwithstanding what I will have done with it

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How the Threasor is to be used

or how it shall be bestowed, is yet to be enquired of. Secret are the determinations, and unsearchable purposes, wherewithall the most mighty dealeth with worldlings, and loketh into the very and necessarie application of worldly things. Many temptations shall assayle him in folowing this commandement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. If thou have any doute herein it shall be satisfyed

Δ What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the Skroll. and then with the erth of those ten places, the rest of the Skroll, the boke therewith found, and the red compoled thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for orienting the premisses, to be served. Or how els will you have him order his iorney?

The Skroll. The Boke. The red powder.

Ur. As thow wilt herein, so shall it be brought to pas.

Δ As concerning the victorious Captayn The Lord Albert Laski ~~Alasko~~ the Polake, who so much desyreth my acquaintance, and conference, how shall I use my self, to his best liking, my Contries honor, and my own good Credit?

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583. Maij initio

Ur— Remember, it is sayde, that the Princes of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee, is above worldes: and shall give thee sufficient discretion worldly, in worldly occasions. For, where the blessings of God are, every thing is perfyted.

My good Angel.

Δ As concerning the Chamber for Practise appointed by me, and the half pace whereon the Table standeth, how is it allowed of?

Ur— The place cannot sanctifie the Action, but the Action the place. But I answer thee, after the manner of men, It is sufficient.

Hereby, may many other answers be considered

Δ The 4 hollow feete for comprehending the 4 lesser Seales, how great ought they to be?

Ur. According to the fete, of the nearest proportion And so, as the heith of the Table, be, as it now is.

EK. He semeth now to sit in the ayre: but I perceyved no chayre behynde him.

Δ Are all these things of this dayes Action to be Noted with your name as Vriel?

VRIEL I am VRIEL, which allwayes will answer untill this Action be finished. I teache: Be mercifull, thankfull, and mery in him, and for him, for whose name you shall susteyne muche bodyly sadnes: More then my message, I may not: And it is done

Multa nobis perpetienda propter Deum nostrum Omnipotentem

Δ As

(~~103~~) 100

Δ As concerning the vision which yester night was presented vnto [me] or to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the cutting of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur— The One, did signifie the provision of forrayn powres against the welfare of this land: which they shall shortly put in practise: The Other, the death of the Quene of Scotts: It is not long unto it.

Note the Quene of Scotts to be beheaded. So she was Aº 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn the Pope and other Princes called Catholik. vor

The Maiestie of his invisible powre, which overcometh all things be among you, uppon you, and rest with you for euer.

Δ Amen.

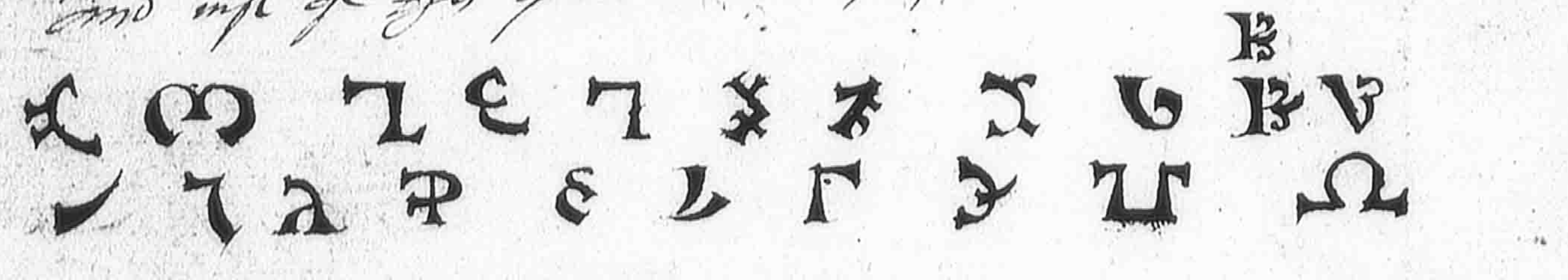
EK. At his last words he flung fyre with his hands from him toward vs, and it spred it self in the manner of a Cross.

Δ Gloria sit sempiterna Deo nostro Omnipotenti et Æterno.

Amen

May 6: Monday, I went to London: and EK remayned ~~writing the Tables~~ attending the accomplishing of the promise, for the tables ending and for the perfect forme of the holy letters drawing: which two points when I cam home that after none, I fownd done. But it is to be Noted, that, when EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disappearing there remayned only the shape of the letter in blak: after this manner and in [illegible] of this quantitie and proportion.

Note



May 8. Wednesday: After dynner hora circiter 4

the Erthe

Δ Being desyrous to furder all things on my part to be performed, and to lack the Company of E.K. going for the Erthe (before spoken) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes, before August next: and vncertayn of those dayes when they shold begyn: and allso for that I wold do all things (gladly) by warranty of counsayle of our Instructors, I was desyrous to know whether the boke were to be written in paper or parchement: in what cullor the lines were to be ruled, grene or blew etc. And of dyuerse other doutes, necessary to be dissolued, I was carefull to haue had some aduertisement. After long prayers of vs both, nothing was eyther seen with eye, or hard. Then it cam in my hed to set forth the Stone.

The boke

Note the Stone

E.K. sayd, that as sone as he loked into the Stone, he saw there the Table, Chayre and three, com into the Stone. Vriel sat down in the Chayre: the other two, inclined theyr body to him reuerently: and then stode by; one on the one side of the Chayre; the other, on the other side.

The shepe vnder the table

The sides of the Table cloth were turned vp, and a thing like an yong shepe, bigger then a lamb, appered vnder the table. Then they two did knele before Vriel and sayd,

Verus et Sanctus et sempiternus

Δ Then they rose agayn. and they semed to haue talk, or conference together. and therevppon Vriel sayd

Vr — Be it so, because powre is given vnto him.

A Temptation permitted by God

E.K. The Table, Chayre and all the ~~of~~ three do disapere: and therevppon immediately appered in the stone a fayr Pallace: and out of the pallace cam a tall well fauored man, very richely apparayled with a brave hat and a fether on his hed: and after him followed a great number, all like courtiers. and this brave man sayd

Man — How pitifull a thing is it, when the wise, are deluded?

Δ — I smell the smoke; procede Syr, in your purpose.

Man — I come hither, for the desyre I haue to do the good.

Δ — Come you, or are you sent. Tell the truthe I charge the, in the name and by the powre of the æternall Truthe.

Δ Note: After I perceyued evidently that it was a wicked tempter, who had powr permitted him at this instant, I began with some zeale and eyrnestnes to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length threaten to destroy me, my wife and children etc.

Δ I therevppon made my ernest prayers to god agaynst this spirituall enemy: but he in the myddle of my prayers, sayed thus

Man — As truely as the Lord liveth, all that is done, is lies

Δ That, thy sentence, will I record agaynst the; to be layde to thy charge at the dredfull day.

Δ After this great turmoyle past, was this voyce (following), hard of E.K.

A voyce — Pereant tenebræ, cum Principe Tenebrarum

Δ All went suddenly out of sight, Prince and pallace and all And the Chayre and Table and Vriel appeared agayne

Vr —

Temptations & hinderances

Vr: — Arme your selues; for, great shall be the temptations following. You shall be hindred, in all, that may be.

Δ — Nothing can hinder god his determined purpose.

Vr: — Man may hinder his owne saluation

Fulfill those things that are commanded.

The forme of the boke committed to my discretion

Forme, and write the boke after thyne own Iudgment.

God his determination is iust; therfore putto your hands

More then hath byn sayd, and more plainely, cannot be vttred.

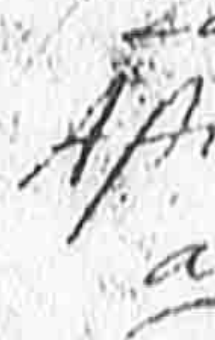
His works are true, for, and to the ende.

Δ Forasmuch as expedition is to be made for the erthes fetching and diuers other things: and we haue made assay to get an horse? But we could get none as we wold: And without somme better prouision of mony then we haue, we cannot redresse the case. Therefore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, vnto vs, at this pynche, it might greatly pleasure vs.

Vr — Will these worldlings hold on in theyr iniquitie?

E.K. They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde. and so disapered vtterly.

Δ Herevppon I was exceding sorrowfull: and toke my self to a lamentable pang of prayer.

Δ After long prayer, appeared in the stone a thing like a Tunge. all on fyre thus hanging downward  and from it cam this voyce

Tung — Thow hast deliuered thy self into the desires of thy hart, and hast done that which is not Condemning.
Thow hast spoken iniquitie, and therfore doth the veritie of Gods Doings by vs, decay, in your wickedness.

Δ I dowt of the veritie of that tung.

Tung — Man (O God) beleueth him self in his own Imagination
Therfore wipe our holines from the face of the erth
And Iustifie owr doings, where we lawde and prayse the.

Δ I becam now abashed of my former speche, and perceyued my Error: axed forgiuenes bitterly at the Lord his hand. and at length it was ~~so~~ sayde

Tung — Do that, which is commanded, the Lord is iust.

Δ O Lord, forgiue me my trespaces, and deale not with me according to Iustice: for, then I, and all mankinde shall vtterly perish; vnleast thy mercy be our safegard, destruction is our desert.

Tung — It is forgiuen: but it shall be punished.

E.K. The tung mounted vp toward heven, and he saw it in the ayre out and above the stone. above a hand bredth, mounting vpward

Δ — Thy Name be praysed, in Æternitie, O God
Amen

Δ Herevppon

Hereuppon, I was in an exceding great heavines, and sorrow of mynde: sundry tymes, bewayled my case to God: and promised a greater care hence forward, of governing my tong: and consenting to no unlawfull or inconvenient desire of my hart: yea, to forbeare to accompany with my own wife, carnally; otherwise then by heavenly leave and permission, or upon my protestation making in the hearing of the contrite, that unles the Lord order and redresse my cause, I shall be overcome: That if I shall, so deliberately call for help, and notwithstanding be entrapped, That then, such trespace, shall not be imputed unto me, as gladly, or greedily or willingly committed of me. &c.

May 9. Holy Thursday in the morning.

Δ Being desyrous (before E.K. his going down into the Contrey) to have som comfort and token of free forgivenes at Gods hands I brought forth the Stone. Then I went into my Oratorie first requesting the Almighty God to respect the harty sorrowfull paines that I had endured for my offenses; to consider the vows and intent of my better hede taking henceforward and prayed the 22 Psalm. in the conclusion of the prayer. &c.

E.K. One, all in white appeareth in the stone, who sayd

* forte Amaël — It is written: It is written: yea, it is written:
Even as the father his compassion is great over his yonglings and children: So, is the abundance of thy mercy (O Lord) great and unspeakable to the long offences and sinnes of thy Servant. For, it is written, The light of thy eyes have beheld those that feare thee: and those that trust in thy mercy, shall not be confounded

Be it, what it was: And be you what you were: For, the Lord, is even the same, that he was, before:

But be you warned

Misericordia Dei. Behold, my armes ar longer then my body, and I have eyes round about me: I am that, which of GOD pronounceth uppon you: Be it as I have sayde.

Δ Thereuppon he disapered; and immediately, appered Uriel, who sayd

URI — Actum est. Δ Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn restored, and more beutifull, then in foretyme.

NOTE

URI — Thus, sayeth the Lord: Even as the Tabernacle which I restore, is ten tymes brighter then it was, So may your worthynes deserve brightnes ten tymes ever then this. The rising of synners doth greatly rejoyce us [and] That he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice, they

---

Justice they shall finde me theyr God: & in mercy their great comforter.

Before we say, In thy name (o thou most highest) fiat.

fiat.

Justifie not your self:

Be Humble and diligent:

Continue to the Ende. For great is the reward of them that feare the Lorde stedfastly.

Δ Whereas the ordring of the boke is referred to my Judgment: in my mynde it semeth requisite, that as all the writing and reding of that holy Language is from the right hand to the left, So the begynning of the boke must be (as it were, in respect of our most usuall manner of bokes, in all Languages of Latin, greke, english &c.) at the ende of the boke: and the ende, at the begynning, as in the hebrue bible. Secondly the first leaf can not be written in such little and equall squares, as all the rest of the 47 leaves are: bycause, the first leaf, except 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diversly: Wherfore, I entend to make many leaves, so to distinguish the 49 voices of the first leaf: and at the ende of every word to drawe a line of partition, up and down, between the two next parallell lines. &c. or as shall come in my mynde then.

Be boke.

Note

URI — He, that sayeth, DO this, directeth thy Judgment.

E.K. Now is there a veale drawen before all: and all things appere far beutifuller then ever they did.

Δ I rendred thanks to the highest, and became in mynde very joyfull, that the Lord had pardoned my offenses: whose name be prayed, extolled and magnifyed world without ende. Amen.

Δ I prayed after this the short psalme Jubilate Deo quotquot in terra versamini &c.

E.K. immediately was to take bote and so to go to London: thens to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bought a prety dun mare, of Goodman Ventrosh: for iii li, redy mony, or [illegible]
God be his guyde, help, and defense
Amen.

Thursday. May 23. Circa 10 1/2 mane. (109)

Erthes

Δ EK being come ~~home~~ yesterday ~~to his wife~~ again & having the erthes of the seven ~~[illegible]~~ plats before specified: We being desirous to understand the use thereof; and in other matters pertayning to our actions in hand: I made prayer to that intent, both in my oratory and at my desk, rendring thanks for EK his safe return, and for the benefit obteyned of late of the Governor and assistants for the Mines Royall, (which I perceyved, was the extraordinary working of God for inward persuasions, being of the very unwilling so to let the lease, as I obteyned it:) and making somewhat touching Albert Lasky. At length, EK heard a melody a farr of, and the voyce of many, singing, these words

Pinzu [a] Lephe ganiurax kelpadman pacaps

Δ At the length, the curten was taken away, and there apered a clere white flame but not fyre.
After that, cam the three, which were wont to come in.

Michael — Gravida est terra, laborat iniquitatibus inimicorum Lucis.
Maledicta ~~est~~ igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel — Sordida est, et odiosa nobis.

Raphael — Propriis sese flagellat tremulis.

EK. They loke about them, as though they looked for somwhat or at somwhat.

Rap — Deus dicit, sed non est qui audiat
Gemitus videmus, sed non est, qui misereat.
Sanctificemur igitur, Sanctum eius; qui nos Sanctificamur in illo

Mich. — Fiat.

EK. He plucketh all the small hangings down about the place, and now they take the table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of state to hang.

Nova

Michael. — Transeunt vetera, Incipiunt nova.

EK. Now seme like clowdes to come about the Canapy being very beawtifull: and the bottom or flowr of the place, all covered with precious stones: and in the middle therof, a round thing, like a carbuncle stone, bigger then ones fist.

Mi — This
Uriel — That
Rap — We
[they sayd, pointing about the stone.

EK. They bring in a Throne like a Judges seat or Throne and set it up, with the bak of it to the wall.

Mich — Be it covered for a season: For ever and ever and

---

and ~~[illegible]~~ over is thy Justice, O GOD. [all three sayd] [EK. And there ~~[illegible]~~ came light fire flashing from the Throne] 107

There commeth a beame from the Throne, and thorough Raphael his head, and semeth to come out at his ~~mouth~~. The other two seme to knele down: Michael on his right hand, and Uriel on his left.

Just: Raphael. — I will speak, O Lord, bycause it is just that thou hast commanded.
Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven

Peccatorum remissio

Δ O blessed god; ô prayse we his mercyes for ever: ô comfortable newes.

Raph. — For, whome I will visit, those do I clense (sayeth the Lord) when other things decay by reason of their age and filthynes (quae nunc sunt in summo gradu), and I will not suffer them to move one fote farder (sayeth the Lord). Then shall your branches begyn to appere: And I will make you florish, for my glories sake. And my testimonies are true, and the wordes of my covenant just: My pathes are thorny, but my dwelling place, is comfortable. ~~And lift up your harts, as from the strength of another~~ ~~But be you unto me~~. My hand is heavy, but my help is great. Be ye comforted in me: for from me, in my self, I am your Comforter: and lift up your harts as from the strength of another. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende. bycause I have byn with you from the begynning. For who soever shall arrise agaynst you (Behold) I am with you.

Pr. Thorny [illegible] sup: Marib 24.

Your fathers lived in darknes, and yet were reviled
yea your fathers were in light, and yet they saw not Truth
But I will be knowen: yea the Nations upon earth, shall say
Lo this is he, whome we have risen agaynst. I AM. therfore verily

All three sayd] We perish o lord for our unrighteousnes sake. [and there they fell down] But in thee we were created and in thee we rise agayn: Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacad uasam.

Angeli iniusti respectu Justitiae Divinae

Gyrd your gyrdles togither and pluck up your myndes: I say open your eyes: and yf you have eares, heare: for we tremble and quake. This mercy was never: no not in Israel.

Mercy.

Decedant mali, et pereant.
Depart o ye blasphemers, and workers of iniquitie: For
Here is Glory, Justification, with Sanctification
I answere thee

Δ Note: he meaneth, now to such matters as I propounded first of my self, and the Poland prince ~~[illegible]~~ to have answer. The Prince had left with me these questions

1. De vita Stephani Regis ~~Poloniae~~ quid ~~[illegible]~~ dic p
2. An successor eius erit Albertus Lasky, an ex domo Austriae
3. An Albertus Lasky Palatinus Siradiensis habebit regnum Moldaviae

190.

Behold you thanked God, and it is accepted.

I say, Although we require speach of the end of you: yet . . .
. . . . speach of vs, you have a Master, We are his, and you
are Schollars, without vs you could not heare him: He
we heare him of our selves.

require none of Godshands in this case.

Consider the first, respect the second: Measure your selves,
as the third.
For what you were and shalbe is ~~or~~ already appointed
And what He was, is and shalbe, it is not of our determination.
His purposes are without ende: yet, to an ende; in you, to an ende.
Therfore when you shall be called uppon, Do, that which
is commanded: But appoint no forme unto God his buil
ding. Many wyndes are to come: but they [illegible]
Rayne: It is sayd: The Conquest shalbe yours.

Note we shalbe called upon.

To the purpose. Who puft up this princis father with desire to
visit these contries: or who hath prevented him even that hath
provided him a sonne, as an arme unto his Sholder.
Truely the hills shalbe covered with blud: The valleys shall take up
the Cedar trees unframed: He loveth these places [illegible]
to what ende. He is dead, in respect of his ab[illegible] But I have
him, whome God hath sanctified. --- For, Behold the Lord
hath sayd: Thow shalt governe me a people: a tyme [illegible]
is prefixed: and it is the course of the Sonne: [redacted]
sayd unto him, O King.
When you semed to be carryed into melancholy, you [illegible]
Behold (sayeth He) Fornication shall not prevayle.
the very stones shall be taken away: and the valleys shalbe covered
with blud: and theyr daily bankett shall be Wo Wo.
Whatsoever thow takest in hand [redacted] First loke up: See if
it be just: yf it be, put forth thy hand: [redacted] for, it is
granted.
It is sayd, I have given the powre, and thy perswasion shall be
like fire: And for my names sake, thow shalt triumphe
against the mightiest. But beware of Pride.
Many witches and enchanters, yea many divels have rysen up against
this stranger, and they have sayd, We will prevayle against
him: for why? There is one, that aspireth: and he it
is, that seketh his confusion. But I will graunt him
his desire. He shall do good with many. Your names
are in one boke. Feare not, therfore, Love together.

There

Albertus Lasky

The dead man

Prophetia de regno Alberti a Lasky. God preserve and confirme [illegible] Domino [illegible] Deo.

Fornication

BRITISH MUSEUM

Justa facienda.

Perswasion

Alb. Lasky

Alb. Lasky his name in the boke [illegible]

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(191)

~~104~~ 108

There shall arise, saying, he
talked with strangers: But I
will drive them from theyr dores
the bones which are buryed a far of
They do spit vengeance against
them in theyr [illegible] filthyness
All men like uppon [illegible] ause it is glorified
Happy are they, whose faces are marked, and in them
is a peraming fyre of workmanship
I will move the Prince (sayeth the Lord) Be
shall shortly say, O give me cownsayle: for they
cownsayled me, conspire against me:
Behold, * he hath shewed the, little frendeship, are rather such
dede (as thow iustly hast confessed,) as were forced to do
good. I say, they begyn to repine at that they have
Let those which are of tyme, yelde to time. [illegible]
One everlasting cumfort of grace, and perfect Love
be amongst you: to the honor and glory of him that
loveth you.
Beleve, for the teacher his sake.
All thow demandest, is answered.
Of our selves (we say,) We desire to be with you:
And what is of vs, the same be it unto you
E K. They pluck the curten, afore the stone, all over.
The curten is like beaten golde: [illegible]
A Semper sit benedictus Trinus et unus
Aeternus et omnipotens Deus noster
Amen.

Faces marked

* The Company [illegible]

Liber sexti ~~[illegible]~~ Mysteriorum (et sancti)
~~[illegible]~~ parallelus, ~~sequitur~~ Novalis
Sequitur.

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PRIVATE DIARY

OF

DR. JOHN DEE.

THE

PRIVATE DIARY

OF

DR. JOHN DEE,

AND

THE CATALOGUE OF HIS LIBRARY OF MANUSCRIPTS,

FROM THE ORIGINAL MANUSCRIPTS
IN THE ASHMOLEAN MUSEUM AT OXFORD, AND TRINITY
COLLEGE LIBRARY, CAMBRIDGE.

EDITED BY
JAMES ORCHARD HALLIWELL, Esq. F.R.S.,
Hon. M.R.I.A., &c. &c. &c.

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PREFACE.

THE present volume contains two curious documents concerning Dr. Dee, the eminent philosopher of Mortlake, now for the first time published from the original manuscripts. I. His Private Diary, written in a very small illegible hand on the margins of old Almanacs, discovered a few years ago by Mr. W. H. Black, in the library of the Ashmolean Museum at Oxford. II. A Catalogue of his Library of Manuscripts, made by himself before his house was plundered by the populace, and now preserved in the library of Trinity College, Cambridge.

The publication of this Diary will tend perhaps to set Dee's character in its true light, more than any thing that has yet been printed. We have, indeed, his "Compendious Rehearsall," which is in some respects more comprehensive, but this was written for an especial purpose, for the perusal of royal commissioners, and he has of course carefully avoided every allusion which could be construed in an unfavourable light. In the other, however, he tells us his dreams, talks of mysterious noises in his chamber, evil spirits, and alludes to various secrets of occult philosophy in the spirit of a true believer. Mr. D'Israeli has given a correct and able view of his character in his "Amenities of Literature," which is remarkably confirmed in almost every point by the narrative now published. "The imagination of Dee," observes that elegant writer, "often predominated over his science; while both were mingling in his intellectual habits, each seemed to him to confirm the other. Prone to the mystical lore of what was termed the occult sciences, which in reality are no sciences at all, since whatever remains occult ceases to be science, Dee lost his better genius." I shall refer the reader to this popular work instead of attempting an original paper on the subject, which would necessarily be greatly inferior to that drawn by the masterly hand of the author of the "Curiosities of Literature."

The Catalogue of Dee's Library of Manuscripts, although long since dispersed, is valuable for the notices which it preserves of several middle-age treatises not now extant. He is said to have expended on this collection the sum of three thousand pounds, a very large sum in those days for a person of limited income.

J. O. H.

35, Alfred Place,
March 15th 1842.

DR. DEE'S DIARY.

1554. Aug. 25th, Barthilmew Hikman born at Shugborowh in Warwikshyre toward evening. My conjecture, uppon his own reporte of circumstances. Oct. 25th, D. Daniel Vander Meulen Antwerpiæ, mane hora quarta.*

1555. April 22nd, Jane Fromonds borne at Cheyham at none. Aug. 1st, Ed. Kelly natus hora quarta a meridie† ut annotatum reliquit pater ejus. Oct. 12th, the Lord Willughby born hora septima mane, ante meridiem, Lat. 51° 30′, at Wesell in Gelderland.

1557. July 30th, Mr. Arundell of Cornwayle natus circa [horam] quartam a meridie.

1558. Dec. 14th, Mary Nevelle, alias Mary Lewknor, borne inter 11 et meridiem mane, by Chichester.

1560. July 8th, Margaret Russell, Cowntess of Cumberland, hora 2 min. 9 Exoniæ mane.

1561. Aug. 14th, Mr. Heydon, of Baconsthorp in Norfolk, hora noctis 11½ natus in comitatu Surrey.

1563. March 23rd, Mr. William Fennar a meridie inter horam undecimam et duodecimam nocte. June 23nd, Jane Cooper, now

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* It is almost unnecessary to observe that this and the following are notes of nativities. They are not for the most part contemporary notices, but apparently inserted at various times by Dee when professionally consulted as an astrologer.

† "Anno 1555, Aug. 1, hora quarta a meridie Wigorniæ natus Dominus Edouardus Kelæus," MS. Ashm. 1788, fol. 140, where there is a horoscope of this nativity in the handwriting of Dr. Dee. Ashmole, in his MS. 1790, fol. 58, says "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worcester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."

Mystris Kelly, toward evening. Sept. 28th, Mr. John Ask ante meridiem, by York six myle on this syde; Elizabeth Mownson, circa horam 9 mane, soror magistri Thomæ Mownson et uxor magistri Brown.

1564. Mrs. Brigit Cooke borne about seven of the clok on Saynt David's Day, which is the first day of March, being Wensday; but I cannot yet lerne whether it was before none or after. But she thinketh herself to be but 27 yeres old, anno 1593, Martii primo, but it cannot be so. June 20th, Mr. Hudson, hora septima ante meridiem. Aug. 21st, Wenefride Goose, inter 9 et 10 a meridie by Kingstone.

1565. Sept. 12th, John Pontoys, inter 9 et 10 ante meridiem prope Stony-Stratford; puto potius hora 8 min. 43. Oct. 17th, Thomas Kelley* hora quarta a meridie at Wurceter. Dec. 21st, Mr. Thomas Mownson at 11 of the clok in the morning.

1568. July 14th, William Emery born at Danbery in Essex paulo post undecimam horam noctis. Sept. 24th, Margaret Anderson mane inter 7 et 8.

1571. Samuel Swallow borne at Thaxstede in Essex Feb. 15 ante meridiem, inter horam undecimam et duodecimam, forte hora media post undecimam.

1575. July 31st, Simeon Stuard natus ante diluculum per horam 11½ at Shinfelde; his grandfather by the mother was Dr. Huyck the Quene's physicien.

1577. Jan. 16th, the Erle of Lecester, Mr. Phillip Sydney, Mr. Dyer, &c., came to my howse.† Jan. 22nd, The Erle of Bedford cam to my howse. Feb. 19th, great wynde S.W., close, clowdy. March 11th, my fall uppon my right nuckul bone, hora 9 fere mane; wyth oyle of Hypericon in 24 howres eased above all hope: God be thanked for such his goodness of his creatures! March 24th, Alexander Simon the Ninivite came to me, and promised me his servise into Persia. May 1st, I received from M. William Harbert of St. Gillian his notes uppon my Monas.* May 2nd, I understode of one Vincent Murfyn his abhominable misusing me behinde my back; Mr. Thomas Besbich told me his father is one of the cokes of the Court. May 20th, I hyred the barber of Cheswik, Walter Hooper, to kepe my hedges and knots in as good order as he sed them than, and that to be done with twise cutting in the yere at the least and he to have yerely five shillings, [and] meat and drink. June 10th, circa 10, a shower of hayle and rayne. June 18th, borrowed £40 of John Hilton of Fulham. June 19th, I understode of more of Vincent Murfyn his knavery; borrowed £20 of Bartylmew Newsam. June 20th, borow £27 uppon the chayn of golde. June 26th, Elen Lyne gave me a quarter's warning. June 27th, showrs of rayne and hayle. Aug. 19th, the Hexameron Brytanicum† put to printing.

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* The brother of the celebrated astrologer before mentioned.

† "Dr. Dee dwelt in a house neere the water side, a little westward from the church [at Mortlake]. The buildings which Sir Fr. Crane erected for working of tapestry hangings, and are still (1673) employed to that use, were built upon the ground whereon Dr. Dee's laboratory and other roomes for that use stood. Upon the west is a square court, and the next is the house wherein Dr. Dee dwelt, now inhabited by one Mr. Selbury, and further west his garden."—MS. Ashm. 1788, fol. 149. The same account says that "Dr. Dee was wel beloved and respected of all persons of quality thereabouts, who very often invited him to their houses or came to his."

Nov. 3rd, William Rogers of Mortlak, abowt 7 of the clok in the morning, cut his own throte, by the fende his instigation. Nov. 6th, Sir Umfrey Gilbert cam to me to Mortlak. Nov. 18th, borowed of Mr. Edward Hynde of Mortlak £30 to be repayed at Hallowtyde next yere. Nov. 20th, two tydes in the forenone, the first 2 or 3 howres to sone. Nov. 22nd, I rod to Windsor to the Q. Majestie. Nov. 25th, I spake with the Quene hora quinta. Nov. 28th, I spake with the Quene hora quinta; I spake with Mr. Secretary Walsingham.* I declared to the Quene her title to Greenland, Estetiland and Friseland.

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* This of course is his celebrated Monas Hieroglyphica, frequently printed, and the nature of which I attempted to explain in a paper read before the Society of Antiquaries. Mr. Herbert, according to MS. Ashm. 1788, "dwelt then in Mortlack and was an intimate friend of Dr. Dee's."

† This was his work printed in 1577 under the title of General and Rare Memorials pertayning to the perfect Art of Navigation, in folio, now a book of the greatest rarity. The original manuscript of it is in MS. Ashm. 1789, and Dee's own copy of the published work with MS. notes and additions is preserved in the British Museum. In his Letter Apologetical, 4to. Lond. 1603, he cites this work under the title of The Brytish Monarchie, as having been written in the year 1576.

Dec. 1st, I spake with Sir Christofer Hatton; he was made knight that day. Dec. 1st, I went from the cowrte at Wyndsore. Dec. 30th, inexplissima illa calumnia de R. Edwardo, iniquissime aliqua ex parte in me denunciabatur: ante aliquos elapsos dies, sed . . . . sua sapientia me innocentem.

1578. Feb. 5th, sponsalia cum Jana Fromonds horam circiter primam. April 28th, I caused Sir Rowland Haywood to examyn Francys Baily of his sklandering me, which he denyed utterly. June 13th, rayn and in the afternone a little thunder. June 30th, I told Mr. Daniel Rogers,† Mr. Hackluyt of the Middle Temple being by, that Kyng Arthur and King Maty, both of them, did conquier Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumethensis,‡ for he had no printed boke therof. July 14th, my sister Elizabeth Fromonds cam to me. July 27th, hora 9, min. 15 a meridie Francis Cowntess of Hertford.

Aug. 5th, Mr. Raynolds of Bridewell tok his leave of me as he passed toward Darthmowth to go with Sir Umfry Gilbert toward Hocheleya. Aug. 15, I went toward Norwich with my work of Imperium Brytanicum.§ Aug. 23rd, I cam to London from Norwich. Aug. 31st, I went to my father-in-law Mr. Fromonds to Cheyham.

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* Ashmole informs us that Walsingham continued for a length of time one of Dr. Dee's best patrons.

† Rogers was a member of the University of Oxford, and a large commonplace-book in his handwriting is in Archbishop Tenison's library in St. Martin's-in-the-Fields.

‡ That is, Galfridus Monumetensis de gestis regum Britanniæ. Hackluyt mentions this fact in his collection of voyages.

§ This is the book just mentioned under the title of General and Rare Memorials, fol. Lond. 1577.

Sept. 1st, I cam from Cheyham. Sept. 6th, Elen Lyne, my mayden, departed from this life immediately after the myd-day past, when she had lyne sik a month lacking one day. Sept. 12th, Jane Gaele cam to my servyce, and she must have four nobles by the yere, 26*s*. 8*d*. Sept. 25th, Her Majestie cam to Richemond from Grenwich. Sept. 26, the first rayn that came for many a day; all pasture abowt us was withered: rayn afternone like Aprill showres. Oct. 8th, the Quene's Majestie had conference with me at Richemond inter 9 et 11. Oct. 16th, Dr. Bayly conferred of the Quene her disease. Oct. 22nd, Jane Fromonds went to the court at Richemond. Oct. 25th, a fit from 9 afternone to 1 after mydnight. Oct. 28, the Erle of Lecester and Sir Francys Walsingham, secretary, determined my going over for the Quene's Majestie. Nov. 4th, I was directed to my voyage by the Erle of Lecester and Mr. Secretary Walsingham hora nona. Nov. 7th, I cam to Gravesende. Nov. 9th, I went from Lee to sea. Nov. 14th, I cam to Hamburgh hora tertia. Dec. 11th, to Franckfurt-uppon-Oder. Dec. 15th, newes of Turnifer's comming hora octava mane, by a speciall mesenger.

1579. A moyst Marche and not wyndy. June 10th, I shewed to Mr. John Lewis and his sonne, the physition, the manner of drawing aromaticall oyles. At that tyme my cat got a fledge yong sparrow which had onely a right wyng naturally. June 15th, my mother surrendred Mortlak howses and land, and had state geven in plena curia ad terminum vitæ, and to me was also the reversion delivered per virgam, and to my wife Jane by me, and after to my heirs and assignes for ever, to understand, Mr. Bullok and Mr. Taylor, surveyor, at Wimbledon, under the tree by the church. June 22nd, Mr. Richard Hickman and Barthilmew his nephew cam to me with Mr. Flowr, commended by Mr. Vicechamberlayn Sir Christopher Hatton.

July 6th, Mr. Hitchcok, who had travayled in the plat for fishing, made acquayntance with me, and offred me great curtesy.

July 13th, Arthurus Dee natus * puer mane hor. 4 min. 30 fere, vel potius min. 25, in ipso ortu solis, ut existimo. After 10 of the clock this night my wive's father Mr. Fromonds was speechles, and died on Tuesday (July 14th) at 4 of the clock in the morning. July 16th, Arthur was christened at 3 of the clok afternone; Mr. Dyer and Mr. Doctor Lewys, judg of the Admiralty, were his godfathers; and Mistres Blanche Pary of the Privie Chamber his godmother. But Mr. John Harbert of Estshene was deputy for Dr. Lewys, and Mystres Awbrey was deputy for my cosen Mistres Blanche Pary.

Aug. 8th, John Elmeston,† student of Oxford, cam to me for dialling. Aug. 9th, Jane Dee churched. Aug. 16th, Monsieur cam secretly to the court from Calays. Aug. 20th, wyndy, clowdy, rayny. Aug. 26, Monsieur went back agayn to France. Sept. 10th, my dream of being naked, and my skyn all overwrowght with work like some kinde of tuft mockado, with crosses blew and red; and on my left arme, abowt the arme, in a wreath, this word I red—sine me nihil potestis facere: and another the same night of Mr. Secretary Walsingham, Mr. Candish, and myself.

Oct. 3rd, Sir Leonel Ducket his unkend letter for mony. Oct. 4th, goodman Hilton requested me for his ij. sonnes to resort to my howse. Oct. 5th, raging wynde at West and Southerly, in the night chefely. Oct. 9th, 10th, 11th, 12th, great rayne for three or four dayes and nights. Oct. 13th, this day it broke up; the fote bote for the ferry at Kew was drowned and six persons, by the negligens of the ferryman overwhelming the boat uppon the roap set there to help, by reason of the vehement and high waters. Oct. 18th, Mr. Adrian Gilbert and John Davys reconcyled themselves to me, and disclosed some of Emery his most unhonest,

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* His horoscope is in MS. Ashm. 1788. "Mr. Arthur Dee's birth was accompanied by the unhappy accident of the death of Mr. Fromonds, his mother's father, who died that morning."—MS. Ashm. 1790, fol. 63.

† This person is not noticed by the Oxford biographers.

hypocriticall, and devilish dealings and devises agaynst me and other, and likewise of that errant strompet her abominable wordes and dedes; and John Davis sayd that he might curse the tyme that ever he knew Emery, and so much followed his wicked cownsayle and advyse. So just is God! Oct. 31st, payed xx*s.* fyne for me and Jane my wife to the Lord of Wimbleton (the Quene), by goodman Burton of Putney, for the surrender taken of my mother of all she hath in Mortlak to Jane and me, and than to my heyres and assynes, &c.

Nov. 25th, the Lord Clinton cam to me and offred Skirbeck by Boston for Long Lednam. Nov. 29th, I receyved a letter from Mr. Thomas Jones. Dec. 9th, Θις νιγτ μι υυιφ δρεμιδ θατ ονε καμ το ἑρ ανδ τουχεδ ἑρ, σαιινγ, "Μιστρες Δεε, you αρ κονκειυεδ οφ χιλδ, ὑος ναμε μυστ βε Ζαχαριας; βε οφ γυδ χερε, ἑ σαλ δο υυελ ας θις δοθ!" * Dec. 22nd, I payd Jane 13*s.* and 4*d.* for her wagys tyll Michelmas last, for the half yere, so that I owe her yet 6*s.* 8*d.* Dec. 28th, I reveled to Roger Coke † the gret secret of the elixir of the salt οφ ακετελς ονε υππον α υνδρεδ.

1580. Jan. 13th, I gave my wife mony for the month. Jan. 16th, Arthur fell sick, stuffed with cold fleym, could not slepe, had no stomach to eat or drink as he had done before. Feb. 26th, this night the fyre all in flame cam into my maydens chamber agayne, betwene an eleven and twelve of the cloke; contynued half an howr terribly, so it did a yere before to the same maydens, Mary Cunstable and Jane Gele. May 17th, at the Moscovy howse for the Cathay voyage. June 3rd, Mr. A. Gilbert and J. Davys rod homward into Devonshire. June 7th, Mr. Skydmor and his wife lay at my howse and Mr. Skydmor's dowghter, and the Quene's dwarf Mrs. Tomasin. June 8th, my wife went with Mistres Skydmor to the court. June 12th, Mr. Zackinson and Mr. Cater lay at my howse, having supped at my Lady Crofts. June 14th, Mr. Fosku of the Wardrip lay at my howse, and went the next day to London with Mr. Coweller. July 15th, the Lady Croft went from Mortlak to the court at Otlands. June 30th, payd Jane 20*s*. for thre quarters' wages, so that all that is due is payd, and all other recknengs likewise is payd her 6*s*. 8*d*.; and Mary Constable was payd all oldereknings 15*s*., and my wife had eleven pounds to dischardge all for thirteen wekes next, that is, till the 5th of November: I delivered Mr. Williams, the person of Tendring, a lettre of atturney agaynst one White of Colchester, for a sklaundre.

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* Dee has occasionally made use of Greek letters for the preservation of his notes, still retaining the English language. The present passage may as well be given:—"This night my wife dreamed that one cam to her and touched her, saying, 'Mistres Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well as this doth!'"

† In a more appropriate place I shall give from an Ashmolean manuscript a traditionary anecdote relating to this Roger Coke, or Cooke, and the great secret which Dee revealed to him.

Aug. 27th, Arthur was weaned this night first. Aug. 28th, my dealing with Sir Humfrey Gilbert for his graunt of discovery. Aug. 30th, Nurse Darant was discharged and had 10*s*. given her, which was the whole quarter's wages due at a fortnight after Michelmas.

Sept. 6th, the Quene's Majestie cam to Richemond. Sept. 10th, Sir Humfry Gilbert graunted me my request to him, made by letter, for the royaltyes of discovery all to the North above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert, his servant or reteiner; and thereuppon toke me by the hand with faithfull promises in his lodging of John Cooke's howse in Wichcross strete, where wee dyned onely us three together, being Satterday. Sept. 13th, Mr. Lock browght Benjamyn his sonne to me: his eldest sonne also, called Zacharie, cam then with him. Sept. 17th, the Quene's Majestie cam from Rychemond in her coach, the higher way of Mortlak felde, and whan she cam right against the church she turned down toward my howse: and when she was against my garden in the felde she stode there a good while, and than cam ynto the street at the great gate of the felde, where she espyed me at my doore making obeysains to her Majestie; she beckend her hand for me; I cam to her coach side, she very speedily pulled off her glove and gave me her hand to kiss; and to be short, asked me to resort to her court, and to give her to wete when I cam ther; hor. 6¼ a meridie. Sept. 14th, I began against Vincent Murphyn. Sept. 15th, I wrote to the bishop of London. Sept. 22nd, my declaration against Vincent Murphin put into the court of Geldhall.

Oct. 3rd, on Munday, at 11 of the clok before none, I delivered my two rolls of the Quene's Majesties title unto herself in the garden at Richemond, who appointed after dynner to heare furder of the matter. Therfore betwene one and two afternone, I was sent for into her highnes Pryvy Chamber, where the Lord Threasurer allso was, who, having the matter slightly then in consultation, did seme to dowt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therin, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf. Oct. 7th, on Fryday I cam to my Lord Threasorer, and he being told of my being without, and allso I standing before him at his comming furth, did not or would not speak to me, I dowt not of some new greif conceyved. Oct. 10th, the Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasorer had gretly commended my doings for her title, which he had to examyn, which title in two rolls he had browght home two howrs before; she remembred allso how at my wive's death it was her fortune likewise to call uppon me.* At 4 of the clok in the morning my mother Jane Dee dyed at Mortlak; she made a godly ende: God be praysed therfore! She was 77 yere old. Oct. 20th, I had by my jury at Geldhall £100 damages awarded me against Vincent Murphyn the cosener. Oct. 22nd, with much ado I had judgment against Murfin at Geldhall. My mervaylous horsnes and in manner spechelesnes toke me, being nothing at all otherwise sick. Oct. 25th, Morrice Kyffin departed from me with my leave. Nov. 2nd; the Lord Threasorer sent me a haunche of venison. Thomas Suttley had the bishop of Canterbury his letter for Sir Richard. Nov. 3rd, I writt to my Lord Threasurer. Nov. 6th, Helen cam to my servyse. Nov. 12th, somwhat better in my voyce. Nov. 22nd, the blasing star* I cold see no more, though it were a cler night. Dec. 1st, newes cam by Dr. Deny from Ireland of the Italiens overthrow whom the Pope had sent, the Quene lying at Richemond. Dec. 6th, the Quene removed from Richmond. Dec. 8th, recepi literas Roma, scriptas per fratrem Laudervicea.

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* His first wife died on the 16th of March 1575, when "the Queen's Majestie, with her most honourable Privy Council, and other her Lords and Nobility, came purposely to have visited my library: but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in; but willed to fetch my glass

1581.† Feb. 9th, I agreed with Mr. Gentle Godolphin for to release the coosener Vincent Murphin. Feb. 11th, Harry Prise, of Lewsam, cam to me at Mortlak, and told of his dreames often repeated, and uppon my prayer to God this night, his dreame was confirmed, and better instruction given. Feb. 12th, Sir William Harbert cam to Mortlak. Feb. 23rd, I made acquayntance with Joannes Bodinus, in the Chambre of Presence at Westminster, the embassador being by from Monsieur. Feb. 26th, a very fayr calm warm day.

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so famous, and to show unto her some of the properties of it, which I did; her Majestie being taken down from her horse by the Earle of Leicester, Master of the Horse, at the church wall of Mortlake, did see some of the properties of that glass, to her Majestie's great contentment and delight."—*Compendious Memorial*, p. 516. This glass is spoken of again.

* Dee has made a rough sketch of the appearance of this comet, with its long tail, on the margin of the MS.

† An original diary of the chemical experiments made by Dr. Dee in this year is preserved in the Bodleian Library.—MS. Rawl. Miscel. 241.

March 8th, it was the 8 day, being Wensday, hora noctis 10, 11, the strange noyse in my chamber of knocking; and the voyce, ten tymes repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber. March 12th, all reckenings payd to Mr. Hudson, £11. 17*s*. March 13th, Elizabeth Kyrton cam to my servys. March 23rd, at Mortlak cam to me Hugh Smyth, who had returned from Magellan straights and Vaygatz; after that, raynie, stormie wynde, S. W. March 25th, Helen was hyred at our Lady day for the yere for fowr nobles wagis; she had her covenant peny, and allso vj*s*. viij*d*. for her payns taken synce she came. April 3rd, I ryd toward Snedgreene, to John Browne, to here and see the manner of the doings. April 14th, I cam home from Snedgreene. May 25th, I had sight in Χρυσταλλω offerd me, and I saw. June 7th, hora 7½ mane nata est Katharina Dee. June 10th, baptisata a meridie hor. 5½ Katharina. Mr. Packington of the court, my Lady Katarin Crofts, wife to Sir James Crofts, Mr. Controller of the Quene's household, Mystres Mary Skydmor of the Privie Chamber, and cosen to the Quene, by theyr deputies christened Katharin Dee. June 17th, yong Mr. Hawkins, who had byn with Sir Francis Drake, cam to me to Mortlake. June 30th, Mr. John Leonard Haller, of Hallerstein, by Worms in Germany, receyved his instructions manifold for his jornay to Quinsay, which jornay I moved him unto, and instructed him plentifully for the variation of the compas, observing in all places as he passed.

July 6th, my wife churched. July 7th, in the morning at 1¾ after mydnight, Mr. Hinde his sonne born. July 10th, my right sholder and elbow-joynt were so extremely in payn that I was not able in 14 dayes to lift my arme owtward not an ynche; the payn was extreme; I used Mr. Larder, Mr. Alles, and Alise Davyes, and abowt the 25 day I mended. July 12th, abowt 10 of the clock ½ before noone *ρογερ is ινκρεδιβλε δογγεδνες ανδ ινγρατεφυλνες αγαινs με το μι φακε, αλμοsτ ρεδι το λαι νιολεντ ανδs ον με, μαγερ ενρικ καν παρτελι τελ.* At the same day the Erle of Lecester fell fowly owt with the Erle of Sussex, Lord Chamberlayn, calling each other traytor, whereuppon both were commanded to kepe theyr chambers at Greenwich, wher the court was. July 19th, Mr. Henrick went to London to visit his wife and children. July 26th, Mr. Haylok cam, and goodman King with him. July 28th, Mr. Collens did ride into Lincolneshire.

Aug. 3rd, all the night very strange knocking and rapping in my chamber. Aug. 4th, and this night likewise. Katharin was sent home from nurse Maspely, of Barnes, for fear of her mayd's sicknes, and goodwife Benet gave her suck. Aug. 11th, Katharine Dee was shifted to nurse Garret at Petersham on Fryday, the next day after St. Lawrence day, being the 11th day of the month; my wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showres of rayn. Aug. 12th, recepi literas a D. Doctore Andrea Hess occultæ philosophiæ studioso, per Richardi Hesketh amici mei, Antwerpiæ agentis, diligentiam in negociis meis, et recepi, una cum literis, Mercurii Mensitam seu Sigillam Planetarum. Aug. 26th, abowt 8½ (at night) a strange meteore in forme of a white clowde crossing galaxiam, whan it lay north and sowth over our zenith; this clowd was at length from the S. E. to the S. W. sharp at both endes, and in the west ende it was forked for a while; it was abowt sixty degrees high, it lasteth an howr, all the skye clere abowt, and fayr starshyne.

Sept.* 5th, Roger Cook, who had byn with me from his 14 yeres of age till 28, of a melancholik nature, pycking and devising occasions of just cause to depart on the suddayn, abowt 4 of the clok in the afternone requested of me lycense to depart, wheruppon rose whott words between us; and he, imagining with hisself that he had the 12 of July deserved my great displeasure and finding himself barred from vew of my philosophicall dealing with Mr. Henrik, thowght that he was utterly recest from intended goodnes toward him. Notwithstanding Roger Cook his unseamely dealing, I promised him, yf he used himself toward me now in his absens, one hundred pounds* as sone as of my own clene hability I myght spare so much; and moreover, if he used himself well in lif toward God and the world, I promised him some pretty alchimicall experiments, whereuppon he might honestly live. Sept. 7th, Roger Cook went for alltogether from me. Sept. 29th, Robert Gardner, of Shrewsbury, cam to my servyce.

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* Dr. Dee, in the Rawlinson MS. just quoted, observes, in his notes on this month, "Mr. Harry Waters went away the 2nd day, malcontent. John Dee, Jesus bless me!"

Oct. 8th, I had newes of the chests of bokes fownd by Owndle in Northamptonshyre; Mr. Barnabas Sawle told me of them, but I fownd no truth in it. Oct. 9th, Barnabas Saul, lying in the . . . . hall was strangely trubled by a spirituall creature abowt mydnight. Oct. 13th, I rod to Sowth Myms. Oct. 14th, to St. Nedes. Oct. 16th, at Mr. Hikman's. Oct. 20th, at Tosseter. Oct. 21st, Oxford, Dr. Cradocke. Oct. 23rd, from Oxford to Wyckam. Oct. 24th, I cam home. Robert Hilton cam to my service. Nov. 16th, the Quene removed to White Hall, and Monsieur with her. Nov. 27th, I rod to Greensede. Nov. 28th, to goodman Wykham, 2 myles beyond Chayly by Lewys. Nov. 29th, I made acquayntance with Mr. George Kylmer for Sir George his bokes. Nov. 30th, I cam home. Dec. 1st, Katharyn Dee her nurse was payd *6s.* so nothing is owing to her. Dec. 5th, Elen my mayden fell sick. Dec. 7th, George my man had the great fall of the ladder, hora 10 fere mane. Dec. 8th, I sent a letter to Mr. Kylmer. Dec. 22nd, my Lord Chanceler's sonne, Mr. Bromley, and Sir William Herbert cam to me. Helen Cole was payd her wages and reckening tyll this Christmas, and so discharged my servyce, being newly recovered of her ague. Her desyre was to go to her frendes.

1582. Jan. 11th, Robert Gardener desired my leave to go dwell with Sir William Herbert, hora 12. Jan. 16th, Mistris Harbert cam to Essexe. Jan. 17th, Randal Hatton cam home from Samuel's father at Stratton Audley. Jan. 22nd, Arthur Dee and Mary Herbert, they being but 3 yere old the eldest, did make as it wer a shew of childish marriage, of calling ech other husband and wife. Jan. 22, 23rd. The first day Mary Herbert cam to her father's hous at Mortlak, and the second day she cam to her father's howse at Estshene. Jan. 23rd, my wife went to nurse Garret and payd her for this month ending the 26 day. Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favouring the other. Feb. 20th, Mr. Bigs of Stentley by Huntingdon and John Littlechild cam to me. I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. Payd nurse Garret for Katharin tyll Fryday the 23 day, vj*s.* then somethyng due to nurse for iij. pownd of candell and 4 pownd of sope.

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* This probably gave rise to the anecdote which is related in MS. Ashm. 1788, fol. 147, viz. that "he revealed to one Roger Cooke the great secret of the elixar, as he called it, of the salt of metalls, the projection whereof was one upon an hundred."

March 1st, Mr. Clerkson browght Magnus to me at Mortlak, and so went that day agayn. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende cam to my howse. Barnabas went home agayn abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 8th, cœlum ardere et instar sanguinis in diversis partibus rubere visum est circa horam nonam noctis, maxime versus septentrionalem et occidentalem partem: sed ultra capita nostra versus austrum frequenter miles quasi sanguineus. March 9th, Fryday at dynner tyme Mr. Clerkson and

Mr. Talbot* declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. March 22nd, Mr. Talbot went to London, to take his jornay.

April 16th, Nurse Garet had her 6*s*. for her month ending on the 20th day. April 22nd, a goodly showr of rayn this morning early. May 4th, Mr. Talbot went. May 13th, Jane rod to Cheyham. May 15th, nocte circa nonam cometa apparuit in septentrione versus occidentem aliquantulum; cauda versus astrum tendente valde magna, et stella ipsa vix sex gradus super horizontem. May 20th, Robertus Gardinerus Salopiensis lætum mihi attulit nuncium de materia lapidis, divinitus sibi revelatus de qua . . . . . May 23rd, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. May 28th, Mr. Eton of London cam with his son-in-law Mr. Edward Bragden, as concerning Upton parsonage, to have me to resign or let it unto his said son-in-law, whom I promised to let understand whenever myself wold consent to forego it. June 9th, I writ to the Archbishop of Canterbury a letter in Latin: Mr. Doctor Awbrey did carry it. June 14th, Morryce Kyffin did viset me. June 22nd, Nurse Garret had 6*s*. for a month ending the 18 day of May; she is to have for a month wages ending the 15 day of this June. My wife went this Friday thither with Benjamyn. June 27th, Mystris Stafford arrested me hora 11 : I payd all.

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* Just above this relation some one has written, "you that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge nor shewed himselfe dishonest in any thinge." Dr. Dee has thus commented upon it:—"This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it." There are several other notices of Talbot erased, but whether by him or by the Doctor it is impossible to say, but most probably the former.

July 3rd, hor. 12¼, Arthur Dee fell from the top of the Watergate Stayres down to the fote from the top, and cut his forhed on the right eyebrow. Sir Richard browght the rent. July 6th, in feare of resting by proctor Lewys : tyll 9½ at night from 1 afternone at the Docter's comming. July 12th, Proctor Lewys agred withall. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes : we parted frendely : he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver's bokes. July 16th, Mr. William Pole, whome Phillip Simons, somtymes barber to the old Erle of Tavistok, doth knowe, cam to me, and made acquayntance with me : promised to com agayn within xiiij. dayes. Jane my wife went to Nurse Garret's to pay her 12*s.* for her wages due tyll Friday last, which was Saint Margaret's day, and brought her xij*d.* for candles : she went by water ; Mistres Lee went with her, and Robyn Jackesbite. Jane this night was sore trubbled with a collick and cramp in her belly ; she vomyted this Monday more, and every night grew stiff in the sole likewise. A meridie hor. 3½ cam Sir George Peckham to me to know the tytle for Norombega in respect of Spayn and Portugall parting the whole world's distilleryes. He promysed me of his gift and of his patient . . . . of the new conquest, and thought to get so moche of Mr. Gerardes gift to be sent me with seale within a few days. July 18th, Barthilmew Knaresburgh his sone borne at break of day abowt 3 of the clok. June 19th, Barnabas Saul came to see me at Mortlak : I chyd hym for his manifold untrue reports. July 23d, Mistris Franklin's sone borne at noone. July 24th, Robert Gardiner cam, and went on the 26th.

Aug. 8th, Kate was sickly. Aug. 11th, Mr. Bacon and Mr. Phillips of the court cam. Aug. 20th, Katarine still seemed to be diseasid. Aug. 25th, Katharin was taken home from nurse Garret of Petersham, and weaned at home. Aug. 31st, Benjamin Lock told me of his father's mynde to send him to Spayn within three or four days. Sept. 1st, I did for Sir John Killegrew devise the way of protestation to save him harmless for compounding with Spaniard who was robbed: he promised me fish against Lent. Sept. 10th, Mr. John Leonard Haller, of Hallersteyn, by Worms in Germany, cam agayn to me, to declare his readines to go toward Quinsay; and how he wold go and ly at Venys all this winter, and from thens to Constantinople. I requested Mr. Charles Sted to help him to make his mony over to Paris and Nuremberg, and to help him with the sercher of Rye to pass his horse, and to help him with Mr. Osborn the alderman with his letters to Constantinople. Sept. 11th, on Tuesday they went to London together, and my wife allso abowt her affayres. Sept. 13th, I writt to Dugenes de Dionigiis to Venys by Mr. John Leonard Haller. Sept. 17th, I writ to the Erle of Osmond. Sept. 29th, Anne cam to my servyse from Mr. Harbert. I payd Mr. Lewys £20, so rest is which I challendg as for my cost and payns for 37 yeres for John his son.

Oct. 12th, I rod to Tundridge. Oct. 13th, I rod from Tundridge to Mr. Coverts at Slawgham. Oct. 15th, I cam home from Slawgham, and dyned at Mr. Holtens, person of Oxstede by Tundridge, a phisitien. Oct. 21st, Jane my wife sowned in the church. Nov. 1st, Mr. Plat, my brother Yong his sonne-in-law, cam to me with a stranger of Trushen, born at Regius Mons: his name is Martinus Faber. The same day cam Mr. Clement the seamaster and Mr. Ingram from Sir George Peckham. Nov. 8th, hayle afternone horam circiter primam: tonitrus circa quartam et sextam. Nov. 9th, Mr. Newbury, who had byn at Cambaya in Inde, cam to me. Nov. 22nd, E. K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked sourely on me. Dec. 1st, George my man, who had lyne oute all night, this morning used me very dishonestly, and sayd he owed me no servyce. Mr. Bettgran the justice was not at home. Dec. 13th, thunder in the afternone and at sonne-set. Dec. 15th, the 15th day being cownted the 25, 50, 10 dayes ar imagined spent, which have crept in betwene the day of Crist his birth regarding the place of the sonne, and the sonnes place not the 25th day of this month, whiche a civile æquation, but mathematically and religiusly to be substantiated to be for the true term of the periods of annuall revolutions of the sonne sinse the day of Christ his birth.

1583. Jan. 13th, on Sonday the stage at Paris Garden fell down all at ones, being full of people beholding the bearbayting. Many being killed thereby, more hart, and all amased. The godly expownd it as a due plage of God for the wickednes ther usid, and the Sabath day so profanely spent. Jan. 19th, Mr. John Leonard Haller went to London and so to go toward Scotland. Jan. 23rd, the Ryght Honorable Mr. Secretary Walsingham cam to my howse, where by good lok he found Mr. Awdrian Gilbert, and so talk was begonne of North-west Straights discovery. The Bishop of St. Davyd's (Mr. Middelton) cam to visit me with Mr. Thomas Herbert. The Lord Grey cam to Mr. Secretary, and so they went unto Greenwich(?). Jan. 24th, I, Mr. Awdrian Gilbert, and John Davis went by appointment to Mr. Secretary to Mr. Beale his howse, where onely we four were secret, and we made Mr. Secretarie privie of the N. W. passage, and all charts and rutters were agreed uppon in generall.

Feb. 2nd, Rolandus Dee baptizatus. Feb. 3rd, Mr. Savile, Mr. Powil the yonger, travaylors, Mr. Ottomeen his sonne, cam to be acquaynted with me. Feb. 4th, Mr. Edmunds of the Privie Chamber, Mr. Lee who had byn in Moschovia, cam to be acquaynted with me. Feb. 11th, the Quene lying at Richemond went to Mr. Secretary Walsingham to dynner; she coming by my dore gratiously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt. *Ερ μαιεστι αξεδ με οβοσκυρελι οφ μουνσιευρίs στατε: διξι βιοθανατος εριτ.* Roland went with his nurse to her howse to Estshene. Feb. 18th, the Lady Walsingham cam suddenly into my howse very freely, and shortly after that she was gone cam Syr Francys himself and Mr. Dyer. Feb. 24th, Jane churched. Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender.*

March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 17th, Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so the 18th day from thence toward Devonshyre. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12. Nurse Lydgatt at Estshene was payd for 5 pound candell, 6 pound sope, and the wagis due from Rowland his birth. April 18th, the Quene went from Richemond toward Grenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd "quod defertur non aufertur," and gave me her right hand to kisse. April 24th, nurse was payd for Rowland all her wagis tyll Monday the 22 of this month, 16 pence a weke: she had all her candell and sope before.

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* This work, although never entirely printed, created much sensation at the time, and was the cause of considerable controversy among the politicians as well as literati. The Memorial on this subject which Dee presented to the Privy Council has been printed by Hearne and others, but it is not generally known that the original manuscript of the actual treatise on the correction of the Calendar is still preserved in Ashmole's library, No. 1789, and is the very book which Dee alludes to above. It is inscribed "to the Right Honorable and my singular good Lorde, the Lorde Burghley, Lorde Threasorer of Englande," with the following verses:—

"To *ότι* and *το διοτι*,
I shew the thing and reason why;
At large, in breif, in middle wise,
I humbly give a playne advise;
For want of tyme, the tyme untrew
Yf I have myst, commaund anew
Your honor may. So shall you see
That love of truth doth govern me."

The work itself is entitled, "A playne Discourse and humble Advise for our Gratious Queene Elizabeth, her most Excellent Majestie to peruse and consider, as concerning the needful Reformation of the Vulgar Kalender for the civile yeres and daies accompting, or verifyeng, according to the tyme truely spent."

May 1st, Albertus Laski, Polonus, Palatinus Scradensis, venit Londinum.* May 4th, Mr. Adrian Gilbert and Mr. Pepler went by water to Braynford, and so to ride into Devonshire. May 7th, E. K. went toward London, and so to go homeward for 10 or 12 dayes. Dies Quadragesimus a die Veneris ante Pascham. May 13th, I becam acquaynted with Albertus Laski at 7½ at night, in the Erle of Lecester his chamber in the court at Greenwich. This day was my lease of Devonshyre mynes sealed at Sir Leonell Ducket's hows. May 18th, the Prince Albertus Laski cam to me at Mortlake, with onely two men. He cam at afternone and tarryed supper, and after sone set. Nurse Rowland was payd all tyll the 20th of this month. June 15th, abowt 5 of the clok cam the Polonian Prince Lord Albert Lasky down from Bissham, where he had lodged the night before, being returned from Oxford whither he had gon of purpose to see the universityes, wher he was very honorably used and enterteyned. He had in his company Lord Russell, Sir Philip Sydney, and other gentlemen: he was rowed by the Quene's men, he had the barge covered with the Quene's cloth, the Quene's trumpeters, &c. He cam of purpose to do me honor, for which God be praysed! June 19th, the Lord Albert Laski cam to me and lay at my hows all nyght. Nurse Rowland payd her wagis ending the 17th day of this month.

July 1st, Master Mills his answer of no hopes in my sute at

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* "The year of our Lorde God 1583, the laste daye of Aprill, the Duke or Prince of Vascos in Polonia, came to London and was lodged at Winchester Howse."—MS. Douce, 363, fol. 125. This account differs from Dee's by a single day.

Grenewich. July 7th, George was dismissed my servys and payd all reconings in the presens of goodman Hilton and Mistres Kelly in my study. July 10th, Thomas Hoke of Cranford cam to my service, but he went away agayn the 23 day of this month. July 30th, the Quene removed on Tuesday from Greenwich to Sion by water; coming by my dore . . . . July 31st, the Quene's gift of 40 angells * sent by the Erle of Lecester his secretarie Mr. Lloyd, throwgh the Erle his speche to the Quene. Mr. Rawlegh his letter unto me of hir Majesties good disposition unto me. Aug. 1st, John Halton minister dwelling in London with . . . . bowed in and looked, and the . . . . a Wurcetershire man, a wicked spy cam to my howse, whom I used as an honest man, and found nothing wrong as I thought. I was sent to E. K. Aug. 7th, Mr. William Burrow passed by me. Aug. 14th, payd nurse Lydgatt for Rowland for two monthes ending the 12th day. Aug. 18th, a great tempest of wynde at mydnyght. Maxima era E. K. cum uxore ejus. Sept. 21st, we went from Mortlake, and so the Lord Albert Lasky, I, Mr. E. Kelly, our wives, my children and familie, we went toward our two ships attending for us, seven or eight myle below Gravessende.

1586. July 10th, Mr. William Maynard natus hora 12 noctis, vel paulo post, Londini. Sept. 14th, Trebonam venimus. Oct. 18th, E. K. recessit a Trebona versus Pragam curru delatus; mansit hic per tres hebdomadas. Nov. 8th, illustrissimus princeps versus Pragam; iter institit hora tertia a meridie. Nov. 14th, rescripsi ad Victorem Reinholdum. Nov. 19th, to the glas hows. Nov. 21st, Michael was begone to be weaned. Nov. 22nd, recepi

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* " Her Majestie being informed by the Right Honourable Earle of Leicester, that whereas the same day in the morning he had told me that his Honour and Lord Laskey would dine with me within two dayes after, I confessed sincerely unto him that I was not able to prepare them a convenient dinner, unless I should presently sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally within one hour after forty angels of gold from Sion, whether her Majestie was now come by water from Greenwich."—Dr. Dee's Compendious Memoriall, p. 511.

literas Jacobi Memschiti. Dec. 8th, Monday abowt none Mr. Edward Garland cam to Trebona to mee from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Hankinson. Dec. 11th, St. Poloniensis obiit: natus anno 1530 die 13 Januarii, hora quarta mane min. 26, in Transylvania. Obiit, hora secunda post mediam noctem, ut intellexi ex literis D$^{\mathrm{ni}}$ Lasky, receptis die 29 per Alexandrum. Dec. 19th, 19die (novi kalendarii) ad gratificandum Domino Edouardo Garlando, et Francisco suo fratri, qui Edouardus nuncius mihi missus erat ab Imperatore Moschoviæ ut ad illum venirem, E. K. fecit proleolem lapidis in proportione unius . . . . . . gravi arenæ super quod vulgaris oz. et ½ et producta est optimi auri oz. fere: quod aurum post distribuimus a crucibolo una dedimus Edouardo. Dec. 30th, E. K. versus Pragam.

1587. Jan. 8th, cam Nicolas du Haut, Frenchman of Lorrayn, who had byn lackay to my frende Otho Henrick Duke of Brunswik and Lienburgh, to seke a servyse, being dismissed by passport from his Lord after his long sikenes. Jan. 14th, Doctor Reinholdt of Salfeldt cam to Trebona with Abraham. His sute of the salt. Doctor Reinholdt revisit versus Pragam 20 die. Jan. 18th, rediit E. K. a Praga. E. K. browght with him from the Lord Rosenberg to my wyfe a chayne and juell estemed at 300 duckettes; 200 the juell stones, and 100 the gold. Jan. 21st, E. K. again to Prage and so to Poland ward. Feb. 5th, I tok a jornay of myself from Trebon to Newhowse, two myles of, to mete my Lord to comen with him. I toke two horsemen of the cyty with me. Feb. 9th, Illustriss.* venit a Vienna ad Trebonam. Feb. 12th, ivit Illustriss. versus Crocoviam. Feb. 19th, E. K.† cam from Poland abowt none to Trebone: I sent word to my Lord straight. Feb. 21st, my Lord sending no word yet, I sent another message. March 3rd, a Cremona ad Trebonam. March 7th, E. K. dedit nobis 300 ducata. Recepimus a Domino Illustrissimo 3300. March 9th, iter regium. March 14th, venimus Reichstein. March 17th, reditus a Reichstein. March 21st, E. K. gave me 170 more, and of the 200 for changing 60 remayne. Contumelie et contemptus a Cholek et a Schonberg. March 23rd, venimus Trebonam. March 26th, the Lord Biberstein, comming from Cranbaw from the Lord Rosenberg, passing by Trebona, sent for me to his ynn to make acquayntance with me. E. K. equitavit Crotoviam. April 4th, actio tertia incepit. April 18th, actionis tertiæ finis. May 1st, vidi (doctore meo premonstrante) Michaelium Nuncium non Mersaelem. Laus sit Deo et doctori meo E. K.! June 14th, nuptiæ Domini Thomæ Kelei. June 17th, *αφτερ θις φυλ μονε ιανε ἀδ θεμ νοτ.* June 22nd, Mr. Francis Garland went toward England from Trebona.

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* He frequently speaks of Prince Albert Leski under the title of Illustrissimus.

† It is almost unnecessary to observe that these initials refer to Edward Kelly.

July 5th, Sonday, I set the two erthes with theyr water agayn uppon them. July 9th, Mr. Francis Pucci cam and browght Chrisan Franken with him, who, he sayd, had now recanted his wycked boke against Christ, wherof I was glad. Illustrissimus cum Domina venerat Trebona. July 11th, colloquium inter Illustrissimum Dominum, Dominum E. K. et me, a meridie, inter nos tres. July 13th, Francys Pacci recessit. July 19th, a certayn kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entrety. July 20th, Illustrissimus abiit cum principissa sua versus Cremoniam. Aug. 13th, amice cum Domino Edouardo Keleo de tribus illis votis. Aug. 17th, E. K. cum fratre et Ludovico . . . . Aug. 18th, we understode how E. K. went to Badwise to bed, and went but this day at none from thence. Aug. 20th, John Basset cam to Trebona. Aug. 23rd, Mr. E. K. cam from Lyntz fayre. Sept. 1st, Tuesday morning, covenanted with John Basset to teach the children the Latyn tong, and I do give him seven duckats by the quarter, and the term to begyne this day; and so I gave him presently seven duckatts Hungary, in gold, before my wife. God spede his work! Sept. 3rd, 4th, continua quasi pluvia per biduum istud. Sept. 4th, Basset his hurlyburly with Mr. T. Kelly. Sept. 16th, the Lord Biberstein cam to Trebon, and Cracht with him. Sept. 22nd, my Lord cum from Crummow to Trebon with my Lady. Sept. 26th, my Lord went toward Prage. Sept. 28th, I delivered to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ownces; he wayed it himself in my chamber: he bowght his waights purposely for it. My Lord had spoken to me before for some, but Mr. Kelly had not spoken. Sept. 30th, T. K. and J. C.* went toward Prage.

Oct. 12th, Mr. E. K. toward Prage on horsbak. Oct. 13th, mane paulo ante ortum solis observavi radio astronomico inter . . . . . et . . . . . gradus 2 minuta prima 22, et erat . . . . . sub Tauro in eadem linea perpendiculari ante oculum demissa super horizonta altitudo erat vix quatuor graduum. Oct. 15th, hyred Nicolas. Oct. 20th, I toke up the furniture for the action. Oct. 26th, Mr. Edward Kelly cam to Trebona from Prage. Oct. 28th and 29th, John Carp did begyn to make furnaces over the gate, and he used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace. Oct. 31st, Ed. Hilton cam to Trebona in the morning. Nov. 8th, E. K. terribilis expostulatio, accusatio, &c. hora tertia a meridie. Nov. 17th, John Basset had seven ducketts beforehand for his second quarter's wages, begynning the 1st. Nov. 21st, Saterday at night Mr. Francis Garland cam from England to Trebona and browght me a letter from Mr. Dyer and my brother Mr. Richard. Nov. 24th, at the marriag super Critzin the Grand Captayn disdayned to com thither to supper in the Rad howse of Trebona becawse E. K. and I were there; and sayd farder that we wer . . . . Dec. 1st to 11th, my Lord lay at Trebon and my Lady all this tyme. Dec. 10th, Mr. John Carpio went toward Prage to marry the mayden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordred the matter. Dec.

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* That is, Thomas Kelley and John Carp.

12th, afternone somwhat, Mr. Ed. Keley his lamp overthrow, the spirit of wyne long spent to nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit was spilled out, and burnt all that was on the table where it stode, lynnen and written bokes,—as the bok of Zacharius with the Alkanor that I translated out of French for som by spirituall could not; Rowlaschy his thrid boke of waters philosophicall; the boke called Angelicum Opus, all in pictures of the work from the beginning to the end; the copy of the man of Badwise Conclusions for the Transmution of metalls; and 40 leaves in 4°, intitled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very boke of Dunstan was but cast on the bed hard by from the table.

1588. Jan. 1st, abowt nine of the clok afternone, Michel, going chilyshly with a sharp stik of eight ynches long and a little wax candell light on the top of it, did fall uppon the playn bords in Marie's chamber, and the sharp point of the stik entred throwgh the lid of his left ey toward the corner next the nose, and so persed throwgh, insomuch that great abundance of blud cam out under the lid, in the very corner of the sayd eye; the hole on the owtside is not bygger then a pyn's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure! The next day after it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced to the place where it entred; with the strength of his hed and the fire of his fulness, I may make some shew of it to the prayse of God for his mercies and protection. Jan. 11th, Nicolas was sore hart circa 8½ hora nocte. Jan. 13th, at dynner tyme Mr. Edward Kelly sent his brother, Mr. Th. K. to me with these words, "My brother sayth that you study so much, and therfor, seeing it is to late to go to day to Cromlaw, he wisheth you to come to pass the tyme with him at play." I went after dynner and playd, he and I against Mr. F. Gore and Mr. Rob tyll supper tyme, in his dynyng rome: and after supper he cam and the others, and we playd there two or three howres, and frendely departed. This was then after the great and wonderful unkindnes used toward me in taking my man. Jan. 14th, Mr. Edward Kelly rid to Crumlow, being sent for by my Lord. I receyved a letter from the Lord Chamberlain. Jan. 18th, Mistres Lidda K. had an abortion of a girle of 5 or 6 monthes; she was mery and well till the night before; I helped to finde the dead birthe within one howr after I had caused her to have myrh given unto her in wyne warmed, the quarter of a ounce; better after she was discharged of the secondyne, and all at ones. The woman was sufficiently strong after. Jan. 19th, Mr. E. K. cam from Crumlow. Feb. 4th, Mr. Francys Garland and his brother Robert went from Trebona to go toward England: I wrote to Mr. Dyer and Mr. Yonge. Feb. 8th, Mr. E. K. at nine of the clok afternone sent for me to his laboratory over the gate to se how he distilled sericon, according as in tyme past and of late he hard of me out of Riplay. God lend his hart to all charity and virtue! Feb. 16th, John Carpe cam to Trebon after his marriage. Feb. 19th, Mr. E. K. did *δισκλοσε σομ, ακκουντεδ μι φρενδες, ὁυν υντρυ θει υνερ.* Feb. 28th, mane paulo ante ortum solis natus est Theodorus Trebonianus Dee, ascendente Sirio in horoscopo, die dominica. March 1st, baptisatus erat Theodorus Dee Trebonæ ante meridiem. March 6th, I went to Newhous and dyned at the castell. March 12th, my Lord cam to Trebona and my Lady. March 24th, Mr. K. put the glas in dung. March 26th, my Lord sent one of his secretaries with answer to my letter, and with offer and promys of all where he can pleasure me, circa 5 post meridiem. March 29th, my Lord and Lady from Trebon toward Crumlow. The midwife's husbond's name of Newhowse is David Peregrinus, perhaps of the familie of Petrus Peregrinus, otherwise called Peter of Maharncourt, of Picardy.

April 3rd, Mr. Pucci disquietted Mr. E. K. abowt requesting an action, to which he had one of our six monthes actions, being now the term begynning the fourth day of this month. The ende of our talke was a strange spech of Mr. Kelly to Fr.

Puccy. After 15 wekes write to me, and I will answer you. April 6th, Edmond Hilton went from Trebona toward Prage with Mr. John Carpe, and so toward England. April 10th, I writ to Mr. Edward Kelly and to Mistres Kelly ij. charitable letters, requiring at theyr hands mutual charity. I went to Mr. Captain Chritzin, to know if he were offended to me, who in outward shew used me reasonably curteously. April 12th, my wife churched, and we receyved the communion. John Carpe browght his wife from Prage to Trebona. April 17th, Doctor Reinholt cam to Trebona. April 22nd, nocte hora 9 terribilis et falsa accusatio vel suspicio, quod Puccia annunciavit contra D. K. et ipsum principia(?). May 1st, Mr. Carpio rid to my Lord to the holy well at the glass hows, four myles from Trebona, with my letters of purgation for Puccies his attempts or intents in his letters to my bond and Mr. Kelly, unknown to me. May 4th, Mr. Carpio browght me word of my Lord's displeasure, conveyed and confirmed by cozen Pully his letters. Deus ille sit propitius! May 7th, post afflictionem magnam meam, mei misertus est Deus! Puccia, die eodem venerunt literæ Principis ad Dominum E. K., quæ dies declarabat amici sui infamum meum ne dignitatem: sed non reddebatur nisi valde præfex, valde erat ingratæ ille literæ ipsi Domino E. K. Misericordia Dei magna! Omne quod vivit laudet Deum! Hæc est dies quam fecit Dominus! May 10th, E. K. did open the great secret to me, God be thanked! May 19th, hora 10 cum circumstantiis necessariis. May 22nd, Mistris Kelly received the sacrament, and to me and my wife gave her hand in charity; and we rushed not from her. May 30th, Michael was sik of an ague, and Mr. Kelly likewise. June 4th, the howses burnt at Trebon in the morning early on Whitsonday. June 8th, Illustrissimus venit Trebonam. June 11th, Illustrissimus recessit in Dominica a Trebona versus Pragam. My Lord sent Critzin with his compliments unto me, and to offer me help, hora prima a meridie. A letter cam from T. G. of Mr. Dyer, his being three myle from Trebona, but it was not so. Mr. Dier sent word by

Francis Garland wher. June 13th, cam Francis Garland and Mr. Edmond Cooper, brother to Mistris Kelly, to Trebona. June 16th, Francis Garland went to fynde and bring Mr. Dier. June 19th, I had a grudging of the ague. June 22nd, I did evydently receive the ague, and layd down.

July 7th, Mr. Thomas Sowthwell cam to Trebona to visit us. July 17th, Mr. Thomas Sowthwell of his own courteous nature did labor with Mr. Edmond Cowper and indirectly with Mistres Kelly for to furder charity and frendship among us. July 20th, Mr. Dier cam to Trebona. July 22nd, a meridie circa 10 Mr. Edward *διερ διδ ινιυριε με υνκινδελε*. July 23rd, reconciliatio bona cum Magistro *διερ υυιθ υυυρδς φακτο μεδιαντε* E. K. Aug. 1st, Mr. Harry Maynard natus nocte circa horam 11 Mortlak. Aug. 4th, Illustrissimus cam from Crachovia to Trebon, and there on Friday before dynner cam up Mr. Dyer, who lay in my chamber, and entertayned him honorably. Aug. 5th, after dynner the little boy, sonne to the Captayn of Rhaudnitz, hurt Arthur's nose with a raser, not in anger but by chance wantonly. Aug. 6th, my Lord and Lady went toward Prage. Aug. 7th, this day I covenanted and hyred John Hammond, jentleman, to serve me in his honest servyces for one yere, and to have 30 dolers for his full and all manner of wages. Aug. 9th, Tuesday, Mr. Dyer went from Trebon, having in company Mr. Edmond Cowper, Francys Garland, and his man Rowley. Aug. 13th, Mr. Thomas Sowthwell ryd to Prag ward from Trebon. He told us of the philosopher (his scholemaster to write) whose name was Mr. Swyft, who gave him a lump of the philosopher's stone so big as his fist: a Jesuit named Mr. Stale had it of him. Aug. 14th, Mr. Sowthwell cam againe. Aug. 24th, vidi divinam aquam demonstratione magnifici domini et amici mei incomparabilis D. Ed. Kelei ante meridiem tertia hora. Aug. 27th, John Basset (so namyng himself) otherwise truely named Edward Whitlok, under pretence of going to Budweiss to buy cullors and so to return agayn, did convey himselfe from my servyce of teaching Arthur grammer. Sept. 3rd, my lord and lady cam to Trebon. Sept. 12th, spes confirmata. Sept. 15th, the Lord Chamberlain cam to Trebona, and went away on the 17th. The rancor and dissimulation now evident to me, God deliver me! I was not sent for.

Oct. 17th, Mystres Kelly and the rest rode toward Punchartz in the morning. Oct. 18th, my Lord and my Lady ryd toward Ctumnate. Oct. 25th, Mr. Ed. Kelley and John Carpio rode toward Prage: this night to Wesely, two myles. Nov. 5th, I dreamed that the toth next my top toth skarse cold hang in my hed, the toth on the right side above. Nov. 6th, Mr. Kelly cam home from Prage and Mr. Francys Garland, and Edward Rolls with him from Eglis. Nov. 15th, in the fornone, snow and close clowdy. Nov. 16th, the Lord and Lady Rosenberg cam from Crummedo to Trebon in the evening. Nov. 20th, this Sonday before dynner the Lord and Lady Rosenberg went from Trebon toward Prage. Nov. 23rd, Mr. Francis Garland and Edward Rowly, Mr. Dyer his servant, went from Trebon toward England. I writ to the Quene's Majestie, Mr. Dyer, Mr. Yong, and Edward Hilton. Dec. 4th, I gave to Mr. Ed. Kelley my Glass, so highly and long estemed of our Quene, and the Emperor Randolph the second, de quo in præfatione Euclidis fit mentio.* The letter of 500,000 ducats required. Dec. 7th, *γρεατ φρενδκιπ προμισιδ φορ μανι, ανδ τυυο ουνκες οφ θε θινγ.* Dec. 13th, Mr. Edward Kelley gave me the water, erth and all. Dec. 14th, Edmond Hilton cam again to Trebon from England. Dec. 18th, I did understand by Mr. Kelley that my glass which he had given to my Lord Rosenberg, the Lord Rosenberg had given it to the Emperor. Dec. 23rd, I went to the new made citie Kaiser Radnef Stadt, by Budneis, to ovirsee what Joachim Reimer had done abowt my coaches making. Radulphus Sagiensis Gallus Normannus, venit Trebonam, chimiæ et naturalis magiæ studiosus.

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* This refers to the earliest English translation of Euclid by Billingsley, which was published in 1570, with a long preface by Dr. Dee. Professor De Morgan is of opinion that the translation also was by Dee, or that Billingsley may have been only a pupil who worked immediately under his directions. The passage to which Dee alludes is as follows:—"a man to be curstly affrayed of his owne shadow; yea, so much to feare, that if you, being alone nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moved to give backe (in maner) by reason of an image appearing in the ayre betwene you and the glasse with like hand, sword, or dagger, and with like quicknes, foyning at your very eye, likewise as you do at the glasse. Straunge this is to heare of, but more mervailous to behold then these my wordes cam signifie; and neverthelesse by demonstration opticall the order and cause therof is certified; even so, as the effect is consequent." I refer the reader also to Mr. Barlow's History of Optics in the Encyclopedia Metropolitana.

1589. Jan. 3rd, Rudolphus Sagiensis Normannus recessit versus Pragam. Jan. 17th, the humming in my eares began. Jan. 19th, circa undecimam noctis abortiebatur Domina Lydda uxor D. Thomæ Kelly ex duobus masculis vix sex mensium, et anno precedente hoc ejusdem uxor abortiebatur puella. Jan. 20th, Mr. Kelly showed me the Lord Rosenberg his letter; when he wrot that of me he hard no more of my going hens, and if Menschik hath not performed as he willed him, that if I send him word he will so dispatch me that therby I shall not nede to stay here, as he had confidently heretofore warned Mr. Kelley, so now he did request him to take leve of me at my departure. And then Mr. Kelly did loke and truly confess that my . . . . Jan. 25th, Mr. Mains cam to visit us; the Erle of Schwiczenbagh thre sones. Jan. 31st, Tuesday, I sent Edmond Hilton to Prage, and Zacharias Mathias of Buelweiss, to buy 10 or 12 coach horses and saddell horses for 300 dollers. Feb. 4th, I delivered to Mr. Kelley the powder, the bokes, the glas and the bone, for the Lord Rosenberg; and he thereuppon gave me dischardg in writing of his own hand subscribed and sealed. Feb. 12th, Edmond Hilton cam from Prage with nine Hungarian horses bowght toward our jornay. Feb. 16th, Mr. Edward Kelley rode toward Prage after none, John Carpio, Edmond Hilton, Henry Garlande, Thomas Simkinson, Lodovik. March 11th, from Trebon in Bohemia. March 18th, to Nuremberg. March 20th, from Nuremberg. March 26th, to Frankfurt on the Mane.

April 19th, to Breme. May 1st, Katharin by a blow on the eare given by her mother did bled at the nose very much, which did stay for an howre and more; afterward she did walk into the town with nurse; upon her coming home she bled agayn. May 11th, John of Gloles cam to Breme. May 13th, I cam to lie at my hyred hows. May 17th, the three saddle horse put to grass to the town meddowes for nine ducets tyll Mychelmas. May 21st, the Landgrave of Hesse his letters to me and the city of Breme. May 25th, I sent the Lantgrave my twelve Hungarish horses. June 2rd and 13th, Mr. Duerend and Mr. Hart went toward Stade. They had scaped from the Spanish servise in Flanders with Syr William Stanley. June 6th, Dr. Kenrich Khanradt of Hamburgh visitted me. Mr. Thomas Kelly his wife, Francis Garland, Rolls, from Standen toward England. June 16th, Edmund Hilton toward Prage. June 19th, Hans of Glotz went toward Standen, and so toward England. June 23rd, Mr. Daniel van der Multon cam to me. Ultima die mensis istius circa meridiem maximi imbres, tonitrua, grandines.

July 6th, Thursday the 26th of June (by the old accownt and the 6th of July by new accownt) Mr. Hart, the minister of the English company, and Mr. . . . . . . the governor's deputy of the English company at Stade, did visit me at my howse in Breme. July 18th, Mr. Yong and Mr. Secretary his letter. July 30th, Edmond Hilton cam from Prage to Breme by Stade. Aug. 2nd, veteri stilo, the nyght following, my terrible dream that Mr. Kelly wold by force bereave me of my bokes, toward daybreak. Aug. 5th, novo stylo, Edmond Hilton went toward Stade, to go toward England, with my letters to disclose the treason of Perkins. Ther went in this company two English people, Mr. Rolous Tattin and George Losin. Aug. 7th, the first of the seven half fasts. Aug. 14th, Theodor wened. Aug. 21st, John Hammond to Stade. Aug. 22nd, natus William Hazilwood mane hora sexta fere, forte hora 5 min. 45, by Maydston in Kent. Sept. 9th, Roger his serviceable letters of the Lord Rosenberg. Sept. 12th, the wynde cam East after five wekes most part West. Sept. 16th, ante meridiem hora

9 in delinquiciis A. C. incidi ex ingratitudine concepta ex verbis uxoris, et Anallæ Mariæ. Sept. 22nd, stilo veteri, I delivered to Mr. Jacob for England by Embden my letters.

Oct. 3rd, D. Witischindi his hard dealings with me: he bad Mr. Harper the Secretary to give me warning of my howse. Oct. 9th, warned out of my howse hora prima a meridie. Oct. 14th, John Hanward gave me warning that he desyred to go travayle toward Italy; but first to Master Kelly of whome he hoped to have good help. Oct. 17th, Mr. Sowthwell and Mr. Gawyne Smyth cam to me to Bream. Oct. 23rd, Mr. Sowthwell and Mr. Smyth went from Bream. Oct. 29th, Wenefrida Goose inter 9 et 10 a meridie. Oct 31st, letters sent to Stade for Gerwein Greven for her Majestie, Mr. Yong, and Mr. Dyer. Nov. 1st, newes of Mr. Dyer sent ambassador to Denmarke. Nov. 3rd, stilo veteri, I resolved to go into England, hoping to mete Mr. Edward Kelly at Stade, going also into England; and that I suspected uppon Mr. Secretary Walsingham his letters. Nov. 13th, Edmond Hilton and his brother from England, and John a Glotz. Nov. 17th, die lunæ, I met Mr. Dyer comming to Stade, even in the myddle of the town. Nov. 18th, Edmond to Stade ward. Nov. 19th, toke ship by the Vineyard. Dec. 2nd, we cam into the Tems to Gravesende. Dec. 3rd, from the ship to Stratford to Mr. Yong's howse. Dec. 19th, at Richemond with the Queene's Majestie.* Dec. 20th, agreed for my howse with Nicolas Fromonds to occupy as a tenant with better order. Dec. 25th, I lay this night first at my howse. Dec. 29th, Mr. Adrian Gilbert cam to me to Mortlak, and offred me as much as I could require at his hands, both for my goods carryed away, and for the mynes.

1590. Jan. 15th, a terrible tempest of wind, South by West. Jan. 23rd, Mr. Thomas Kelly cam from Brainford; put me in good hope of Sir Edward Kelly his returning: offered me the loane of ten pownds in gold, and afterward sent it me in Hungary new ducketes by John Croker, the same evening. Jan. 26th, I writt to Mr. Adrian Gilbert two letters. I resolved of the order to be offred for agreement with Nicholas Fromonds for my howse and goodes. The 5th of March (by old accownt) was Madinia Newton, my daughter, christened at Mortlak; godfather, Sir George Cary; godmothers, the Lady Cobham and the Lady Walsingham. March 12th, Mrs. Anne Deny born betweene 8 and 9 afternoone. March 14th, Mr. Dyer cam home from Stade. March 17th, Sir Edward Kelly his letter by Francis Garland. March 21st, Sir George Cary cam to Mortlak. March 27th, Jane apprehended hora quinta a meridie.* My children at this Lady Day in Lent, began to go to schole at Mortlak with the scholemaster Mr. Lee: I gave him his howse-rent and forty shillings yerely for my three sons and my doughter. The howse-rent was allmost 4*s.* yerely of Mr. Fisher his new howse. April 7th, John Spenser cam to me, from Venys new returned, and told me of the Venetian philosopher and the goodnes of his gold. April 16th, good Sir Francis Walsingham died at night hora undecima. April 19th, I delivered my letters to Mr. Thomas Kelley for his brother Sir Edward Kelley, knight, at the Emperor's court at Prage. Francys Garland was by, and Mr. Thomas Kelley his wife. God send them well thither and hither agayn! Mr. Emery had disbursed to me frankly betwene the tyme from Shrovetyde tyll this May £25. May 5th, Mr. Thomas Jack restored unto me part of my magnes stone. May 8th, I receyved 20 mark from Sir Richard Lagney, of Longlernay. May 16th, I gave Mr. Lee the scholemaster 5*s.* in part of wages. May 18th, the two gentlemen, the unckle Mr. Richard Candish, and his nephew the most famous Mr. Thomas

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* Where, according to Aubrey, who received his information from Lilly, he was very favourably received by her Majesty.

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* There are a great many brief notices in this diary relative to Jane Dee, most of which are expressed in astrological symbols; and as they are exceedingly difficult to decipher satisfactorily, and are certainly of very little, if any importance, I have thought it expedient to omit them. The entry of "Ιανε ἀδ θεμ" is also of frequent occurrence, though what "θεμ" can refer to I have not been able to discover.

Candish,* who had sayled rownd abowt the world, did viset me at Mortlake. May 20th, after dynner, I with my brother, Mr. Justice Yong, went to the Archebishop of Canterbury to Lambeth, abowt the personagis who used me well. May 21st, I showed my indignation against Bacchus feast at Braynferd intended; gave the Bishop of London warning, who toke it in very good part. Katharyne, my dowghter, was put to Mistres Brayce at Braynferd, hir mother and Arthur went with her after dynner. May 23rd, I lent to goodman Dalton, the carpenter, xx*s*. for a month. May 29th, 30th, bona nova de industria Domini Richardi Candishii, cum Regina et Archiepiscopo et Domino Georgio Carey, de propositione Etonensis Collegii obtinendi legem. He sent me a hogshed of claret wyne as a gyft. The Lady Cobham sent my wyfe suger and pepper, &c. June 2nd, I writ to Syr Edward Kelly by Mr. William Fowler, merchant, dwelling by Ledenhall. June 3rd, I was very sik uppon two or thre sage leaves eten in the morning; better suddenly at night; when I cast them up, I was well. The pump taken out and the well skoured. June 5th, Thomas Hankinson and Antony my man cam from beyond the seas to Mortlak. June 5th, terrible yll newes of Edward Kelly against me. June 24th, £20 of Mr. Candish by Edward Hilton. June 28th, I payd Mr. Hudson for all his corn, and also for the wood tyll May, receyved synce I cam home.

July 6th, Mr. Stockden was all payd for his wood 40*s*. I gave the scholemaster Mr. Lee 5*s*. in part of wagis: he browght me my hammer from Mr. Jak, so he hath a quarter's wagis 10*s*. July 8th, I receyved Sir Edward Kelly his letters, dated at Prage the 24th of May stylo novo. No mention is made of his brother Mr. Thomas Kelly coming over. July 10th, the executor of the Lady Ducket requered the det. July 11th, I payd nurse Barwik 12*s*. for ii. monthis wagis for Madinia: so she is payd for five monthes.

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* Dee has preserved several interesting notices of his intimacies with the principal navigators of his time. A general reference to Hackluyt will be sufficient.

July 13th, I went to the Archbishop of Canterbury: talked with him boldly of my right to the personages, and to the treatise of Sir Edward Kelley his Alchimy. July 14th, Mr. Gawayn Smyth spake frendely for me to the Quene, and she disclosed her favor toward me. July 16th, my mynde was somewhat bent to deale with my alchimicall exercises. July 25th, I writ a letter of thanks to the Lord Threasorer by Edmond Hilton. I sent the Lord Chancellor his letters from Brunswyk, of Conrad Nettlebronner his ill behaviour. July 31st, I gave Mr. Richard Candish the copy of Paracelsus twelve lettres, written in French with my own hand; and he promised me, before my wife, never to disclose to any that he hath it; and that yf he dye before me he will restore it agayn to me; but if I dy befor him, that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day. Aug. 2nd, Mrs. Stoner's sonne born circa horam tertiam a meridie. Nurs her great affliction of mynde. Aug. 5th, Rowland fell into the Tems over hed and eares abowt noone or somewhat after. Aug. 8th, I gave Nurse Barwick six shillings, so she is payd for the half yere due on Weynsday next. Aug. 9th, I payd to Mr. Lee the scholemaster 5*s*. Aug. 22nd, Ann my nurse had long byn tempted by a wycked spirit: but this day it was evident how she was possessed of him. God is, hath byn, and shall be her protector and deliverer! Amen. Aug. 25th, Anne Frank was sorowfol, well comforted and stayed in God's mercyes acknowledging. Aug. 26th, at night I anoynted (in the name of Jesus) Ann Frank her brest with the holy oyle. Aug. 30th, in the morning she required to be anoynted, and I did very devowtly prepare myself, and pray for vertue and powr and Christ his blessing of the oyle to the expulsion of the wycked; and then twyse anoynted, the wycked one did resest a while. Sept. 1st, I receyved letters from Sir Edward Kelley by Francis Garland. Sept. 8th, Nurse Anne Frank wold have drowned hirself in my well, but by divine Providence I cam to take her up befor she was overcome of the water. Sept. 23rd, Sonday, I gave

Nurse Barwyk six shillings for a monthis wages to ende on Wensday comme a fortnight; Mrs. Stackden was by. Sept. 29th, Nurse Anne Frank most miserably did cut her owne throte, afternone abowt four of the clok, pretending to be in prayer before her keeper, and suddenly and very quickly rising from prayer, and going toward her chamber, as the mayden her keper thowght, but indede straight way down the stayrs into the hall of the other howse, behinde the doore, did that horrible act; and the mayden who wayted on her at the stayr-fote followed her, and missed to fynde her in three or fowr places, tyll at length she hard her rattle in her owne blud.

Oct. 11th, Mr. Cumber cam to me. Oct. 14th, payd Nurse Barwik six shillings for one month ending on the seventh, being Wensday. Oct. 15th, this afternoone and all the night following a great storme of wynde at North-West. One Prychard that had marryed Proctor Lewes his widdow, demaunded £24 of me uppon an obligation of £64: whereof by the very note on the bak of the same £48 is payd, so that £16 only remayne and not £24, as he unduely demanded: which £16 I challenged for the costes of his sonne John, three yeres and longer being with me in Mortlak, and having also his lerning free. Notwithstanding my wife afraid payd a pownd or two to Mr. Lewys of that £16, and yet Prichard will go to law. Nov. 12th, the Archbishop of Canterbury gave me £5 in ryalls and angels circa horam decimam matutina. Nov. 20th, Her Majestie cam to Richemond. Nov. 27th, the Quene's Majestie, being at Richemont, graciously sent for me. I cam to her at three quarters of the clok afternone, and she sayd she wold send me something to kepe Christmas with. Nov. 28th, Mr. Candish on Saterday gave my wife forty shillings, and on Tuesday after sent £10 in ryalls and angels, and before he sent me £20, £32 in all. My cousin Mr. Thomas Junes cam in the ende of the terme about St. Andrew's even. Dec. 1st, Her Majestie commaunded Mr. John Herbert, Master of Requests, to write to the Commissioners in my behalf. Dec. 2nd, order taken by the Commissioners for my howse and goods. Her Majesty told Mr. Candish that she wold send me an hundred angels to kepe my Christmas withall. Dec. 3rd, goodwife Tyndale payd for Antony his lodging for eleven wekes dew at his going away 5*s.* 6*d.*, and before she had for seven wekes. Dec. 4th, the Quene's Majestie called for me at my dore circa 3½ a meridie as she passed by, and I met her at Estshene gate, where she graciously, putting down her mask, did say with mery chere, "I thank thee, Dee; there was never promisse made but it was broken or kept." I understode her Majesty to mean of the hundred angels she promised to have sent me this day, as she yesternight told Mr. Richard Candish. Dec. 6th, Mr. Thomas Griffith my cosen from Llanbeder cam to see me, and lay all night with me, and allso Mr. Thomas Jones, and in the Monday morning went by water to London, and so the same day homeward. A meridie circa 3ª recepi a Regina Domina £50. Dec. 8th, at Chelsey disputing with Doctor Mather, bishop of Bristow; in danger of water hora 5½ I stayed at Chelsey. Dec. 14th, the Quene's Majestie called for me at my dore as she rod by to take ayre, and I met her at Estshene gate. Dec. 16th, Mr. Candish receyved from the Quene's Majestie warrant by word of mowth to assure me to do what I wold in philosophie and alchimie, and none shold chek, controll, or molest me; and she sayd that she wold ere long send me £50 more to make up the hundred pound. I gave Mr. Candish the Bishop of Scotland his conclusion with marchaunts. Mr. Candish went from Mortlak at four of clok at nyght toward London and so into Suffolk. Dec. 18th, Mr. Robert Maynard natus circa horam decimam ante meridiem Londini.

1591. Jan. 21st, utterly put owt of hope for recovering the two parsonages* by the Lord Archbishop and the Lord Threasorer. Feb. 13th, Bartilmew cam up. March 2th, borrowed £20 uppon plate and payd this day £19 in Mortlak. March 21st, remember that on Passion Sunday, being the 21st of March by our accownt, all things was payd for to Mr. Thomas Hudson for wood and corne, abowt £14, at his howse when he was syk of the strangury. Allso to godman Bedell was payd £4 for billet, baven, and lose fagot the same day. Payd likewise to gudwife Wesder eight shillings for one monthes nursing of Madinia, and 4*s.* more beforehande. March 26th, Mr. Beale sent me home the first my own hand copy of the volume of Famous and Rich Discoveries* which I had given anno 1583 to Andrew Strange.

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* See the "Compendious Rehearsall," published by Hearne from a Manuscript in the Cottonian collection, now partially destroyed by fire, for a more extended account of this.

May 12th, I payd goodwife Welder xij*s.* for vij. wekes ending then next from the Wensday before Ester-day last. May 25th, of the old Kalander, Sir Thomas Jones Knight (unaxed) offred me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely, with commodityes adjoining unto it; and allso to have as much mow land for rent, as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall in Mortlak; which his offers I did accept of, and he was glad thereof. May 31st, Bartilmew [Hickman] cam up and browght Jane his dowghter with him. Mr. R. Ed. his boke and letter. June 8th, William Aspland of Essex and Th. Collen. June 12th, lent Chronica Hollandiæ Magna to Mr. Beale on Saterday manuscript, which Mr. Webb lent me. June 14th, Jane Hikman to goodwife Tyndall's to lern. June 27th, Arthur wownded on his hed by his own wanton throwing of a brik-bat upright, and not well avoyding the fall of it agayn, at Mr. Harberts abowt sonn-setting. The half-brik weighed 2½lb. June 30, Madinia was taken home from goodwife Welder.

July 28th, Mr. Dyer sent me xx. angels by Mr. Thomas Webbes. July 30th, reconciliation betweene Mr. Dyer and me solemnized the afternone on Friday, and on Saterday (the 31st) all day tyll my going by boat at Mr. Webb's lodging at Rochester Howse. July 31st, by old Kalender, abowt an eleven of the clok Jane was at London very faynt syke, redy to swownd, and in a faynt swete. It was thowght that then she quickened. The last of Julie, Saterday by the old accownt, Barthelmew cam up; he went down on Tuesday, the 3rd day of August, from Mortlak. Aug. 2nd, Monday, Mr. William Diggs his philosophicall curtesy all day. Sept. 22nd, Madinia fell from the bed and hurt her forhed abowt one of the clok afternone. Oct. 15th, after midnight very wyndy northerly. Oct. 23rd, a storm of wynde S.W. afternone. Dec. 3rd, wyndie S.W. Dec. 14th, I had a very jentle answer at the Lord Thresorer's hand hora decima ante meridiem at the court of Whitehall. Dec. 20th, a jentle answer of the Lord Threasorer that the Quene wold have me have something at this promotion of bishops at hand.

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* Now in the Cottonian collection. Ashmole has preserved a copy of it in MS. Ashm. 1790.

1592. Jan. 1st, my dowghter Francys borne on New Yeres day at the sun-rising exactly. Jan. 2nd, Barthilmew and his brother Ambrose cam this Sonday to Mortlak. Jan. 9th, Francys christened afternone. Francys went with her nurse to Barne Elms. Mr. Edward Maynard borne in the morning betwene 2 and 3 after mydnight. Arthur fell into a quotidian jentle ague at 9 of the clok in the morning as he was at the servyce in the hall. Jan. 24th, Mr. Thomas Oliver becam acquaynted with me at Mortlak. March 6th, the Quene granted my sute to Dr. Awbrey. March 9th, the pryvy seale at night. March 16th, the great seale. March 18th, Arthur and Katharine were let blud at London by Doctor Dodding's cownsayle. March 24th, £25 Mr. Tho. Mownson. March 25th, I payd £10 to Nicholas Fromonds paulo ante solis occasum, when he most abhominably revyled me. March 30th, on Thursday Mr. Saunders of Ewell sent home my great sea cumpas, but without a nedle; it cam in the night by water.

April 5th, the Lady Russell robbed a little after mydnight of perles, diamands, &c. One John Smyth is suspected, a yong man of thirty yeres old, very ingenious in many handyworkes, melancholek. April 8th, Richard cam to my servyce, 40*s.* yerely and a livery. April 9th, 10th, agreed with my brother Nicholas Fromonds with Mr. Webbs, at 8 of the clok on Wensday night, and 8 on Tuesday night. April 14th, Winifrede Goose, wife of goodman Goose of Tuddington, dowghter of Harry Wyse, eviley tempted, cam to me with her sister. April 16th, *δε θεσαυρο α βοκ.* April 27th, filius Mariæ Nevell hora 3½ a meridie et aliquantus tardus by Chichester. May 3rd, Wensday, at 10 of the clok Arthur was put to Westmynster Schole under Mr. Grant and Mr. Camden. May 11th, I borowed ten pound of Master Thomas Smith to be paid at Christmas next. May 12th, great wynde at north. May 15th, Marian cam again a meridie hora septima. May 16th, I rode to Harfelde to the Lord Anderson, Lord Justice of the Common Pleas, 12 myles off. May 25th, hora sexta a meridie mowght have byn a quarell betwene Mr. Web and Mr. Morgan with one eye for £4. left unpayd uppon a bill. June 16th, Sir John Perrot judged to be drawn, hanged, and quartered.

July 23rd, at Grenwich abowt mydnight following this day began the first evydent shew of my grief of kidneys; whereuppon Doctor Giffard caused me to have a glyster, and so the next day I was easid of my grief. July 29th, Robert Theneth of Rushmer by Ypswych made acquaintance with me: he told me of Mr. Carter a man of 80 yeres old in Yorkshyre. Aug. 6th, I went to Nonsuch to the court, wyder the Countess of Warwik sent me word by Mr. Ferdinando of the Quene's gratious speches at St. Crosses, and the Lord Archbishop told me the like. Aug. 8th, after the midnight of Monday, being the 7th day, the second fytt of the stone in my kydnes did molest me for 6 or 7 howres. Aug. 9th, the Lord Threasorer invited me to dynner at Mr. Maynards at Mortlak, where Sir Robert Cecill and Sir Thomas Cisell and his lady wer allso. The Lord Threasorer allso sent me some venison to supper. He invited me to dynner allso the tenth day, where the Lord Cobham cam also to dynner, and after dynner he requested the Lord Threasorer to help me to St. Crosses, which he promised to do his best in. Aug. 11th, Mr. Kemp of Micheam, my old acquayntance, abowt an eleven of clok (allmost) before none, told me of the rare appearing. Aug. 17th, I went to Micheam to Mr. Kemp. Aug. 21st, I went to the Lord Cobham and the Lady Cobham to London. Aug. 23rd, Mr. Cholmely and his mayde ante meridiem hor. 11½. The humor so suddenly falling into the calf of my left leg as if a stone had hit me. Aug. 26th, Mr. Heriot 40*s.** Auditor Hill, £4. Remember all thing is payd to our nurse at Barnes for the girle Francys Dee from hir birth untyll the ende of her eight month, lacking 12*s.*, and on Sunday, the 27th of this August, we so concluded, when we gave the nurse ten shillings. The eight month ended (from Newyere's day morning last) the 12th of this month. Sept. 4th, 5th, 6th, very tempestuous, windy at West, Sowtherly. Sept. 5th, the Tems very shallow at London. Sept. 6th, goodman Warryn of Marketharborogh. Robert Web cam from Mr. Ponsoys to write, and is to com agayn within thre wekes. Sept. 7th, Robert Charles of Northamptonchyre and goodman Warren of Marketharborow in my howse at Mortlak promised me to help Barthilmew Hikman with £12 to pay on Michelmas Day next to discharge the bond for his brother-in-law. This they promised uppon condition I wold be bownd to them to see them repayd agayn. I sent a letter to Sir Robert Thaneth to Rushmer by Ypswych by the wagonman who is at ynn at the George in Lombard Streete. He sayd that Robert Thaneth was at home and well. Sept. 19th, I had on the Sunday abowt 7 of the clok afternone the cramp most extremely in the very centre of the calves of both my legs, and in the place where I had the suddeyn grief on Bartilmew-even last I had payn so intollerable as yf the vaynes or artheries wold have broken by extreme stretching, or how els I cannot tell. The payn lasted abowt half a quarter of an howr. I toke my purgation of six grayns. I began in the morning to drink the drink for the stone in the kydney. Sept. 28th, Mr. Laiesley promised me ten shepe and four quarters of wheat. Sept. 30th, Elizabeth Denby went from me to Mistres Herberts' to servyce.

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* This entry is not very clear. It either refers perhaps to Harriot, the celebrated mathematician, or to the London goldsmith whom the Abbotsford novelist has immortalized.

Oct. 13th, I exhibited to the Archbishop of Canterbury two bokes of blasphemie against Christ and the Holy Ghoste, desyring him to cause them to be confuted: one was Christian Franken, printed anno 1585 in Poland; the other was of one Sombius against one Carolius, printed at Ingolstad anno 1582 in octavo. Oct. 14th, 15th, a mighty wynde at sowth-west. Oct. 30th, 31st, one of these two dayes I hurt my left shyn against the sharp small end of a wooden rammar abowt four of the clok afternone. Nov. 1st, Mr. Ashly, his wife, and their familie, did com to my howse and remayned ther. They had my mother's chamber, the mayde's chamber, and all the other howse. Nov. 9th, Her Majestie's grant of my supplication for commissioners to comme to me. The Lady Warwik obteyned it. Nov. 22nd, the commissioners from Her Majestie, Mr. Secretary Wolly and Sir Thomas George, cam to Mortlak to my howse. Nov. 28th, to Richard Walkdyne of his wagis 20*s*. Dec. 1st, a little after none the very vertuous Cowntess of Warwik sent me word very speedily by hir gentleman Mr. Jones from the cowrt at Hampton Cowrt that this day Her Majestie had granted to send me spedily an hundred marks, and that Sir Thomas George had very honorably dealt for me in the cause. Dec. 2nd, Sir Thomas George browght me a hundred marks from her Majestie. Dec. 24th to 31st, at Mr. Lurensey of Tooting all these days, and Newyere's Day allso, and so cam home by coach (as we went) by Tuesday none, I, my wyfe, Arthur, Kate, &c. Dec. 31st, at Tooting at Mr. R. Luresey his howse; abowt thre of the clok after dynner dyd the Bishop of Laigham serve process uppon me for the nangle, but most unduely.

1593. January, the Lord Threasorer lay dangerously syk in the begynning of this month. Jan. 2nd, I cam home from Tooting.

Jan. 7th, I receyved letters from the Lord Lasky from his capitaynate in Livonia, and I wrote answer agayn. Jan. 10th, this day death seased on him. This day at none dyed Edward Maynard just on yere old. Jan. 11th, buried this day at ten of the clok. Jan. 15th, Mr. Ashley, the clerk of the cownsayle, his wife and whole family removed from my howse in Mortlak to theyr howse in London in Holborn, with all his whole family. He and she had used me, my wife and childern, wurshipfully and bowntifully for our frendeship shewed unto them for the lone of our howse and lodgings from Allhallow-tyde last. Master Maynard allso his howsehold removed the 15th and 16th day to London, and my stable free delivered. Jan. 20th, I sent my letters for the Lord Lasky to be carryed in a shyp of Dansk called the John of Dansk. Jan. 21st, Sonday, about none Wenefryde Goose her sone born and died, and she did [there]uppon for old melancholik pangs destroy herself. Memorandum, my nurse at Barnes had xvj*s*. more besides the last 40*s*. in the begynning of this month. Feb. 14th, Francys Dee, she cam from the nurse at Barnes; the woman very unquiet and unthankfull. Feb. 15th, Her Majestie gratiously accepted of my few lynes of thankfulnes delivered unto her by the Cowntess of Warwik hora secunda a meridie at Hampton Court, two or three dayes before the remove to Somerset Howse. Feb. 21st, I borrowed £10 of Mr. Thomas Digges* for one hole yere. Feb. 22nd, a sharp anger betwene me and the Bishop of Leightyn in the towr, for that he wold not shew his farder interest to Nangle: he sayd that after I had seen his brode seal of commendation, that I had institution and induction to the Nangle. Then I sayd his lordship did fable. He there uppon that so moved that he called me spitefully "coniver." I told him that he did lye in so saying, and that I wold try on the fleysh of him, or by a bastaned gown of him, if he wer not prisoner in the Towr. Inter

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* This notice is particularly interesting, showing the intimate connexion which existed between the first English mathematician of the day and the philosopher of Mortlake.

12^a et 2^a a meridie my sharp anger with the Bishop of Leightyn in the lieftenante's dyning parlor before the Lieutenant Sir Michael Blunt. Mr. Liewtenat Nant and Mr. Blunt are wittnesses. March 12th and 13th, these two nights I dremed much of Mr. Kelly, as if he wer in my howse familiar with his wife and brother. March 17th, Francis Garland cam home and browght me a letter from Mr. Thomas Kelly. I made acquayntance with Syr Thomas Chaloner, Knight, who married sergeant Fletewood's dowghter; Mr. Thomas Webbes was the meanes. At six after none receyved from Mr. Francis Nicholls £15, part of one hundred pounds, the rest whereof £85 is to be receyved from Mr. Nicolls within a fortnight after the Annunciation of Our Lady next; and after that in the beginning of June £100, and in Julie the third hundred powndes: and I am to teach him the conclusion of fixing and teyning the moon, &c.

April 3rd, Bartilmew Hikman and Robert Charles cam up. Letice cam with Barthilmew, and went away agayn. April 8th, Letice cam agayn from Barnet to my servyse. I receyved £50 of Mr. Nichols. April 9th, I gave Barthilmew Hikman £12 in new angels to give and pay to Robert Charles, which he had payd for him at Michelmas last. I gave him allso a double pistolet for his courtesy. Little Adolph Webbes cam to me. April 10th, Barthilmew and Robert Charles went homward. May 7th, Thomas Richardson of Bissham cam to Mortlak to me. May 9th, he and Mr. Laward of the Chandry cam. Our court day at Wymbledon. May 11th, mane hora octava William Emery of Danbery in Essex became my retayner at Mortlak, commended by Mr. Thanet of Rushmer by Ypswich, borne 1568, Julii 4. I gave Robert Web 10*s.* Richard 10*s.* and Elizabeth 3*s.* in the begynning of this month. May 21st, be it remembered that on this xxj. day of May I bargayned with and bowght of Mr. Mark Perpoint, of Mortlak, that next mansion howse with the plat, and all the appertenances abowt it for £32, as the sayd Mr. Perpoint of late had at the last court-day bowght it, and had surrender of it unto him made of Thomas Knaresborowgh for £25 to mydsommer next. Abowt two of the clok after none, before Jane my wife in the strete, I gave him a saffron noble in ernest for a drink peny. Mr. Hawkins, of London, at that instant cam to have bowght it. May 27th, Mr. Francys Blunt, brother to the late Lord Mountjoy, unkle to the Lord Mowntjoy living, and to Sir Charles of the court, cam to be acquaynted to me, he having byn a travayle at Constantinople. June 4th, Barthilmew Hikman cam to Mortlak in the morning. June 22nd, I had my copy of Mr. Roger Dale our stuard, and had £5 the fine released of the Lord his bowntifullnes. I told the stuard that I had bowght the howse of Mr. Mark Perpoynt, and he desyred to see the note of his copy, and so I did. I told Mr. Perpoint that I had byn at London to prepare his mony, and I told him that I had seen the court-roll for his copy. I went to London to fetch the £32 for Mr. Perpoint, and so I sent him word. This evening I browght the mony, but he was gon to bed. This morning I tendered the mony, and told it at goodman Welder's before Mr. Stokden, and goodman Welder, but Mr. Perpoint refused to perform the bargayn. Deus bene vertat!

July 13th, I gave to Robert 5*s*. upon his wagis this day. July 14th, I gave 4*s*. to Letise, part of her noble for her quarter wagis, ending the 9th day of this month. July 18th, I bowght goodman Welder his hovel, which is in the yard of the howse next me, which I bowght of Mr. Mark Perpoint. I gave him a new angel and five new shillings, and he is to have more 5*s*., that is 20*s*. in all; and if I cannot compact to enter the howse, then hee is to tak his hovel, and to restore it to me. July 21st, I gave to Richard 5*s*. uppon his wagis this day. July 22nd, I payd Mr. Childe £7. 13*s*. 4*d*. for all his wood, xx. lode and vj. July 24th, the offer for the bargayn agayn of Mr. Perpoynt's behalf: this is Mr. Stokden's doing. July 27th, remember that this Friday I payd Mr. Tomson £4 for his master Mr. Herbert, which I borrowed 12th of December 1592: and Mr. Herbert sent it agayn to my furder use by Mistres Lee. Aug. 7th, Mystres Twyne and Mystres Banister cam to viset me. Mr. Bele and Mrs. Bele, Mistres Plan, Mrs. Parpoint, &c. dyned with me. I gave Robert Web 5*s.*; he sent it to Mr. Homes. Aug. 9th, I dyned with the Lord Keper at Kew. Aug. 17th, I and my wife and Katharin our dowghter dyned with the Lord Keper at Kew. Aug. 28th, I was all day with the Lord Keper. Mr. Web and the philosopher cam. Aug. 29th, Mr. Web and the philosopher cam again. Aug. 30th, Mistres Redhed, mother to Mr. John Ponsoys by her first husbond, Mr. Gubbens, bokebynder, and his wife, and the same day Mr. Redhed himself, one of her Majestie's jentlemen hushers, cam to me. Sept. 11th, Jana, post triduunam ægrotationem abortiebatur, mane hora decima. Sept. 13th, the howse surrendered for me by Mr. Mark Perpoint, Mr. William Walker of Wimbledon, Miles Holland, Mr. John Stockden, the thre customarie tenants, with promys to bring in his wife at the next court day to surrender. Sept. 18th, Elizabeth Kyrton had 2*s.* 6*d.* Sept. 20th, Barthilmew Hikman cam to Mortlak, and Robert Charles. I gave Robert Web 5*s.* by Arthur. Sept. 26th, Mr. Herbert went toward the court, and so toward Waty. Sept. 28th, tempestuous, windy, clowdy, hayl and rayn, after three of the clok after none. Remember that the last day of this month Elizabeth Kyrton, who had served me twelve yeres, five yeres uppon prentiship and seven for wagis, five yeres therof for four nobles a yere, and the two last for five nobles the yere, was payd her full payment now remayning due: whereuppon she receyved £4. 4*s.* for her due of wagis remayning; and I gave her moreover an half angel new in gold, and my wife another; Arthur half-a-crown for him and his brother; Katharyn half-a-crown for her and her sister. And so she wente from my servyce uppon no due cause known to me.

Oct. 4th, Sir Edward Keley set at liberty by the Emperor. Oct. 12th, Mr. Cornelio Camaiere cam from the Lord Lasky from Livonia. Oct. 15th, Margerie Thornton cam to my servyce. Oct. 18th, before Mr. Perpoint, Miles Holland, Robert Wellder, William Beck surrendred my cottage agayn unto me, and I payd him £5, the full £12 as it cost him. To Letice two shillings. Oct. 20th, Mr. Cornelio went toward the flete of Stade to returne. Oct. 24th, Ostende besieged by report. Not true. Oct. 25th, Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchimicall philosophers. Nov. 5th. Mr. Francys Nicolls, Mr. Prise, Mr. Nores. Nov. 18th, Jane most desperately angry in respect of her maydes. Nov. 20th, Margery went and Dorothe Legg cam for 30*s.* yerely. Margery Thornton was dismissed from my servyce to Mrs. Child, and Dorothe Leg cam by Mrs Mary Revel's sending the same day and howr, hora tertia after none. Nov. 26th, John, sometymes Mr. Colman's servant, cam to me from the Lady Cowntess of Cumberland. Dec. 3rd, the Lord Willowghby his bowntifull promys to me. The Cowntess of Kent, his syster, and the Cowntess of Cumberland visited me in the afternone. The Lord Willowghby dyned with me. Dec. 4th, £20 Lord Willughby. Dec. 5th, the newes of Sir Edward Kelly his libertie. Dec. 11th, I gave Robert 20*s.* at his going to London with my wife. Dec. 22nd, I gave Robert two shillings. Dec. 24th, Mr. Webbes committed to the Marshalsea. Dec. 25th, this night Mr. Webbes got out, and taken this day (the 26th).

1594. Jan. 3rd, the Lord Keper sent my wife 20 angels in a new red velvet purse, cira occasum solis paulo ante. Jan. 4th, D. Michael Peiserus, Doctor Medicus Marchionis Brandeburgensis, me humanissime invisit. Jan. 5th, a very tempestuous wyndy night. Jan. 9th, Robert Thickpeny from Sir Richard Martyn, and Miles Holland, baylif for the Lord of the Manor, sealed up Mr. Webb's chest, and case of boxes. Jan. 19th, the cobler with the mad woman. Jan. 25th, I sent my letters to Mr. Lording for Mr. Pontoys to Dantsiz. Jan. 26th, I cam to Mr. Web to the Marshalsea. Jan. 27th, Thomas Richardson cam while I was at London, and so I fownd him at home; and agayn he promised me his working of forty dayes. Jan. 28th, Mr. Vander Laen promised on 26 day to begyn his work of fixing *lunam*. Madinia somwhat sickly. Robert Wood, visitted with spirituall creatures, had comfort by conference. Jan. 31st, Mr. Vander Laen began his work of *luna*, five myle sowth from Glocester. Mr. Morgan Treherne told me of Mr. Lawrence of eighty yeres old. Mr. Thomas Sharp, chief stuard to the Lady Russell at Bisham, is master and good frende to Thomas Richardson, as he himselfe told me. Theodore Dee from the myddle of this month had his left ey blud-shotten from the side next his temple, very sore bludshotten, above thre wekes contynuing. Feb. 1st, Mr. John Ask sent me two little dubble gilt bowles waying thirteen ownces and a half. Feb. 7th, Sir Thomas Wilks offer philosophicall cam to my hands by Mr. Morice Kiffyn. This day the Archbishop of Canterbury inclined sometyme to the request of dispensation. Feb. 20th, 21st, Theodor fell sick in the Shrovtyde weke, and so into a tertian ague. March 10th, uppon a flight of feare bycause of Mr. Webbes his sending for me to come to him to the Marshalsea, now when he looked to be condemned on the Monday or Tuesday next. March 16th, Barthilmew Hikman cam up. March 18th, Mr. Heriot cam to me. March 20th, I did before Barthilmew Hikman pay Letice her full yere's wagis ending the 7th day of Aprill next; her wagis being four nobles, an apron, a payr of hose and shoes. March 23rd, I gave Barthilmew Hikman the nag which the Lord Keper had given me. Barthilmew Hikman and William his brother went homward. Magus disclosed by frendeship of Mr. Richard Alred. A *συδδεν πανγ οφ ανγερ βετυυενε* M. Νικολς *ανδ με*. March 28th, Mr. Francis Garland browght me Sir Edward Kelley and his brother's letters. March 31st, a great fit of the stone in my left kydney: all day I could do but three or four drops of water, but I drunk a draught of white wyne and salet oyle, and after that, crabs' eys in powder with the bone in the carp's head, and abowt four of the clok I did eat tosted cake buttered, and with suger and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an howr much water, and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Webb, part of his wagis.

April 1st, Capitayn Hendor made acquayntance with me, and shewed me a part of his pollicy against the Spanishe King his intended mischief agaynst her Majestie and this realme. April 4th, John Stokden cam to study with our children. Mr. Thomas Wye cam with a token from Mistres Ashley. Remove to Mr. Harding and Mr. Abbot at Oxford abowt my Arabik boke. April 5th, my right ey very sore and bludshotten. April 7th, Mr. Nicols cam agayn out of Northampton. Mr. Barret and Mistres Barret cam to visit me. May 3rd, betwene 6 and 7 after none the Quene sent for me to her in the privy garden at Grenwich, when I delivered in writing the hevenly admonition, and Her Majestie tok it thankfully. Onely the Lady Warwyk and Sir Robert Cecill his Lady wer in the garden with Her Majestie. May 18th, Her Majestie sent me agayn the copy of the letter of G. K. with thanks by the Lady Warwick. May 21st, Sir John Wolley moved my sute to Her Majesty. She graunted after a sort, but referred all to the Lord of Canterbury. May 25th, Dr. Awbrey moved my sute to Her Majesty, and answere as before. May 29th, with the Archbishop before the Quene cam to her house. June 3rd, I, my wife, and seven children, before the Quene at Thisellworth. My wife kissed her hand. I exhibited my request for the Archbishop to com to my cottage. June 6th, supped with the Lord Archbishop. Invited him to my cottage. June 11th, given to Robert Webb at London seven shillings in the begynning of this month. June 15th, £40 of Mr. Thomas Harward. I shuld have £60 more. A great fytt of the stone in my kydneys. June 20th, Mistres Magdalen Perpoynt was sole examined of our Stuard at the Temple. June 22nd, morgaged my late purchas to Mr. Richard White for £30, to be received within a few dayes. June 23rd, I discharged Robert Web of my service, and gave him 40 shillings for a full satisfaction of all things. Thomas Richardson cam and offered me his work and labor, and had, as he requested, my letter to Mr.

Thomas Sharpe. June 24th, on Midsommer Day Antony Ryve Taylor cam to my service, for wagis by the yere three pounds and a livery. Barthilmew Hikman cam. June 26th, I discharged Jane Hikman to go with her father Barthilmew home into Northamptonshire, and gave her ten shillings, and promised her at Hallowtyd ten shillings more. Barthilmew Hikman and Goodman Ball with Jane Hikman went homward. June 29th, after I had hard the Archbishop his answers and discourses, and that after he had byn the last Sonday at Tybald's with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that was. And so adiew to the court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings to drinke. God be my help as he is my refuge! Amen.

July 1st, I gave Robert yet more a French crown for a farwell. July 2nd, given to Richard ten shillings uppon his wagis. July 6th, Michael becam distempered in his hed and bak. July 9th, in the morning began my hed to ake and be hevy more then of late, and had some wambling in my stomach. I had broken my fast with sugar sopps, &c. I gave Letice my servant 5*s.* part of her wagis: with part whereof she was to buy a smok and neckercher. July 13th, in ortu solis Michael Dee did give up the ghost after he sayd, "O Lord, have mercy uppon me!" July 19th, goodman Richardson began his work. Aug. 19th, Elizabeth Felde cam to my servyce: she is to have five nobles the yere and a smok. Aug. 26th, Mr. Gherardt, the chirurgion and herbalist, [cam to me]. Aug. 30th, Monsieur Walter Mallet toke his leave of me to go home to Tholose. He had the fix oyle of saltpetre. Sept. 18th, I sent letters to Sir Ed. K. and T. Kelly, between 10 and 2 after none taken from the dore.

Oct. 3rd, I payd Mrs. Stockden £4 I borrowed of her; I payd her 26*s.* 8*d.* for four loade of wood. I remayn debter for a load of hay, and for 400 of billet in forks. Oct. 4th, payd Mr. Childe £3. 10*s.* for ten lode of lose faggot. Oct. 14th, Mr. Robert Thomas cam to my howse to dwell. Oct. 28th, hora 6½ a meridie, I writ and sent a letter to the Lady Skydmor, in my wife's name, to move her Majestie that eyther I might declare my case to the body of the cownsayle, or else under the great seale to have lycens to go freely anywhither. Oct. 31st, lightening without thunder in the afternone and in the night following.

Nov. 24th, receyved a letter from Sir Edward Kelley by Rowley. Dec. 2nd, Francys Garland cam to England from Prage. Just five yeres past I cam to England from Breame as Francis Garland cam now: but the Stade flete stayed at Harwich. The 2nd of our cold December, Barthilmew was preferred by me to the Lord Willoughby his servyce at Barbican, in the presence of the Cowntess of Kent: and the Lord Willoughby did presently write his warrant to Mr. Jonson in Fletestreet, taylor, to deliver to Barthilmew his cloth and couishins, and so it was to Barthilmew delivered immediately. Dec. 7th, Jane my wife delivered her supplication to the Quene's Majestie, as she passed out of the privy garden at Somerset Howse to go to diner to the Savoy to Syr Thomas Henedge. The Lord Admirall toke it of the Quene. Her Majestie toke the bill agayn and kept [it] uppon her cushen; and on the 8th day, by the chief motion of the Lord Admirall, and somwhat of the Lord Buckhurst, the Quene's wish was to the Lord Archbishop presently that I shuld have Dr. Day his place in Powles. Dec. 22nd, payd seven shillings to Elizabeth Felde, part of her wagis. Given to Lettyce 5*s*., part of her wagis. Payd to Richard 8*s*., part of his wagis; and all other reckenings payd.

1595. Jan. 3rd, the Wardenship of Manchester spoken of by the Lord Archbishop of Canterbury. Feb. 5th, my bill of Manchester offered to the Quene afore dynner by Sir John Wolly to signe, but she deferred it. Feb. 10th, at two after none I toke a cutpurse taking my purse out of my pocket in the Temple. Feb. 18th, Mr. Laward his sonne Thomas born at noone or a little after, $\frac{1}{4}$ vel $\frac{1}{2}$. Consultatio et deliberatio prima cum Marmione Haselwood in fine istius mensis. March 18th, Mr. Francis Garland cam this morning to viset me, and had much talk with me of Sir E. K. March 20th, Mr. Marmion Haselwood, Mr. Dymmock, and Mr. Hipwell, cam to me to Mortlak. March 21st, Barthilmew Hikman cam to Mortlak. March 26th, Barthilmew homeward. March 29th, Mr. Laward and Mr. Alred cam to me.

April 18th, my bill for Manchester Wardenship signed by the Quene, Mr. Herbert offring it her. May 4th, payd Richard 20*s.* part of his wagis, and more I gave him 10*s.* for full payment of all od reckenings of late. May 5th, Mr. Cave dyed. May 8th, the Master of the Rolls his curtesy, thowgh I had never spoken unto him. May 9th, my coosen John Awbry cam to me, to recreate himselfe for a while. May 21st, I discharged Letice of my servyce, and payd all duetyes untyll this day, her yere ending on the 8th of Aprill. I gave her for a month over 2*s.* 6*d.* and for to spend by the way I gave her 2*s.* 6*d.*, Robert Charles and my wife being by in my study. May 25th, 26th, 27th, the Signet, the Privy Seale, and the Great Seale of the Wardenship; £3. 12*s.* borrowed of my brother Arnold. June 1st, my yong coosen, John Awbrey, was sent for to his father to London. Mr. Partrich, his brother, in London; Richard Ward, and other cam for him. June 9th, Barthilmew Hikman went homeward. June 11th, I wrote to the Erle of Derby, his secretary, abowt Manchester. June 18th, Anne Powell cam to my service; she is to have four nobles by the yere, a payr of hose and shoes. June 21st, the Erle of Derby his letter to Mr. Warren for the colledge. June 25th, Dr. Awbrey died at midnight. My cosen, Mr. George Broke, gave me £50 in gold, hora tertia a meridie. June 29th, Mr. John Blayney, of Over Kingesham in Radnorshyre, and Mr. Richard Baldwyn, of Duddlebury in Shropshyre, visited me at Mortlak. The great-grandfather of the sayd John, and my great-grandmother by the father side, were brother and sister.

July 1st, the two brethren, Master Willemots, of Oxfordshire, cam to talk of my howse hyring. Master Baynton cam with Mistres Katharyn Hazelwood, wife to Mr. Fuller. July 7th, Mr. Morgan Jones, my cosen, cam to me at Mistres Walls twise.

July 12th, Mr. Goodier, of Manchester, cam to me. Dies natalis. July 15th, I gave Mr. Morgan Traharn his bill to Mr. Harbert. July 25th, Mrs. Mary Nevell cam. July 28th, a letter from Mr. Oliver Carter, Fellow of Manchester College. I writt agayn to him the same day. July 29th, Mistres Mary Nevel went to London, and so into Kent. July 31st, the Cowntess of Warwik did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it gratiously; and was sorry that it was so far from hens, but that some better thing neer hand shall be fownd for me; and, if opportunitie of tyme wold serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes given me by her Majestie. Aug. 2nd, at Mr. Cosener his table at Grenewich: I spak that wich greatly liked Mr. Sergeant Oliver Lloyd; wold have disputed agayn. Aug. 5th, very rayny all day, and had the wynde north E. and W. Aug. 12th, I receyved Sir Edward Kellyes letters of the Emperor's, inviting me to his servyce again. Aug. 14th, peperit Jana (nutu Dei) circa horam quartam a meridie. Aug. 27th, Margarite Dee baptized hora 4½ a meridie. Godfather, the Lord Keper; his deputy, Mr. Crowne. Godmothers, the Cowntess of Cumberland, her deputy Mistres Davis; and the Cowntess of Essex, her deputy Mistres Bele. Barthilmew Hikman cam to Mortlak on his own busines. Sept. 2nd, the spider at ten of the clok at night suddenly on my desk, and suddenly gon; a most rare one in bygnes and length of feet. I was in a great study at my desk. Sept. 6th I gave Richard *2s. 6d.* part of his wagis, when he went to his grandfather. Sept. 13th, I dyned with the Erle of Derby at Russell Howse, Mr. Thymothew and Mr. John Statfeldt, German, being there. Sept. 14th, to Elizabeth Feeld *2s.* for the taylor. Sept. 22nd, Elizabeth Feeld went from my servyce. I dined with the Erle of Darby. Sept. 26th, £6 borrowed of my cosen William Hetherley for fourteen days to pay for Barthilmew Hikman. Sept. 29th, Margery Stubble of Hownslow, our dry nurse, entred into the yere of her servyce begynning on Michaelmas Day, and is to have £3 her yeres wagis and a gown cloth of russet. Edward Edwards began his yere of serving me allso on Michelmas Day, and he must have 40*s.* for his yere's wagis, and a lyvery.

Oct. 7th, my anger (hor. 5 a mer.) with Edward my coke, bycause of his disorder. Oct. 8th, Mr. Richard Western lent me £10 for a yere. Oct. 9th, I dyned with Syr Walter Rawlegh at Durham Howse. Oct. 11th, to Edward 2*s.*, part of wagis. Mr. Banks lent me uppon lone tyll after Christmas £5. Mr Emery sent me £3 by my servant Richard Walkedine. Oct. 14th, to Anne 2*s.* part of wagis; to Elizabeth Felde payd the rest of her yeres wagis, and moreover 2*s.* 6*d.* given for the overplus tyme. Oct. 19th, the old reckoning betwene me and Edmond Hilton made clere. Of his eleven pownds demanded, I shewd him of my old note that he had receyved £6. 15*s.*, and after that Sted his 25*s.*, and Mr. Emery his £3 lent him; as I did shew him Sted his letter, and Mr. Emery his letter of the last month. All these sommes make just an eleven pownd. Payd to nurse Stubble, in part of payment of her wagis, 5*s.* Oct. 20th, to Anne 12*d.* Richard rode toward Oxford for my Arabik boke. Oct. 25th, Sted was a suter to me for help in law against his father. Nov. 8th, my goods sent me by Peravall toward Manchester. Nov. 19th, my Arabik boke restored by God's favor. Nov. 21st, goodwife Lidgatt payd her rent two quarters ending at the feast of the Annunciation of our Lady next, 13*s.* 4*d.* Goodman Agar was by in my hall at Mortlak. Nov. 25th, the newes that Sir Edward Kelley was slayne. Nov. 26th, Mr. Nicolas Bagwell of Manchester browght me a letter from my brother Arnold. Lent to Mister Laurence Dutton twelve shillings. My wife and children all by water toward Coventry. Dec. 10th, Mr. Lok his Arabik bokes and letter to me by Mr. Berran his sonne. Dec. 23rd, I payd to John Norton, stationer, ten pownds in hand, and was bownd in a recognisance before Doctor Hone for the payment of the rest, £10 yerely, at Christmas and Midsommer £5, tyll £53 more

14*s*. 8*d*. were payd. Receyved £30 in part of payment of one hundred for my howse at Manchester of Mr. Paget. Dec. 26th, nata filia Comitis Derby mane circa quartam horam Londini.

1596. Feb. 15th, I cam to Manchester a meridie hora quinta. Feb. 20th, enstalled in Manchester wardenship inter nonam et undecimam horam ante meridiem. March 14th, warning given publikely against Thomas Goodyer. March 21st, warning given publikly of licence given to Thomas Goodyer.

April 2nd, Sir John Byron, knight, and Mr. John Byron, esquier, dyned with me in the colledg. I moved the matter of Xyd an aker of hay grownd of his tenants. He promised well. April 6th, I went to Mr. Ashton of Lester and to Mr. Sherington. April 8th, Margaret Dee begonne to be weaned. May 7th, possession taking in Salford. May 11th, my brother Aubrey and Richard toward London. June 3rd, I gave Antony Cowly 20*s*. and discharged him. June 4th, Antony Cowley went yerely from my howse, I know not whither. June 14th, Mr. Harry Savill, the antiquary, cam to me. June 15th, I wrote by Mr. Harry Savill of the book dwelling at Hallyfax to Christopher Saxton at Denningley. I sent my letter to Sir Robert Cecill's howse by William Debdell. June 18th, the commission for the colledge sent to London to be engrossed in the Duchy office. I sent by Nicholas Baguely of Newton to Mr. Brogreton and to William Nicolson to follow it this terme. June 21st, Mr. Christopher Saxton cam to me. June 22nd, entred upon great Brereridings in Salford. June 24th, Barthilmew cam. June 25th, order taken by the sherif betwene me and Raf Holden. June 26th, the Erle of Derby with the Lady Gerard, Sir . . . . Molyneux and his Lady, dawghter to the Lady Gerard, Master Hawghton and others, cam suddenly uppon [me] after three of the clok. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwyk Grene toward Lyme, at Mr. Legh his howse, twelve myles of. June 29th, wyndy and rayny.

July 5th, Mr. Savill and Mr. Saxton cam. July 6th, I, Mr. Saxton and Arthur Rouland, John and Richard, to Howgh Hall. July 9th, I sent Roger Kay of Manchester with my letters into Wales. July 10th, Manchester town described and measured by Mr. Christopher Saxton. Given to nurse Stubley 10*s.*, part of wagis. July 10th to 14th, occupyed with low controversies, as with Holden of Salford and the tenants of Sir John Byron of Faylsworth in the right of the colledge, sending to . . . . . to the cownty, and sending for Mr. Tyldesley or Chester for cownsaylers. July 12th, given more to nurse, when her sonne John Stubley went from me toward London to be reconcyled to his master. I gave him 5*s.* The yong man, Leon the hatter, went with him. July 14th, Mr. Saxton rode away. The sessions day at Manchester. July 19th, Ales cam by Mrs. Beston's help to my servyce. Thomas, my coke, went from me. July 21st, Isabell Bardman from the chamber to the kitchin. July 25th, thunder in the morning; rayne in the night. July 27th, the Erle of Darby went by London ward; dyned at Curtes' howse. Aug. 10th, Mr. Thomas Jones of Tregarron cam to me to Manchester and rode toward Wales bak agayn the 13th day to mete the catall coming. Aug. 13th, I rid toward York. Halifax and Mr. Thomas Jones rode toward Wales. Aug. 20th, I cam to Manchester from York. Aug. 20th to 27th, much disquietnes and controversy abowt the tythe corne of Hulme. Aug. 30th, Cromsall corne-tyth obteyned by consent, but afterwards dowted and half denyed; then utterly denyed. Sept. 1st, Mary Goodwyn cam to my servyce to govern and teach Madinia and Margaret, my yong dowghters. Sept. 3rd, being Fryday, I rode to Syr John Byron's, to Royton, to talk with him abowt the controversy betwene the colledg and his tenants. He pretented that we have part of Faylesworth Common within our Newton Heath, which cannot be proved I am sure. We wer agreed that James Traves (being his bayly) and Francis Nutthall, his servant for him, shold with me understand all circumstances, and so duely to procede. Sept. 5th, seventeen hed of cattell from my kinsfolk in Wales by the curteous Griffith David, nephew to Mr. Thomas Griffith, browght.

Oct. 26th, Mr. Francis Nicols and Barthilmew cam to Manchester. Oct. 29th, they rode homeward. Nov. 22nd, £4. 6*s.* given to my wife by Mr. Francys Wodcote. Dec. 3rd, Mr. Palmer cam to be curate.

1597. Jan. 19th, I sent £4 to Barthilmew Hikman by Bradshaw the carryer. Jan. 22nd, Olyver Carter's thret to sue me with proces from London was this Satterday in the church declared to the clerk. Feb. 5th, Rich. Key of Weram cwrate cam to me by Mr. Heton's information, and I to try him three monthes for 50*s.* wagis. Feb. 7th, John Morryce came to Manchester. Feb. 11th, £5 borowed of Mr. Mat. Heton. Feb. 14th, this Monday John Morrise went with my letters to Mr. John Gwyn, and twelve more in Montgomeryshyre, esquyers. Feb. 17th, delivered to Charles Legh the elder my silver tankard with the cover, all dubble gilt, of the Cowntess of Herford's gift to Francis her goddoughter, waying 22 oz. great waight, to lay in pawn in his owne name to Robert Welsham the goldsmith for £4 tyll within two dayes after May-day next. My dowghter Katharin and John Crocker and I myself (John Dee) were at the delivery of it and waying of it in my chamber: it was wrapped in a new handkercher cloth. Feb. 25th, Mr. Heton borrowed the Concordantiæ Majores Roberti Stephani. He hath allso my boke *De Cœna* of Doctor Pezelia. March 7th, Mr. Heton lent me £5 more, and thereuppon I gave him a bill of my hand for the whole ten pownd, to be payd at Michelmas next. The other £5 was receyved the 11th of February last. March 17th, Barthilmew Hikman cam. March 19th, I lent Mr. Hopwood *Wierus de præstigiis Dæmonum.*

April 10th, a supplication exhibited by the parishioners. April 11th, 12th, trubblesom days abowt Mr. Palmer the curate. April 15th, I had my *Wierus de præstigiis Dæmonum* from Mr. Hopwood, and lent him *Flagellum Dæmonum* and *Fustio Dæmonum* in 8vo, for tyme till Midsomer. April 21st, I sent Barthilmew Hikman 40*s.* I sent by Bradshaw many letters to London. I sent by goodman Thurp of Salford my great letter to the byshop of Lincolne, and one to Mr. Shallcross. April 22nd, after none Sir Urien Legh knight, and his brother, and Mr. Brown, and Mr. George Booth, sherif of Chesshire, did viset me. Mr. Booth sayd that he wold yeld that to me that he wold not yeld to the bisshop nor any other. Mr. Wortley of Wortley cam allso the same day hora quarta a meridie. May 2nd, Mr. Hulme and Mr. Williamson cam to me in the Lord Bishop of Lincoln's case for Hulme. May 4th, I, with Sir Robert Barber, curat, and Robert Talsley, clerk of Manchester parish church, with diverse of the town of divers ages, went in perambulation to the bownds of Manchester parish: began at the Leeless Bench against Prestwich parish, and so had a vew of the thre corne staks, and then down tyll Mr. Standysh new enclosure on the Low, wher we stayed and vewed the stak yet standing in the bank of the dich, being from the corne a eleven measures of Mr. Standley's stak then in his hand, and two fote more, which still I did measure afterward, and it did conteyn in Kentish feete 6 ynches and thre quarters. The survey geometricall of the very circuits of Manchester parish was ended in this, being the sixth day of my work. May 11th, the way to Stopford surveyed by John Cholmeley and John Crocker. May 17th, to Richard Walkeden 20*s.* of his wagis payd. May 20th, the Lady Booth made acquayntance here May 23rd, to Isabell Boordman 8*s.* 8*d.* to make up whole yere's wagis due at the Annunciation of our Lady last past. I allowed to Mr. Williamson ten dayes respite more for his kinsman to bring in his evidence for the process of the proceedings. Payd to nurse 3*s.* to make up her full payment of her yere's wagis ended at Michaelmas last. May 27th, open enmitie with Palmer before Sir Edward Fitton. Sir Edward Fitton told Matthew Palmer to his face that he had known him to be a mutinous man and a . . . . . . June 9th, Thomas Sankinson told me of John Basset his coming to London. June 14th, the unlawfull assembly and rowte of William Cutcheth, Captayn Bradley, John Taylor, Rafe Taylor, at Newton, against my men, describing the rumour of Newton. June 27th, newes from Hull of 23 barrells of Dansk rye sent me from John Pontoys.

July 1st, I sent Roger Kay to Vanydles for catall. July 4th, the carriers to Wakefeld for the corn. July 5th, toward evening lightning and little thunder. July 6th, thunder in the morning. July 7th, five horse lode of Dansk ry cam home. July 19th, the strang pang of my back opening mane hora 6¼. In the church uppon Mr. Palmer's disorder against Mr. Lawrence. July 20th, the last of my Dansk rye, in all 21 horse load. Aug. 6th, this night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume thik in large quarto, new printed, on the first page whereof as a title in great letters was printed "Notus in Judæa Deus." Many other bokes methowght I saw new printed, of very strange arguments. I lent Mr. Edward Hopwood of Hopwood my *Malleus Maleficarum* to use tyll new yere's tyde next, a short thik old boke with two clasps, printed anno 1517. Aug. 19th, the Erle and Cowntess of Derby cam to Alport lodg. Aug. 21st, the Erle and Cowntess of Derby had a banket at my lodging at the colledge hora 4½. Aug. 27th, John Addenstall from Mr. Emery. I wrote. Sept. 3rd, Mr. Werall of Lobester within two miles of Donkaster cam to me to be acquaynted with me. Sept. 9th, very wyndy at Sowth and rayny. Sept. 12th, hayle this morning on Monday. Sept. 15th, lent by Mr. Werall 40*s.* John Cholmley went with him to give him and other physik; and I answered John Cholmeley the 40*s.* again. Sept 24th, Barthilmew cam. Sept. 25th, Mr. Olyver Carter his impudent and evident disolutenes in the church. Sept. 26th, he repented and some pacification was made. Sept. 27th, I granted a lease of thre lives to Mr. Ratclyf for two howses in Dene Square of 7*s.* rent both; fine, twenty nobles. Sept. 28th, cam Mr. Yardely of Calcot in Chesshyre, abowt six myles wide of Chester, toward the Holt. Nova de philosopho D. Waldero.

Sept. 30th, John Crockar (my good servant) had leave to go to see his parents. He went with Barthilmew Hikman and Robert Charles toward Branbroke, with Arthur Golding, to cure of his fistula. John Crocker intendeth to returne abowt Easter or at Whitsuntyde next. God be his spede! Mr. Humphry Damport made our stuard.

Oct. 12th, Rafe Holden preferred a bill against Richard Walkeson for Brereriding's chase entyring, which I and Antony Ryve . . . . . fals. The bill was not fownd. Oct. 22nd, John Fletcher of Manchester went with my letters to Vanylos this Sunday morning. Nov. 3rd, Mr. John Cholmeley toward London by Market-Harborow. Nov. 7th, the fellows and the receyver agreed not with me in accounts. Paulo post nonam mane Arthur's left eye hurt at playing at fence with rapier and dagger of sticks, by a foyne of Edmond Arnold. Nov. 10th, Mr. Burch his letter from Mathew Palmer. Nov. 14th, the fellows wold not graunt me the £5. for my howse-rent, as the Archbishops had graunted: and our foundation commaundeth an howse. Nov. 17th, I sent Ed. Arnold to London on fote with my letters to D. Julio. Dec. 3rd, to Richard Walkeden 10*s.* in part of wagis. To nurse 10*s.* Dec. 9th, I visited the grammar schole. Dec. 13th, I wrote by the carryer Barret to D. Cæsar. Dec. 14th, Mr. George Broke, sonne to Mr. . . . . Broke of . . . . , cam to be acquaynted with me, whome I used most frendely. Mr. Ratclif of Manchester cam with him, but Mr. Heton allso cam on Tuesday after none when I had no leyser. Dec. 17, I lent to Mr. Barlow for his sonne a Spanish grammer in 8vo. printed at Lovayn in anno 1555 by Bartholomæus Gravay in Spanish, French, and Latin. To R. Dickonson I payd £7. 2*s.* for the plate and a new bell made till 1599, January 1st, £66.

1598. Jan. 4th, I wrote to Barthilmew and Charles by Bradshaw. Jan. 17th, my brother Arnold to Chester and Vaunlos. Jan. 18th, Ed. Arnold with my letter to London. Jan. 19th, hora secunda a meridie I cam before the justices against James

Shallcross and John Lawrence for misusing my name to deceyve Mr. Harrughby. Jan. 20th, Walter Fletcher, chirurgien, from Barthilmew Hikman cam. Jan. 22nd, after midnight the college gate toward Hunt's Hall did fall, and som parte of the wall going down the lane. I receyved letters from Mr. John Pontoys. Jan. 24th, Walter Fletcher went with my letters to Barthilmew Hikman and Robert Charles. Amaritudo mea circa mediam noctem. Jan. 28th, the cloose was hyerd of Ed. Brydock for thre pownd payd beforehand by me John Dee to the said Ed. Brydock, being £4 from Candlemas next tyll Candlemas come a twelvemonth. Feb. 9th, George Birch sute was stayd at Chester uppon his promise to compownd with me for all tyth, haye, and other matter. Thomas Goodyer his sute and excommunication I stayed, salvo interim jure suo. Baxter's likewise I stayd at Chester court. Feb. 12th, newes from Mr. Smyth, of Upton personage, cam this Sunday. Feb. 13th, Edmond Arnold to London; thereuppon I sent spedily. Feb. 20th, I wrote by Oliver Ellet, the taylor, to Mr. Nicolls to Faxton. Feb. 22nd, Mr. Nicolls cam and wished to mete Ellet. Feb. 25th, the eclips. A clowdy day, but great darknes abowt 9½ mane. Feb. 26th, circa mediam noctem amaritudo mea. Feb. 27th, Mr. Nicolls rode homeward, and met the messager a little beyond Stopford. I lent Mr. Nicolls home with him Roger Edward's boke to be browght to me by Barthilmew Hikman. March 1st, I receyved Mr. Thynne his letter for Sted's det, and Ed. Arnold his letter of the sute from Upton, and of the Lord Archebisshop his hard dealing. March 2nd, I sent the statute staple to London to Mr. George Brok for Sted. I wrote letters by John Hardy, and sent them in a box. March 5th, newes of Mistres Mary Nevell's death by William Nicholson, that she dyed the Fryday after Candelmas Day. March 11th, borrowed 40*s*. of Mr. George Kenion, of Kersall, to repay againe as sone as I can conveniently. Receyved by Richard Walkeden.

1600. June 10th, set out from London. Jun. 18th, I, my wife, Arthur Rowland, Mistres Marie Nicols, and Mr. Richard Arnold cam to Manchester.

July 3rd, the Commission set uppon in the Chapter Howse. July 7th, this morning, as I lay in my bed, it cam into my fantasy to write a boke, "De differentiis quibusdam corporum et spirituum." July 8th, I writ to the Lord Bishop of Chester by Mr. Withenstalls. July 10th, Mr. Nicols and Barthilmew Hickman cam. July 14th, Francys Nicols and Barthilmew Hikman went homeward. July 17th, I willed the fellows to com to me by nine the next day. July 18th, it is to be noted of the great pacifications unexpected of man which happened this Friday; for in the forenone (betwene nine and ten) where the fellows were greatly in doubt of my heavy displeasure, by reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had browght to pass at London for the college good, and told Mr. Carter (going away) that I must speak with him alone. Robert Leigh and Charles Legh were by. Secondly, the great sute betwene Redishmer and me was stayed and by Mr. Richard Holland his wisdom. Thirdly, the organs uppon condition was admitted. And fourthly, Mr. Williamson's resignation granted for a preacher to be gotten from Cambridge. July 19th, I lent Randall Kemp my second part of Hollinshed's Great Chronicle for ij. or iij. wekes. To Newton he restored it. July 31st, we held our audit, I and the fellows for the two yeres last past in my absence, Olyver Carter, Thomas Williamson, and Robert Birch, Charles Legh the elder being receyver. I red and gave unto Mistres Mary Nicolls her prayer.

Aug. 5th, I visited the grammar schole, and fownd great imperfection in all and every of the scholers to my great grief. Aug. 6th, I had a dream after midnight of my working of the philosopher's stone with other. My dreame was after midnight toward day. Aug. 10th, Eucharistam suscepimus, ego, uxor, filia Katharina, et Maria Nicolls. Aug. 30th, a great tempest of mighty wynde S.W. from 2 tyll 6, with rayne.

Sept. 11th, Mr. Holland of Denby, Mr. Gerard of Stopford, Mr. Langley, commissioners from the bishop of Chester, authorized by the bishop of Chester, did call me before them in the church abowt thre of the clok after none, and did deliver to me certayn petitions put up by the fellows against me to answer before the 18th of this month. I answered them all eodem tempore, and yet they gave me leave to write at leiser. Sept. 16th, Mr. Harmer and Mr. Davis, gentlemen of Flyntshire, within four or five myle of Hurden Castell, did viset me. Sept. 29th, I burned before Mr. Nicols, his brother, and Mr. Wortley, all Bartholomew Hikman his untrue actions.* Sept. 30th, after the departing of Mr. Francis Nicolls, his dowghter Mistres Mary, his brother Mr. William, Mr. Wortley, at my returne from Deansgate, to the ende whereof I browght them on fote, Mr. Roger Kooke offred and promised his faithfull and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so then to be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise.

Oct. 13th, be it remembered that Sir Georg Both cam to Manchester to viset Mr. Humfrey Damport, cownsaylor of Gray's Inne, and so cam to the colledg to me; and after a few words of discowrse, we agreed as concerning two or three tenements in Durham Massy in his occupying. That he and I with the fellows wold stand to the arbitrement of the sayd Mr. Damport, after his next return hither from London. John Radclyf, Mr. Damport's man, was with him here, and Mr. Dumbell, but they hard not our agrement; we were in my dyning-room. Oct. 22nd, receyved a kinde letter from the Lord Bishop of Chester in the behalfe of Thomas Billings for a curatship. Nov. 1st, Mr. Roger Coke did begyn to destill. Nov. 4th, the commission and jury did finde the titles of Nuthurst due to Manchester against Mr. James Ashton of Chaterdon. Nov. 7th, Oliver Carter his . . . . . . before Mr. Birch, Richard Legh and Charles Legh, in the colledg howse. Dec. 2nd, colledg awdit. Allowed my due of £7 yerely for my howse-rent tyll Michelmas last. Arthur Dee a graunt of the chapter clerkship from Owen Hodges, to be had yf £6 wer payd to him for his patent. Dec. 20th, borowed of Mr. Edmund Chetam the scholemaster £10 for one yere uppon plate, two bowles, two cupps with handles, all silver, waying all 32 oz. Item, two potts with cover and handells, double gilt within and without, waying 16 oz.

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* In a note by Dee in MS. Ashm. 488, he says, "All Barthilmew's reports of sight and hering spirituall wer burnt; a copy of the first part, which was afterward fownd, was burnt before me and my wife."

1601. Jan. 19th, borrowed of Adam Holland of Newton £5 till Hilary day, uppon a silver salt dubble gilt with a cover, waying 14 oz. Feb. 2nd, Roger Cook his supposed plat laying to my discredit was by Arthur my sone fownd by chaunce in a box of his papers in his own handwriting circa meridiem, and after none abowt 1½ browght to my knowledg face to face. O Deus, libera nos a malo! All was mistaken, and we reconcyled godly. Feb. 10th to 15th, reconciliation betwene us, and I did declare to my wife, Katharine my dowghter, Arthur and Rowland, how things wer thus taken. Feb. 18th, Jane cam to my servyce from Clethe-raw. Feb. 25th, R. K[oke] pactum sacrum hora octava mane. March 2nd, Mr. Roger Coke went toward London. March 19th, I receyved the long letters from Bartholomew Hickman hora secunda a meridie by a carryer of Oldham. April 6th, Mr. Holcroft of Vale Royall his first acquaintance at Manchester by reason of William Herbert his frend. He used me and reported of me very freely and wurshiply.

CATALOGUS

LIBRORUM BIBLIOTHECÆ EXTERNÆ

MORTLACENSIS

D. JOH. DEE, A° 1583, 6 SEPT.

LIBRI MANUSCRIPTI.

[*From MS. Trin. Coll. Cantab. O. iv.* 20, *transcribed by Ashmole in MS. Ashm.* 1142. *Another autograph copy is preserved in MS. Harl.* 1879, *which scarcely differs from that in the library of Trinity College. The numbers prefixed to the several volumes are added, for the sake of reference, by the Editor.*]

1. Milei sphæricorum tractatus tres. 4° pergameno.
2. Theoricæ planetarum.—Jordani de triangulis, ubi de quadratura circuli.—Ejusdem de perspectiva.—Ejusdem de speculis, crepusculis, ponderibus, speculis comburentibus, lib. ii. 4°, scripti pergameno.
3. Compendium de vitis philosophorum anonymi.—Ursonis de commixtionibus elementorum.—Ejusdem aphorismi. 4° pergameno.
4. Avicenna de anima mundi, cum aliis, videlicet, Liber cujus initium est, " Inspector præcedentis libri Avicennæ."—Expositorius Rogeri Bachonis."—Liber de ponderibus.—Morienus ad regem Calid.—Rasis libri quinque de deceno (?)—Hermetis

libri septem. — Rosinus ad Euthesiam.—Dicta sapientis. — Turba philosophorum. — Distinctionum sapientium liber. — Epistola Alexandri regis Persarum.—Aristoteles de 30 verbis. —Socratis liber.—Effrey Effinensis liber.—Liber Calid.—Liber commentatus.—Opus philosophorum.—Geber de perfecto magisterio. 4° pergameno.

5. Joh. Duns Scoti quæstiones in Porphyrii quinque voces. — Antonii cujusdam expositio in categorias sex, &c.—Rogerii Bachonis de multiplicatione specierum. — Ejusdem perspectiva. 4° pergameno.
6. Thomæ Aquinatis quæstionum disputatarum volumen. 4° pergameno.
7. Scintillarium poetarum.— Summa chiromantiæ.—Ovidii metamorphoseos expositio.—Tractatus de veneno.—Valerius ad Ruffinum de non ducenda uxore, cum expositione. —Joh. Wyclyf determinatio.—Literæ fratris Wilhelmi Fleth.—Fulgentii mythologiæ cum Expositione.—Tractatus de difficilibus dictionibus Bibliæ. — Rob. Lincolniensis in oculo morali.— Rob. Lincolniensis de ratione veneni.—Joh. Walensis breviloquium philosophorum, descriptum per Stoctonem Cantabrigiæ, 1375.—Casus abstracti in jure, per Fratrem Hermannum de provincia Saxoniæ.—Casus episcopo reservati.—Expositio salutationis angelicæ.* 4° pergameno.
8. De ponderibus et mensuris medicinalis operationis.—Viaticus Constantini Africani libri 7.—De modo medendi experimenta. —De origine morborum, et eorum cognitione per urinam.— De electuariis, &c. 4° pergameno.
9. Ethici Histri cosmographia, ex versione Latina D. Hieronymi.† 4° pergameno.

One I had with me, and one I left here, which is noted after.

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* Now in Trinity College, Dublin. Bern. 148, (H. 12.)

† Now MS. Cotton. Vespas. B. x. thus inscribed by Dr. Dee's hand, "Johannes Dee, 1565, Februarii 21, Wigorniæ, ex dono decani ecclesiæ, Magistri Beddar."

10. Anticlaudianus, carmine.—Hugonis de Pushac, Dunelmensis Episcopi, Brutus, carmine.* Longiuscula forma, pergameno.
11. Tractatus compendiosus de animalibus. 4° pergameno.
12. Wilhelmi Parisiensis fragment. de universis. 4° pergameno.
13. Euclidis Elementa Geometrica, Optica et Catoptrica, ex Arabico translata per Adellardum.—Theodosii Sphæricorum libri.—Liber de occultis.—Ptolomæi planisphærium.—Jordani planisphærium.—Archimedis tractatus de quadratura circuli. —Gerardi de Brussel liber de motu.—Jordanus de ponderibus. — Libri quatuor geometriæ practicæ. — Alfarabius de scientiis.—Wilhelmi de Conchis philosophia.— Rasis liber de phisiognomia. — Anatomia hominis.—De proprietatibus elementorum.— cum aliis. 4° pergameno.
14. Augustinus de anima et spiritu.—Theoremata de spiritu et anima demonstrata.—Algorithmus demonstratus Joh. de Sacrobosco.—Joh. de Rupella summa de anima.—Rob. Lincolniensis tractatus de sphæra.—Joh. de Sacrobosco tractatus de sphæra.—Tractatus de proportione et proportionalitate, &c. Rogeri Bachonis— cum aliis. pergameno, 4°.
15. Maximi Monachi, Dionisii Areopagitæ, Sophronii Solitarii, et aliorum Græcorum fragmenta nonnulla. pergameno, 4°.
16. Ramundi Lullii liber de quinta essentia. papyro, f°.
    Non est Ramundi Lullii, sed collectanea diversa ex Paracelso.
17. Rogerii Bachonis de anima, et ejus operibus.—Ejusdem liber de intellectu et intelligibili. f°. pergameno.
18. Apologia de versutiis atque perversitatibus pseudo-theologorum et religiosorum.—Joachim Abbatis prophetia contra religiones tenentes ordinem mendicantium.—Arnoldi de Villa Nova opus de generibus abusionum veritatis, et de pseudoministris Antichristi cognoscendis, et de pastorali officio circa gregem exercendo. — Ejusdem prophetia catholica, tradens

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* This MS. is now in the Cottonian library, Vespas. A. x. "Joannes Dee, 1574, Maij 7, bowght uppon a stall in London."

artem annihilandi versutias Antichristi et omnium membrorum ejus, ad sacrum collegium Romanorum. pergameno, f°.

19. Rogeri Bachonis de retardatione senectutis et senii, &c.—Ejusdem de graduatione medicinarum compositarum, &c. pergameno, f°.

20. Ejusdem Bachonis metaphisica.—Ejusdem œconomica. pergameno, 4°.

21. Ejusdem* de animalibus fragmentum. pergameno, f°.

22. Ejusdem Bachonis fragmenta quædam; videlicet, de multiplicatione et corruptione specierum.—Item communia naturalia.—Epistola ad Clementem per R. de utilitate scientiarum artis experimentalis, &c. pergameno, f°.

23. Rogeri Bachonis pars sexta Operis Majoris, quæ est Scientia Experimentalis, ad Clementem Pontif: Romanorum.—Ejusdem Operis Majoris pars septima, quæ est, Philosophia Moralis.—Ejusdem Alchimiæ tractatus expositorius, ad Clementem P. M. R.—Ejusdem compendium alchimiæ.—Avicennæ clavis sapientiæ, seu porta minor, seu tractatus de anima.—Breviloquium Holcot.—Rogerii Bachonis speculum alchimiæ.—Quæstiones super librum Jordani de ponderibus.—Compendium artis, Raymundi Lullii.—Excerpta ex theorica Ramundi Lullii.—Rogeri Bachonis tractatus de speciebus. papyro, f°.

24. Alberti Magni de mineralibus libri quinque.—Hermetis quadripartitum operis.—Rhithmomachia.—De lapide bezaar.—Ars fusoria ac tinctoria lapidum ac gemmarum.—Ptolomei liber de lapidibus et sigillis eorundem.—Techel de sculpturis lapidum.—Galenus (. . . . portis) de spermate.—Avicennæ phisiognomia.—Commentariolus in Aristotelis phisiognomiam.—Cheiromantiæ fragmentum.—Arithmeticæ fragmentum, carmine.—Practica algorismi.—Anima artis transmutatoriæ Ramundi.—Phisica, seu medicina Ramundi Lullij.—De herbis.—De potentiis duodecim signorum et septem planetarum.—Epis-

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* Dee has added in the margin the word "dubito," meaning, I suppose, that there was not any sufficient evidence for attributing this treatise to Roger Bacon.

tola accurtationis lapidis philosophorum ad Regem Robertum. —Summa cheiromantiæ.—Albertus Magnus de mineralibus.—Phisiognomia ex Loxio, Aristotele, et Palemone.—Albertus de plantationibus arborum et de conservatione vini.—Virtutes septem herbarum Aristotelis. — Liber Kirimandarum. — Philonis fragmentum de aquæductibus. — Quæstiones quædam naturales.—Constantinus Medicus de coitu.—Practica puerorum.—De natura puerorum. — Introductiones astronomicæ. — Hyppocrates de pharmacis.—Hyppocrates de secretis. — Hippocratis lex. — Hippocrates de humana natura.—Hippocrates de aere, aqua, et regionibus. pergameno, 4°.

25. Eulogium temporis, a condito orbe in annum Christi 1367, monachi cujusdem Niniani.* pergameno, f°.

26. Rogerii Bachonis summa, seu opus tertium, ad Clementem P. M.—Ejusdem Bachonis majoris operis pars quarta, in qua ostenditur potestas mathematicæ in scientiis atque rebus mundi hujus. — Ejusdem compendium studii theologici. — Liber præceptorum secundum Albertum. —Liber de sigillis solis in signis, secundum Hermetem. — Albertus de sigillo et annulo leonis, et ejus virtutibus.—Arnoldus de Villa Nova de sigillis duodecim signorum. papyro, f°.

27. Rogerii Bachonis communium naturalium libri duo, quatuor sectionibus distincti. pergameno, f°.

In boards, with clasps.

28. Alpetraugii de verificatione motuum cœlestium liber.—Thebith de his quæ indigent expositione, antequam legatur Almagestum Ptolomæi. — Liber florum Albumasar.—Liber experimentorum Albumasar. — Liber practicorum geometriæ.—Jacobi Alkindi liber de aspectibus.—Petri de Dacia commentum super tractatum algorismi. — Joh. de Sacrobosco super tractatum de sphæra. — Ejusdem computus ecclesiasticus.—Wilhelmus de Aragonia in Ptolomæi centiloquium.—Ars al-

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* Now MS. Cotton. Galba, E. VIII., partially burnt by the fire. Another copy of this work is in the library of Trinity College, Cambridge, R. vii. 2.

gorismi de fractionibus. — Scripta utilia super computum manualem. — Joh: de Sicilia in canones Arzachelis de tabulis Toletanis.—Quæstiones mathematicales.* pergameno, fo.

29. Richardi Walyngforde Abbatis S. Albani de sinubus demonstrandis, libri iv.† pergameno, fo.

30. Johannis Massoni Monachi epistolæ.—Epistolæ de somnio Pharaonis, seu Pharaonis et Josephi epistolæ.—Alani enchiridion de planctu seu conquestu naturæ, prosa et versu.—Bernardi Silvestris Cosmographia.‡ pergameno, 4o.

31. Bartholomei Anglici breviarium, seu de proprietatibus rerum. pergameno, fo.

32. Jordani Nemorarii Φιλοτεχνη, sive de triangulis, liber primus, sexaginta quatuor propositiones continens. pergameno, 4o.

33. Rabbi Mosis liber de venenis.—Summa brevis Galeni de cura ethicæ senectutis.—Alberti de Colonia tractatus de incisionibus arborum et plantationibus earum.—Unguentum ad omnem scabiem tollendam, quod dicitur *Veni mecum*, &c.—Tractatus de ornatu faciei.—Hermetis liber de septem planetis, &c. — Rogerii Bachonis nonnulla secreta.—De factura Saxonis Gallici.—Liber de tincturis pannorum.—Liber de coloribus illuminatorum vel pictorum.—De diversis operationibus ignium. — De diversis tincturis.—Hermetis secreta.—Item, multa alia notabilia.—Item, turba philosophorum. pergameno, 4o.

34. Experimentorum diversorum liber.—De vernisio quo utuntur scriptores.—Secreta philosophorum.—De usu virgæ visoriæ, et hujusmodi secreta multa. papyro, 8vo.

35. Arnaldi de Villa Nova thesaurus secretus operationum.—Hermetis liber de lapide philosophorum.—Alfredi liber de

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* Now MS. Harl. 1, "Johannes Dee, 1557." A portion of this volume formerly belonged to John of London.

† The only copies of this work now known are in the Bodleian Library, but I have not succeeded in tracing this one.

‡ Otho, B. IV. vid. Tann. Bibl. p. 518. This MS. was destroyed in the fire of 1731.

spiritu occultato.—Rasis practica, cum aliis viginti quinque libellis variorum autorum consimilis argumenti. papyro, 4°.

36. Ptolomæi quadripartitum, Lat.—Albumazer introductorium. —Isibradi calendarium.—Profacii Judæi almanach. — Zaëlis electiones.—De significationibus planetarum, cum aliis tractatibus. pergameno, 4°.

37. Expositio theoricarum.—Thebith de motu octavæ sphæræ.— Jordanus de ponderibus, cum quæstionibus notabilibus super eundem.—Jacobus Alkindus de radijs, seu de causis reddendis.—An futura possunt per astra præsciri.—Nicolai Oresmi liber divinationum. — Thomæ Bravardini geometria. —Perspectiva communis Joh. de Pecham.—Dominici de Hassia quæstiones super perspectivam communem. — Euclides de speculis.—Jacobus Alkindus de umbris et causis diversitatum aspectuum.—Dominici de Clavaso practica geometriæ.—Demonstratio æqualitatis lineæ ad peripheriam circuli.—Quadratura circuli.—Expositio tractatus de sphæra, cum quæstionibus.—Algorismus in integris Joh. de Sacro-Bosco.—Algorithmus in minutiis Joh. de Lineriis.—Thomæ Bravardini tractatus proportionum.

38. Joh. de Pecham canticum pauperum.—Joh. Walensis communiloquium.—Ejusdem Walensis dietarium, locarium, itinerarium. — Ejusdem breviloquium. — Tractatus, cujus initium est, *Supra tribus sceleribus*.—Aristotelis liber de secretis secretorum. pergameno, 4°.

39. Liber Physiologi de natura animalium et bestiarum. pergameno, 8°.

40. Gualteri Burlæi tractatus de potentiis animæ. pergameno, 4°.

41. Rogerii Bachonis perspectiva. — Ejusdem de multiplicatione specierum. pergameno, 4°.

In paste-bords, with strings.

42. Tractatuli tres de lapide philosophorum, quorum primi initium est, "Dicit philosophus," &c.

43. Vectii Valentis anthologia.—Aristoxeni musica. — Alippii

musica—Cleomedes de mundo.—Expositio astrolabii.—Hipparchus in Aratum et Eudoxum.—*Græcè omnes.* papyro, f°.

44. Libellus antiquissimus de speculis comburentibus, cujus initium est, "De sublimiori," &c.* pergameno, 4°.

45. Jordanus de ponderibus cum scholiis, cujus initium est "Omnis ponderosi." pergameno, f°.

46. Raymundi Lullii liber de quinta essentia. pergameno, f°.

47. Boetius de consolatione philosophiæ, in *Græcam* linguam conversus a Maximo Planude.—Catonis distica, cum scholiis Planudis, &c. *Græcè.*—Aphthonij progymnasmata, *Græcè.* papyro, f°.

I gave this Booke to Cracovia Library, A°. 1584, July 28.

48. Porphirii philosophi Isagoge in Aristotelis logicam, *Græcè.* papyro, f°.

49. Naupegia Itali cujusdam, cum figuris. papyro, 4°.

50. Dionysii Zecharii opusculum de lapide philosophorum, *Gallicè.* papyro, 4°.

51. Roberti Gloucestrensis chronica, *rythmo Anglico.*† papyro, f°.

52. Hystoria Britannicorum principum a Cadowaladro Rege ad Leolinum, per Humfredum Lluyd collecta, *Anglicè.*‡ papyro, f°.

53. Variæ compositiones aquarum mercurialium et alia experimenta chemica, *Anglicè,* cujus initium est, "He that will make," &c. papyro, 4°.

54. Varia experimenta chimica, *Anglicè,* quorum initium est, "For to make white lead." pergameno, f°.

55. Alberti Magni summa naturalium, cujus initium est, "Philosophia dividitur." papyro, 4°.

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* Now in MS. Vespas. A. II. art. 12, "Joannes Dee, 1555." This is an extremely curious and valuable tract in the history of optical science, and is similar to the curious treatise by Gogava *De speculo ustorio.* The focus of the parabola is here for the first time indicated, a circumstance which has escaped the notice of scientific historians.

† The only MS. of Robert of Gloucester's poem, answerable to this description, is in the University Library, Cambridge.

‡ This MS. is now in the library of the Ashmolean Museum, No. 846.

56. Rogerii Bachonis annotationes super Aristotelis tractatum de secretis secretorum. pergameno, f°.

57. Phillipi Ulstadii cœlum philosophorum. impressum, f°.

58. Inventa quædam geometrica. papyro, f°.

My owne hand, of Richard Chancellor and Thomas Topely.

59. Dumbyltoni summa. pergameno, f°.

60. Beda de gestis Anglorum. pergameno, 4°.

61. Euclidis geometrica.—Rogerii Bachonis perspectiva.—Aristotilis problemata.—Campani theoricæ planetarum. pergameno, 4°.

62. Volumina duo magna, *Hebraicè*, de astrologicis judiciis.—Alchimia Salomonis. papyro, f°. 2 vol.

63. Roberti Groshed, Lincolniensis episcopi, dicta; quorum initium est, "Spiritus Sanctus per os Salomonis," &c.—Ejusdem tractatus de cessatione legalium. — Ejusdem tractatus de oculo morali, una cum aliis variis. pergameno, f°.

64. Isaac Judæi logica, cum aliis variis consimilis argumenti, *Hebraicè*. papyro, 4°.

65. Alhazen perspectiva, &c. pergameno, 4°.

John Davis' spoyle.

66. Ramundi Lullii testamentum.—Ejusdem cantilena.—Ejusdem codicillus, sive vade mecum.—Ejusdem anima transmutatoria.—Annotationes super testamentum Ramundi.—Lapidarius Raymundi.—Quæstiones de Paulina Ramundi.—Quæstiones de Olympiade Ramundi. — Declaratio tabularum figuræ 5. Ramundi.—Repertorium Raymundi.—Tractatus de consideratione lapidis. — Philosophia cujusdam Ramundistæ. — Joh. Dastini chimici somnium, seu visiones, *Anglicè*.—Ramundi Lullii distinctio tertia.—Anima artis, juxta exemplar in Anglia repertum.—Apocalypsis spiritus secreti.—Ars conversionis Mercurii et Saturni in aurum et argentum, seu de aquis Theuthidis.—Aristotelis lumen luminum.—Raimundi Lullii quæstionarius arboris philosophalis.—Quæstionarius figuræ quad-

rangularis.—Quæstionarius figuræ 5.—Tertia distinctio juxta aliud exemplar.—Aphorismi.—Accurtatio. —Practica secreti occulti.—Opus magnum, sive opus regale.—Considerationes operis minoris.—Cantilena *Catalonicè,* cum commento.—Ars brevis, &c. papyro, f°.

67. Ramundi Lulli speculum alchimiæ.—Ejusdem liber de quinta essentia.—Ejusdem lapidarius, scilicet de gemmis.—Joh. Dastini liber de compositione lapidis.—Ejusdem donum Dei.—Liber radicum.—Liber administrationum.—Ejusdem Dastini speculum philosophorum.—Rasis de duodecim aquis, &c. papyro, f°.

68. Aneti filii Abraham practica medica.—Scarsati practica medicinalis, una cum aliis. pergameno, 4°.

69. Eathelredi Abbatis Rievallis de vita Edowardi regis Anglorum et Confessoris.* pergameno, 4°.

70. Roberti episcopi Lincolniensis tractatus in lingua Romana, hoc est, *veteri rithmo Gallico,* de principio creationis mundi, de medio et fine, &c. pergameno, 4°.

71. Wilhelmi de Northfeilde expositio super librum de differentia spiritus et animæ.—Ejusdem expositio super diversa opuscula Aristolelis phisicorum.† pergameno, f°.

72. Magistri Franconis regulæ musicales, cum additionibus aliorum musicorum, collectæ a Roberto de Handlo.—Rogerii Bachonis perspectiva, una cum aliis geometricis et astrologicis. pergameno, f°.

73. Gualtheri Burlei notabilia super Porphyrii prædicabilia, et Aristotelis prædicamenta, una cum aliarum notationum libellis. papyro, 4°.

74. Boetii Musica.—Hermannus Contractus de compositione astrolabii, et de ejus utilitatibus. pergameno, 4°

75. Chronica de imperatoribus seu compendium historiarum in prima monarchia Babiloniorum, in annum Christi 1266.—

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* Now MS. Harl. 200, "Joannes Dee, 1575."

† Now C. C. C. Oxon. No. 235.

Joh. de Bononia summa pontificum Romanorum et imperatorum in annum Christi 1313. — Alexandri Magni ortus et res gestæ. pergameno, 4°.

76. Wilhelmi Wodford, ordinis Minorum, opusculum quæstionum quarundam, contra dialogum Joh. Wycklyf a Thoma Cantuariensi archiepiscopo condemnatum.—Thomas Palmere tractatus de imaginibus, cum aliis variis. papyro, 4°.

77. Collectanea quædam chimica Siberti Rhodii. papyro, f°.

78. Roberti Holcot quæstiones super quatuor libros Lombardi sententiarum.—Ejusdem quæstiones de astronomia. pergameno, 4°.

79. Arnaldi de Villa Nova liber de alchimia, cujus initium est, "Scito, fili, quod in hoc libro," una cum aliis ejusdem opusculis. papyro, 4°.

80. Ethici philosophi cosmographia, per D. Hieronymum Stredonem Lat. conversa. pergameno, f°.

81. Rogerii Bachonis epistolæ tres, sive scripta tria ad Joh. Parisiensem, in quibus latet sapientia mundi.—Kalid rex ad Morienum.—Gebri et Avicennæ chimica. papyro, 4°.

82. Euclidis elementorum geometricorum libri decem. — Ejusdem perspectiva, &c. Lat. papyro, 4°.

83. Alhazeni perspectiva, libri septem, Lat. pergameno, f°.

84. De fabrica speculi ustorii fragmentum.—Urso de effectibus qualitatum primarum.—Liber vaccæ.—Alberti dona.—Thomas Aquinas de essentiis rerum. pergameno, 4°.

85. Ricardi Hampole liber, qui dicitur Incendium Amoris, *Anglicè*. pergameno, f°.

86. Alhazeni perspectiva, Lat.—Item Alfraganus, &c. Lat. pergameno, f°.

87. Albumazar de judiciis astrologicis. pergameno, f°.

88. Jacobi Fabri Stapulensis conclusiones phisicæ, &c. ex Aristotele excerptæ. papyro, f°.

89. Joh. Eschuidi summa Anglicana, seu medicinalis. pergameno, f°.

90. Bartholomæus Anglicus de proprietatibus rerum.
pergameno, f. grandiori.

91. Jordani Nemorarii arithmetica cum commento. — Algorithmus in integris Joh. de Sacrobosco. — Algorithmus in minutiis, Joh. de Lineriis. — Campani theorica planetarum. — Nicholai Oresmi tractatus de proportionibus proportionum.* — Jordani tractatus de commensuratione cœlestium. — Gervasii algorithmus proportionum. — Demonstrationes conclusionum astrolabii. — Tractatus de torqueto et ejus usu. — Tabulæ Alfonsi regis Castellæ. — Canones tabularum Alfonsi per Joh. de Saxonia. — Joh. de Lineriis canones tabularum primi mobilis. — Jacob Alkindus de impressio[n]ibus aeris. — Rogerii Bachonis de utilitate arithmeticæ. — Campani compostus ecclesiasticus. — Jordani algorithmus demonstratus.
pergameno, f°.

92. Helinandi Monachi Cistercien. chronicorum mundi libri xxx. hoc est, pars prima. pergameno, f°.

93. Francisci Catanei Diacetii paraphrasis in Aristotelem de cœlo, &c. pergameno, f°.

94. Isidori Hispalensis liber de natura rerum, cum glosulis. — Prisciani institutio. — Bedæ versus de die judicii.
pergameno, 4°.

95. Tractatus de figuris stellarum in octava sphæra. — Gebri libri novem de astronomia. — Almagesti libri sex abbreviati. — Jordani libri de triangulis. — Plures conclusiones Almagisti abbreviati. — Archimedis liber de curvis superficiebus. — Tractatus Albeonis. — Tabula pro locis planetarum. — Tractatus Zaphei Arzachelis, &c. — Capitula libri Almagesti. — Compendium musices ex Boetio. — Euclidis elementa geometrica. — Gebri conclusiones de astronomia. — Theodosii sphærica. — Milei de figuris sphæricis et triangulis, libri tres. — Tabulæ planetarum de radicibus et motibus. — Machumeti Bagde-

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* Extract from this article in MS. Bernard, 3467, where there are other extracts from MSS. in Dee's possession.

dini liber divisionum. — Tractatus de quinque corporibus regularibus. — Tractatus de speculis comburentibus.—Tabula domificandi, pro latitudine Oxoniens.—Tabulæ plurium latitudinum, secundum Bachecumbe.—Thebith tractatus de motu.—Tractatus de proportione circumferentiæ circuli, &c.—Tabulæ quatuor solis. pergameno, f°.

96. Rogeri Bachonis tractatus de virtutibus et actionibus stellarum. papyro, 4°.

97. Vitellionis perspectiva.* pergameno, f°.

98. Theodosii sphærica.—Euclidis data, Lat.—Archimides de quadratura circuli. pergameno, 4°.

99. Haly de judiciis astrorum. pergameno, f°.

100. Boetius de consolatione philosophiæ cum commento. — Scripta super plures libros geometriæ.—Jordanus de speculis. —Jordanus de ponderibus. — Archadii demonstrationes de quadratura circuli. — Tractatus Hermanni de astrolabio. — Liber de similibus arcubus.—Archimedes de figuris isoperimetris.—Archimedes de curvis superficiebus. pergameno, 4°.

101. Avicenna de prima philosophia, i. e. de causa causarum, vel metaphisica, Lat. pergameno, 4°.

102. Alhazeni perspectiva. pergameno, 4°

103. Ricardi de Posis summa epistolarum (quasi ars quædam notariatus) secundum consuetudinem Romanæ curiæ. pergameno, f°.

104. Arzachelis tabulæ astronomicæ. pergameno, 4°.

105. Chronicon Angliæ, *Anglicè*, manuscriptum. pergameno, f°.

106. Aristotelis commentum in astrologiam (fragmentum). pergameno, 4°

107. Alberti Magni minerarium. pergameno, 4°.

108. Haly de judiciis astrorum. — Liber novem judicum in astrologia.—Jafar de imbribus.—Messahala de nativitatibus.

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* Now MS. Ashm. No. 424. From a MS. note it appears that, in 1564, the Fellows of Peterhouse, at Cambridge, presented this book to Dr. Dee, in exchange for various printed books which he gave to their library. Vid. MS. C.C.C. Oxon. No. 191.

—Aristotelis liber de judiciis universalibus.—Hani Benhannæ liber de geometria.—Guido Bonatus de astrologio.*
papyro, f°. magno.

109. Algorithmus integrorum cum commento.—Algorithmus fractorum cum commento. — Summa utriusque arithmeticæ Boetii.—Arithmetica compilata ex multis scientiis.—Liber de figuris numerorum. — Practica memorandi.—Tractatus de speculo combustorio secundum sectionem Mukesij.—Euclidis geometricorum libri 15. cum commento.—Jordanus de ponderibus cum commento.—Euclides de ponderibus cum commento.—Euclidis datorum liber cum commento.—Archimedes de curvis superficiebus cum commento.—Archimedes de quadratura circuli, cum commento. — Archimede[s] de figuris ysoperimetrorum.—Theodosii sphærica.—Rob. Lincoln[i]ensis episcopi, de luce, calore, et iride. — Vitellionis perspectivæ libri quatuor. pergameno, f°.

110. Rob. Lincoln[i]ensis episcopi constitutiones pro sua diocesi, videl. in decalogum, &c. pergameno, f°.

111. Perspectiva Algazet, forte Halazen. Lat. pergameno, 4°

112. Annales regulorum Cambricorum, a Cadowaladro ad Leolini tempora, *lingua Brytannica sive Cambrica.* papyro, 4°

113. Perquisita et alia quæ pertinebant ad Winchecumbe Abbatiam.† pergameno, 4°.

114. Boetii arithmetica. pergameno, 4°.

115. Quæstiones erudite disputatæ super librum meteororum Aristotelis. pergameno, 4°.

116. De Indorum et Persarum annis astronomicis. — Annotationes in Martianum Capellam. pergameno, 4°.

117. De potentiis animæ. — Auberti Remensis philosophia.—Oliveri philosophia.—Petrus Hispanus de morte et vita, et causis longitudinis et brevitatis vitæ.—Albertus de divinatione.

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* Now MS. Savil. Oxon. No. 15.

† It does not appear from Tanner's *Notitia Monastica*, or from Sir Thomas Phillipps's Catalogue, that this MS. is now preserved.

De spiritu et inspiratione.—De signis aquarum, ventorum et tempestatum.—Ramundus Massiliensis de cursu planetarum. —Alexander Aphrodiseus ad imperatores Antoninum et Severum de fato. — Quæstiones de intellectu. — Quæstiones de anima.—Hermannus Secundus de essentiis.—Platonis Phædon, sive de anima.—Commentum super Platonis Timæum.—Platonis Menon. Lat. pergameno, f°.

118. De administratione principum liber. pergameno, 4°.

119. Isidori Hispalensis etymologiarum fragmentum magnum. pergameno, f°.

120. Tabulæ astronomicæ ad annos decem, cum canonibus.—Algorithmus demonstratus cum minutiis.—Alfraganus de annis.—Alcabicii astrologia.—Tabulæ de numeris proportionalibus.—Computus cum calendario. pergameno, 4°.

121. Polychronica. pergameno, f°.

122. Polychronicon. pergameno, f° minori.

123. Hystoriæ Britannicæ et Angliæ fragmentum, *Gallicè* conscriptum. pergameno, 4°.

124. Guido Bonatus de judiciis astrorum. pergameno, f°.

125. Passionale. pergameno, f°.

126. Astronomici libelli cujusdam fragmentum, cujus initium est, "A philosophis astronomiam sic definitam accepimus." pergameno, 4°.

127. Expositio quædam super Cantica Canticorum.—Ars fidei secundum Ambionensem.—Macrobius in somnium Scipionis. pergameno, f°.

The second tract is cut out, and to be answered for.

128. Matricula, sive catalogus bibliothecæ Cantuariensis. papyro, f°.

129. Author de causis cum demonstrationibus. pergameno, f°.

130. Alchimicus libellus, *Anglicè*, cujus initium est, "Take limale." papyro, 4°.

131. Libellus chimicus, *Latinè*.—Varii tractatus super capitulum Hermetis quod dicitur "Clavis Sapientiæ Majoris." pergameno, f°.

132. Sidrach philosophi liber, *Gallicè*. pergameno, 4°.

133. Kallendarium.—Quædam de computu ecclesiastico, *Latinè et Saxonicè*.—Alphabetum somniale.—Præces quædam piæ.* pergameno, 8°.

134. Lectiones cujusdam super Ecclesiasticen. pergameno, f°.

135. Commentarius bonus in definitiones quinti libri Euclidis.—Euclides totus ex Campani traditione.—Explicatio bona Archimedis de quadratura circuli. pergameno, 4.

136. Cicero de natura deorum.—Catonis liber ad Varronem.—Euclidis liber cum commento.—Preceptum canonum Ptolomæi.—Tractatus astrolabii duplicis cum practica.—Tabulæ astronomicæ.—Aristotelis epistola de rectitudine vitæ, ad Alexand.—Henrici Britton philosophia.—Oliveri Britton philosophia.—Philosophia Remensis et aliorum.—Liber de speculis, liber de visu, et quædam alia. pergameno, 4°.

137. Boetii arithmetica.—Ejusdem de trinitate libri.—Ejusdem de duobus in Christo naturis.—Ejusdem de hebdomadibus.—Rob. Grostesti, Lincolniensis episcopi, de arte algorismi communi.—Ejusdem alius tractatus magis in speciali.—Thebith super Almagistum Ptolomæi.—Theodosius de locis habitabilibus.—Theoria planetarum cum tabulis necessariis.—Commentum super Centiloquium Ptolomæi.—Ars cheiromantiæ, *in Gallico sermone*.—De interpretationibus somniorum.—De significationibus tonitruorum.—Physiognomia secundum Thomam Aquinatem.—De prognosticationibus tempestatum.—De pluribus necessariis ad casus inquirendos secundum algorismum.—Cheiromantia, Lat.† pergameno, 4°.

138. Astronomica, astrologica, et arithmetica.—Observationes quædam planetarum et fixarum, Petri de Sancto Audomaro et et Joh. de Lineriis. pergameno, 4°.

139. Tabulæ astronomicæ cum canonibus. pergameno, 8°.

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* The MS. described by Wanley, p. 222, as MS. Cotton. Vitell. A. XVIIJ, now destroyed, is probably the one here mentioned. The Cotton. MS. Jul. A. VJ. also answers the brief description above given.

† Now in Trinity College, Dublin. See Dr. Bernard's Catalogue, No. 46.

140. Libellus de natura locorum. pergameno, 8°.

141. Ivonis Carnutensis varii tractatus ecclesiastici, et volumen epistolarum diversorum ad diversos, &c. pergameno, f°.

142. Boetii musica.—Expositio Simonis de Bredon super duos libros arithmeticæ Boetii. pergameno, 4°.

143. Calcidius in Platonis Timæum.* pergameno, 4° long.

144. Marii de elementis libri duo.—Liber qui dicitur Prenonphysicon.—Alardi Bathoniensis quæstiones naturales.—Physiognomia secundum tres authores, videlicet, Loxum, Aristotelem, et Palemonem.—Liber spermatis.—Soranus de re medica.—Constantini liber de herbis.—Dioscorides de virtutibus herbarum, Lat.—Oribasius de virtutibus herbarum, Lat.—Odonis Adunensis versus de virtutibus herbarum.—Isidori Hyspalensis etymologiarum libri.—Constantini Medici liber graduum.—Euphonis experimenta.—Adamarii experimenta.—Joh. Melancholici experimenta.—Experimenta Abbatis.—Experimenta Wiscardi.—Experimenta Picoti.—De urina mulieris.—Expositio quintæ incisionis epidemiarum Hippocratis.—Joh. Melancholici liber de substantia urinæ.—Palladius de agricultura.—Liber de simplici medicina. pergameno, f°.

145. Alberti Magni magia naturalis et vera.—Idiotæ liber, authore Cusano.—Contra Jacobellinos in Bohemia.—Antonii Barsizii cauteriaria, comedia, una cum aliis variis. papyro, f°.

146. Aristotelis physicorum libri octo.—Ejusdem de generatione et corruptione, lib. 2.—De cœlo et de mundo, libri 4.—Meteorum libri 4.—De vegetabilibus, &c.—De anima, libri tres.—De memoria et reminiscentia.—Ethicorum secundus et tertius.—De morte et vita, et alia ejusdem Aristotelis, Latinè. pergameno, 4°.

147. Serapionis de aptatione et repressione, seu servitor Serapionis. pergameno, f°.

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* Now MS. Bib. Reg. Mus. Brit. 12 B. XXII, "Johannes Dee, 1557, 4 Maij, Londini."

148. Thomas de Aquino de veritate theologica, libri septem. pergameno, 4°.

149. Alberti magni tractatus de lapidibus.—Jacobus Alkindus de radiis. papyro, f°.

150. Historia Anglica cujusdam anonymi. papyro, 4°.

151. Euclidis optica, catoptrica, et geometria, Lat. pergameno, 4°.

152. Fragmentum theologicum quoddam in Ecclesiasticum. pergameno, f°.

153. Tractatus astrolabij.—De significatione rei occultæ.—De aeris dispositione.—Tabula pro almanack.—Ars notaria.—Aristotelis epistola de conservatione sanitatis.—Rogeri Herefordensis computus.—Compositio astrolabii.—Planisphærium.—Alfraganus.—Geber in Ptolomæi almagestum, una cum aliis. pergameno, 4°.

154. Apologia chemicæ artis, contra Cornelium Agrippum de vanitate scientiarum.—De oleis variis medicinalibus, una cum aliis multis. papyro, 4°.

155. Alcabicius.—Astronomia quædam judicialis.—Zahelis introductorium, cum judiciis sequentibus.—Mathematica Alexandri summi astrologi.—Jacob Alkindus de judiciis astrologicis.—Albumazar de revolutionibus annorum mundi.—Summæ excerptæ ex libro Albumazar, de revolutione nativitatum.—Albohali de nativitatibus.—Albumazar liber florum.—Almanack perpetuum Profacii Judæi.—Thomas Aquinas de angelis.* 4° pergameno.

156. Lamentationes Mathæoluli, carmine.† pergameno, 4°.

157. Hippocratis aphorismi.—Ejusdem prognostica.—Ejusdem liber de regimine acutorum.—Ejusdem liber epidemiarum.—Ejusdem astronomia de infirmitatibus.—Johannicii isogoge

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* This MS. is now in the Ashmolean collection, No. 360.

† This is probably the copy now in MS. Cotton. Cleopatra, C. IX. I know of no other which answers the description.

in Galeni Tecknin.—Hyppocratis secreta.—Tractatus de compositione astrolabii.—Tractatus de practica astrolabii.—Tractatus de compositione novi quadratis.—Campani tractatus de motibus planetarum et de fabricatione equatorii instrumenti per quod certa loca planetarum inveniuntur.—Petri Perigrini tractatus de magnete.*—Jordani liber Planisphærii.—Euclidis liber de speculis.—Jordani tractatus de ponderibus.—Practica geometriæ. pergameno, 4º.

158. Rogerii Bachonis calendarium.—Tabula ad sciendum quis planetadominetur omni hora cujus libet diei.—Tabula multiplicationis.—Liber de naturis rerum abreviatus.—Marbodeus de sculpturis gemmarum.—Liber de lapidibus filiorum Israel.—Hippocratis signa in infirmo.—Unguentum alabastri.—De modo faciendi olei.—De aquis mundificativis oculorum faciei, et aliorum spiritualium membrorum.—De pilatoria.—Ut pili nascantur ubi volueris.—De conservatione vini.—Gregorii dialogorum liber primus et secundus.—Vita Sancti Nicholai.—Vita Sancti Ægidij. pergameno, 4º.

159. Computus ecclesiasticus.—Beda de calculatione.—Computus. pergameno, 4º.

160. Wilhelmi de Conchis philosophia.† pergameno, 4º.

161. Quæstiones super elenchos, et alia logicalia. papyro, 4º.

162. Quæstiones de apparentiis, seu fallaciis sophisticis, manuscriptæ. papyro.

163. Alberti de Saxonia tractatus proportionum, 4º impressus Rothomagi.—Jacobi Lupi tractatus de productionibus personarum in divinis, secundum mentem Joh. Scoti, 4º impressum.—Una cum aliis tractatibus variarum quæstionum,— papyro manuscript. 4º.

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* Dee's own copy of the printed edition, with his MS. notes, is in the British Museum. "Johannes Dee, 1562."

† Now MS. Bib. S. Joh. Coll. Cantab. G. 3. "Johannes Dee, 1557, 4 Maii."

164. Henrici Beaumundi regimen sanitatis, cum aliis variis experimentis, tam *Anglicè* quam Latinè scriptis. pergameno, 4o

165. Avicenna de naturalibus.—Ejusdem de sufficientia.—Thomæ de Aquino tractatus de essentia.—Avendauth de quinque universalibus.—Alchindi philosophi de quinque essentiis, ex verbis Aristotelis abstractus liber.—Platonis Timæus.—Isaac de diffinitionibus, Lat.—Jacob de rationali in anima.—Alexandri Philosophi de intellectu et intelligibili liber, Lat.—Algacelis logica.—Alchindus de intellectu et intellecto.—Amaometh liber introductorius in artem logicam demonstrationis.—Averrhois de substantia orbis.—Alfarabius de intellectu et intellecto.—Liber planetarum cujusdam discipuli Ptolomæi.—Mercurius Trismegistus.—Secundus Philosophus de diffinitionibus.—Boetius de unitate.—Liber de differentia spiritus et animæ.—Liber metaphisicæ Avicennæ, qui non est completus.

166. De philosophia Salomonis.—Fulgentius episcopus ad Calcidium Grammaticum.—Experimenta quædam alchimica.—Cassiodorus de anima, una cum aliis theologicis. pergameno, 8o.

167. Boetii arithmetica.—Theorica planetarum et stellarum secundum Alfraganum.—Boetii musica.—Euclidis geometrica.—Propositiones planisphærii Ptolomæi cum additionibus.—Maslem Arabis.* pergameno, 4°.

168. Disputatio inter militem et clericum. pergameno, 4°.

169. Joh. Scoti quæstiones super secundo et tertio libro Aristotelis de anima.—Antonii Andreæ quæstiones in Aristotelis meteora. papyro, 4°.

170. Isidori Hispalensis liber differentiarum.—Cic. academicæ quæstiones.—Ejusdem natura deorum.—Ejusdem de divinatione.—Ejusdem de fato.—Ejusdem paradoxa.—Ejusdem Philippicæ orationes.—Libellus de bestiis, avibus, et arboribus.—

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* Now MS. Lambeth, No. 67. Dee's autograph has been erased from the fly-leaf, but "1558, 30 Junii, Londini," remains in his handwriting.

Salustius de bello Catilinario et Jugurthino.—Vegetius de re militari, &c. pergameno, 4°.

171. Computus Ecclesiasticus. pergameno, 8°.

172. Solinus de mirabilibus mundi. pergameno, 4°.

173. Bona gesta Mariæ.—Maleus, &c. pergameno, 16°.

174. Sortilegia nugatoria. pergameno, 8°.

175. Sortilegia nugatoria. pergameno, 4°.

176. Joh. Sarisberiensis policraticum, sive de nugis curialium et vestigiis philosophorum, libri octo. pergameno, 4°.

177. Computus manualis, cum aliis sexaginta quinque tractatibus variorum autorum in medicinalibus, physicis, astronomicis, et aliis. pergameno, 8°.

178. Gebri summa alchimiæ. pergameno, 4°.

179. Hermetis cujusdam libellus de rebus universalibus. pergameno, 4°.

180. Imago mundi, cujus initium est, "Operatio divina." pergameno, 4°.

181. Thomæ Bravardini Anglici propositiones geometriæ. pergameno, 4°.

182. Macer de virtutibus herbarum. pergameno, 4°.

183. Libellus medicinæ et chirurgiæ, partim Latinè, partim *Anglicè*, partim etiam *Gallicè*. pergameno, 16°.

184. Ramundi Lulii practica chimica, *Anglicè*.* papyro, 4°.

185. Alchimica; videlicet tres tractatus alchimici, Volvi lapidem, &c.—De quinta essentia Mercurii.—Secretum secretorum Pleri philosophi. pergameno, 4°.

186. Roberti Lincolniensis episcopi, de luce, de iride, cum multis aliorum tractatis circiter 34. pergameno, 4°.

A thick booke with a labell.

187. Libri diversi astrologici, quorum primi initium est, "Postulata a Domino." pergameno, 4°.

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* Now MS. Sloan. 2128.

188. Rogeri Bachonis, Morieni Romani, Joh. Viennensis, Alberti Magni, Hermetis, Rasis, Hortulani, chimica quædam. pergameno, 8°.

189. Speculum secretorum, cum aliis haud contemnendis chemicis fragmentis. pergameno, 4°.

190. Joh. de Sacrobosco sphæra.—Johannicii glossulæ, cum aliis tractatibus.—Rogeri Bachonis et Rob. Lincolniensis episcopi, &c. pergameno, 4°.

191. Libellus chimicus, cujus initium est, "Materia lapidis." papyro, 8°.

192. Jacobi Alkindi de pluviis, imbribus, ventis, et de mutatione aeris. papyro, f°.

193. Liber duodecim aquarum, &c.* pergameno, 4°.

194. Ægidii de Wallecers computus, de cometis, de crepusculis. —Tabulæ domorum et ascensionum.—Kallendarii errores.—Jo. de Pecham perspectiva communis.—30 Arabes, qui dicuntur Magistri probationum.—Tractatus minutiarum, una cum aliis. pergameno, 8°.

195. Abraham Judæi liber de judiciis nativitatum, cum aliis variis. papyro, 4°.

196. Albertus de mineralibus, cujus initium est, "De mixtione et coagulatione," &c.—Rogerii Bachonis epistola prima ad Joh. Parisiensem.—Summa aurea, una cum multorum aliorum tractatibus. pergameno, 4°.

In a black cover with clasps.

197. Ludus astronomicus. papyro, 8°.

198. Parisiensis liber, cujus initium est, "Augustinus de Civitate Dei," &c. papyro, 4°.

199. Pomum Ambræ.—Trotulæ de ornatu mulierum.—Ascarus Philosophus de signis mulierum.—De secretis mulierum, cum aliis experimentis.—Theophilus Monachus de coloribus.

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* Now in Magdalen College, Oxford, No. 277.

—Eraclius de coloribus et artibus Roman.—Quædam experimenta medica, cum aliis superstitiosis.—Compositio et usus astrolabii, una cum aliis. pergameno, 8°.

[*In that part of the Catalogue describing the printed Books, under the title of "Chemici Libri, &c. Compacti," occur the following Manuscripts.*]

200. Ramundi Lulii ars generalis, cum quæstionibus ejusdem.—De medi[ci]na et astronomia ejusdem.—Speculum medicinæ. 4°.
201. Ramundi Lulii ars magna cum figuris.—Ejusdem ars generalis, cum quæstionibus.—Ejusdem introductorium sive canones artis generalis.—Ejusdem de principiis et medicinæ gradibus.—Ejusdem de regiminibus sanitatis et infirmitatis. f°.

A CATALOGUE OF SUCH OF DR. DEE'S MSS. AS ARE COME TO MY HANDS.

[By Elias Ashmole.]*

1. Mysteriorum liber primus, 1581, et 1582.
   It begins 22 Dec. 1581, and ends 15 March 1582.
2. Mysteriorum liber secundus.
   The first leafe is utterly perished. It ends 21 March, 1582.
3. Mysteriorum liber tertius.
   It begins 28 April 1582, and ends 4 May, following.
4. Liber Mysteriorum quartus.
   It began 15 Nov. 1582, but the first leafe is lost. It ends 21 Nov. following.
5. Liber Mysteriorum quintus, 1583.
   It begins 23 March 1583, and ends 18 April following.
6. Quinti libri Mysteriorum appendix.
   It begins 20 April 1583, and ends 23 May following.

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* From Ashmole's MSS. No. 1790, fol. 52a.

Note that some other of his bookes were set forth by Dr. Casaubon 1659, and the first action (in them) begins 5 daies after the last action of the foresaid appendix, viz. 28 May 1583, which are these that follow.

7. Liber sexti Mysteriorum (et sancti) parallelus novalisque.
   It begins 28 May 1583, and ends 4 July following.
8. Liber Peregrinationis Primæ (sexti Mystici paradromus).
   It begins 21 Sept. 1583, and ends 13 March 1584.
9. Mensis Mysticus Sabbaticus, pars prima ejusdem.
   It begins 10 April 1584, and ends the 30 of that moneth.
10. Libri Mystici Apertorii Cracoviensis Sabbatici 1584.
    But in Dr. Dee's MS. (from which it was printed) it hath this title,
    Libri septimi Apertorii Cracoviensis, Mystici Sabbatici, pars tertia, A°. 1584.
    And beside hath this note, Liber quartus decimus.
    The first action in this booke begins 7 May 1584, and ends 22 May following.
11. Libri Septimi Apertorij Cracoviensis Mystici Sabbatici pars quarta.
    It begins 23 May 1584, and ends 12 July following.
12. Libri Cracoviensis Mysticus Apertorius.
    In the originall MS. it hath this marginall note, "Sive potius, pars quinta libri 7mi &c. Cracoviensis."
    The first action in this booke begins 12 July 1544, and ends 15 August following.
13. Mysteriorum Pragensium liber primus Cæsareusque.
    It begins 15 Aug. stilo novo, 1584. At the bottome of the first leafe in the MS. is written, Liber 19us.
    The last action in this booke is the 7th of Oct. 1584.
14. Mysteriorum Pragensium Confirmatio.
    The first action begins 14 Jan. 1585, and ends the 20 of March following.

15. Mysteriorum Pragensium Confirmatorum liber.

This booke begins 20 Mar. 1585, and ends 6 June following.

16. Unica Actio; quæ Pacciæna vocatur. A°. 1585, Aug. 6.

17. Liber Resurectionis, to which the MS. adds, et 42 Mensium Fundamentum.

It begins the 30 of April 1586.

Actio prima et secunda ex septem: is also added in MS.

The last action in this booke is 21 Jan. 1587.

18. Actio tertia. Mysteriorum divinorum memorabilia, ab actionis (ex septem) tertiæ, descriptæ exordio, cui dies 4° Aprilis, A°. 1587, dicata fuit.

It begins 4 April 1587, and ends 23 May following.

Thus far from the Printed Booke.

OTHER MANUSCRIPTS.

19. 48 Claves Angelicæ.

This booke is writen in the Angelick language. Interlined with an English translation.

Cracoviæ ab Aprilis 13 ad Julii 13 (diversis temporibus) receptæ, A°. 1584. At the bottome of the title page. Liber 18.

20. Liber Scientiæ, Auxilii et Victoriæ Terrestris.

Maij 2, stilo novo, 1585 collectus ex præmissis in lib. 10, et aliis.

21. De Heptarchia Mystica Collectaneorum, Lib: primus.

22. Liber Enoch. I suppose Liber Logaeth and this are all one, but in the MS. I copied myne from (which I borrowed from Sir John Cotton) it hath this Title, Liber Mysteriorum Sextus et Sanctus, Liber 8.

23. A Booke of Supplications and Invocations.

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CAMDEN SOCIETY.

FOR THE PUBLICATION OF

EARLY HISTORICAL AND LITERARY REMAINS.

At a General Meeting of the Camden Society held at the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, on Monday the 2nd May, 1842,

THOMAS AMYOT, Esq. F.R.S., Treas. S.A., Director,
IN THE CHAIR.

The Director having opened the business of the Meeting,

The Secretary read the Report of the Council agreed upon at their meeting of the 28th April last, whereupon it was

Resolved, That the said Report be received and printed, and that the Thanks of the Society be given to the Council for their services.

The Thanks of the Society were also voted to the Editors of the Society's publications; to the Right Honourable Thomas Grenville; to the Master and Fellows of St. Peter's College, Cambridge; to J. I. Blackburn, Esq. M.P.; to the Local Secretaries; and to Messrs. Nichols, for the assistance towards attaining the objects of the Society mentioned in the Report as having been given by them.

The Secretary then read the Report of the Auditors, agreed upon at their meeting of the 30th of April last, whereupon it was

Resolved, That the said Report be received and approved, and that the Thanks of the Society be given to the Auditors for their trouble.

Thanks were then voted to the Director, Treasurer, and Secretary for their services during the past year; and

The Meeting then proceeded to the election of Officers, when

The Right Hon. Lord FRANCIS EGERTON, M.P.

was elected President, and

THOMAS AMYOT, Esq. F.R.S. Treas. S.A.
The Right Hon. Lord BRAYBROOKE.
JOHN BRUCE, Esq. F.S.A.
JOHN PAYNE COLLIER, Esq. F.S.A.
CHARLES PURTON COOPER, Esq. Q.C. D.C.L. F.R.S. F.S.A.
T. CROFTON CROKER, Esq. F.S.A. M.R.I.A.
Sir HENRY ELLIS, K.H. F.R.S. Sec. S.A.
JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.
The Rev. JOSEPH HUNTER, F.S.A.
Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.
JOHN HERMAN MERIVALE, Esq. F.S.A.
The Rev. LANCELOT SHARPE, M.A., F.S.A.
THOMAS STAPLETON, Esq. F.S.A.
WILLIAM JOHN THOMS, Esq. F.S.A. and
THOMAS WRIGHT, Esq. M.A., F.S.A.

were elected as the Council, and

JOHN YONGE AKERMAN, Esq. F.S.A.
CHARLES FREDERICK BARNWELL, Esq. F.R.S., F.S.A., and
PETER CUNNINGHAM, Esq.

were elected Auditors of the Society for the ensuing year.

Thanks were then voted to the Director, for his able conduct in the Chair.

ELECTION OF OFFICERS, 1842.

AT a Meeting of the COUNCIL of the Camden Society held at No. 25, Parliament Street, Westminster, on Thursday the 5th May, 1842,

THOMAS AMYOT, Esq. in the Chair;

The Council having proceeded to the Election of Officers,—

THOMAS AMYOT, Esq. was elected Director; JOHN BRUCE, Esq. Treasurer; and WILLIAM J. THOMS, Esq. Secretary, for the Year next ensuing.

REPORT OF THE COUNCIL.

DATED 1st MAY, 1842.

The Council elected on the 3rd May 1841 are pleased to be able to report that the affairs of the Society continue in a condition of unabated prosperity.

The number of 1200 Members, to which the Society is limited, has been maintained; and there continues to be a large number of Candidates for admission upon vacancies.

The investment standing in the names of the Trustees for the Society has been increased, since the last General Meeting, from the sum of £408 0*s.* 4*d.*, Three per Cent. consols, to £574 13*s.* 8*d.* This increase has arisen from the investment of sums received for Compositions; and the Council recommend that whatever sum may now be in hand on that account, should be added to the investment.

The Council have added the following gentlemen to the list of Local Secretaries:—

The Rev. Joseph Bosworth, LL.D. for Nottingham.

Richard Rees, Esq. F.S.A. for Cardiff, in the place of Captain W. H. Smyth, retired.

James Heywood Markland, Esq. F.R.S. F.S.A. for Bath, in the place of Rev. William L. Nichols, who has removed.

The Publications for the past year have been—

The Second Book of the Travels of Nicander Nucius, a Corcyræan Gentleman who came to England in the suite of an Ambassador from the Netherlands, sent by the Emperor Charles V. to the Court of Henry VIII.: translated from the Original Greek MS. formerly belonging to Archbishop Laud, and now preserved in the Bodleian Library. Edited by the Rev. John Antony Cramer, D.D. Principal of New Inn Hall, and Public Orator, Oxford.

The Latin Poetry of Walter Mapes, Archdeacon of Oxford at the beginning of the thirteenth century. Edited by Thomas Wright, Esq. M.A., F.S.A. and

Three inedited Early English Metrical Romances. Edited, from a MS. in the possession of J. I. Blackburn, Esq. M.P., by John Robson, Esq.

And—

The Private Diary of Dr. John Dee, from the MS. in the Ashmolean Library, together with a Catalogue of MSS. in his Library. Edited by JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.

is completed at the press, and will be ready for delivery to the Members by the end of the present month. The Council have followed the precedent of former years, in directing that there should be appended to the last-mentioned volume a list of the Members of the Society for the past year; and, if the General Meeting think proper, this Report and that of the Auditors may also be added.

The Council have much satisfaction in being able to state that the "Apology for the Lollards," a work attributed to Wickliffe, which has been so long delayed by reason of the many engagements of the Editor, the Rev. Jas. Henthorn Todd, D.D. is now on the eve of completion; and will certainly be ready for delivery in the ensuing year.

Considerable progress has also been made with the "Promptorium," a Latin and English Dictionary of words in use during the fifteenth century, editing by Albert Way, Esq. F.S.A. a work which the Council believe will be one of great merit and utility; and a portion of it will be one of the publications of the ensuing year.

Besides the Apology for the Lollards and the Promptuary, the following works have been ordered to be put to press at the convenience of their Editors and the Society, and will be published as soon as they are ready.

A Collection of Original Letters and Papers of Literary Men of England during the Reigns of Elizabeth and James I., including some Unpublished Papers of Camden. To be edited by SIR HENRY ELLIS, K.H., F.R.S., F.S.A.

Latin Romance Narratives and Legends of the thirteenth, fourteenth, and fifteenth Centuries, relating to King Arthur and other Heroes of the Welsh and Breton cycle of Fiction. To be edited by Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.

Letters and State Papers relating to the Proceedings of the Earl of Leicester in the Low Countries, in the years 1585 and 1586, derived from a MS. placed at the disposal of the Society by Frederick Ouvry, Esq. and other sources. To be edited by JOHN BRUCE, Esq. F.S.A.

The Private Diary of Thomas Cartwright, Bishop of Chester, temp. James II.

The Romance of Jean and Blonde of Oxford, by Philippe de Reims, an Anglo-Norman Poet, of the latter end of the twelfth Century. To be edited from a Unique MS. in the Royal Library at Paris, by M. LE ROUX DE LINCY, editor of the Roman de Brut.

The Council have added the following works to the list of Suggested Publications—

A Collection of Original Letters relating to the Dissolution of the Monasteries and some other points connected with the Reformation. To be edited by THOMAS WRIGHT, Esq. M.A., F.S.A.

Specimens of the Anglo-Latin Poets from the seventh to the thirteenth century, selected from inedited MSS. and arranged chronologically, with notices of the Writers and popular Notes. To be edited by THOMAS WRIGHT, Esq. M.A., F.S.A.

Contemporary Diary of a resident in London, extending from the Year 1550 to 1563, now the Cottonian MS. Vitellius F. v. To be edited by JOHN GOUGH NICHOLS, Esq. F.S.A.

The Council have to direct the attention of the Society to the obligations conferred upon it by J. I. Blackburne, Esq. M.P. by giving the Society the use of the MS. of the Three Romances, edited by Mr. Robson.

Also by the Right Hon. Thomas Grenville, in placing in Mr. Way's hands, upon the application of the Director, his valuable early printed editions of the "Promptorium," which Mr. Way wished to use for his edition of that work; and by the Master and Fellows of Saint Peter's College, Cambridge, for the readiness with which, upon a similar application, they lent the Council, for the use of Mr. Way, a valuable MS., entitled Campus Florum.

The same exertions, in behalf of the Society, which former Councils have acknowledged, have been continued to be made by the Local Secretaries, and other friends of the Society resident in the country; and the Council trust that such exertions will not be relaxed. To diffuse a knowledge of the existence and objects of the Society tends, not merely to promote its welfare, but also to carry out the purpose for which it was established, by directing the attention of the possessors of MSS. to those collections in which there yet exist, unpublished, inestimable papers which this Society would be ready and willing to make available.

Messrs. Nichols have continued to the Council the same attentions, and have rendered them the same valuable and gratuitous assistance in the general management of the affairs of the Society, which they have given from its Institution. Nothing can be more honourable to Messrs. Nichols, or more advantageous to the Society; and the Council are assured, that it is only necessary for them to state the fact to the Members, in order to its being duly appreciated.

The Council have to regret the loss, by death, during the last year, of the Rt. Hon. THOS. P. COURTENAY, who, in addition to valuable services as a Member of the Council, was one of the Trustees of the Society, and gave much attention to its affairs. The Council have filled up the vacancy in the Trusteeship by electing to that office CHARLES PURTON COOPER, Esq. LL.D., Q.C., F.R.S., F.S.A.

The Council have also to regret the death of HENRY BOWER, Esq. F.S.A. the very zealous and efficient Local Secretary of the Society at Doncaster; and also of the following other Members:

THOMAS BARNES, Esq.
GEORGE FREDERICK BELTZ, Esq. F.S.A. Lancaster Herald.
HENRY EYTON, Esq.
The Rev. THOMAS DUDLEY FOSBROKE, F.S.A.
F. T. GRAYLING, Esq.
Lieut.-Col. JOHN HARVEY.
JOHN HOLMES, Esq. F.S.A. East Retford.
THEODORE EDWARD HOOK, Esq. F.S.A.
HENRY MITCHISON, Esq.
JOHN MOORE, Esq. F.S.A.
The Right Hon. the Earl of MUNSTER, F.R.S., Pr. As. S.

The Rev. GEORGE FREDERICK NOTT, D.D., F.S.A.
EDWARD SKEGG, Esq. F.R.G.S.
JOHN SYDNEY TAYLOR, Esq.
Lieut.-Gen. WILLIAM THORNTON.
HENRY WOODTHORPE, Esq. F.S.A.

The Council report that the Treasurer, having found that other engagements prevented his any longer devoting to the accounts and financial correspondence of the Society the time and attention which, after an experience of three years, he found to be absolutely necessary to be given to them, submitted to the Council the propriety of their accepting his resignation, or of making some other arrangement with respect to the accounts. The Council, regarding the subject as one vitally affecting the welfare of the Society, proceeded immediately to take it into their consideration, and are happy to be able to report that they have effected an arrangement by which the accounts are now kept, and the financial correspondence is attended to, by the Secretary, the Treasurer still continuing responsible to the Society. This arrangement will put the Society to a small annual expense, which can very well be afforded, and which the Council are persuaded the Members will think well bestowed, if it has the effect of preserving accuracy in the accounts. The recent arrangements in the Post Office render it easy for country Members to transmit their subscriptions by Post Office orders, which course the Council recommend to be adopted, making the Post Office orders payable to the Treasurer.

After the lapse of four years of continuing prosperity the Council hope that the Camden Society may be regarded as having taken a permanent station amongst established publishing associations. Many societies have been founded upon similar principles, and one considerably out-numbers this Society in Members: but there is no one which can produce better evidences of stability and prosperity, or which has greater reason to be satisfied with the estimation in which its works are regarded by the public. Amongst the Candidates for admission recently entered there are many Public Libraries and other bodies, whose desire to participate in the advantages of Membership indicates the reputation of the Society, both in this and other countries; and the prices maintained by our books when copies get abroad into the market, afford encouraging proof of the demand for them on the part of collectors and literary men. In four years the Society has issued eighteen volumes, all of them works excluded from the ordinary mode of publication, and yet worthy of being published, of eminent use to historical inquirers, and likely to retain a place in the permanent literature of the country.

The forthcoming works are fully calculated to maintain, if not to increase, the reputation of the Society, and the Council see no reason to doubt but that the Society may long usefully and prosperously retain its station, and the number of its Members.

REPORT OF THE AUDITORS,

Dated 30th April, 1842.

We, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us his accounts, from the 27th day of April, 1841, to the 30th day of April, 1842, and that we have examined the same, together with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report that the following is a correct Abstract of the Receipts and Expenditure of the Society during the period to which we have referred.

An ABSTRACT of the RECEIPTS and EXPENDITURE of THE CAMDEN SOCIETY,

from the 27th April, 1841, to the 30th April, 1842.

		£.	s.	d.
	Balance of last year's account	393	12	2
1841, April27th, to 1842, April30th.	Received on account of Subscriptions of members in arrear...	68	0	0
	The like on account of Subscriptions due 1st May, 1841	956	0	0
	Two half-year's dividends on £574. 13*s.* 8*d.* 3 per cent. consols, standing in the names of the Trustees for the Society	17	4	8
	Compositions received from six members .	60	0	0
	Total receipts for the year	£1,494	16	10

	£.	s.	d.
Paid for the purchase of £166. 13*s.* 4*d.* 3 per cent. consols, invested for the benefit of the Society	150	0	0
Paid for printing and paper of 1,250 copies of "The Irish Narratives"	96	12	6
The like of "Walter Mapes"	277	15	0
The like of "Nicander Nucius"..	98	11	9
The like of "Metrical Romances"	109	12	0
Paid for binding copies of the past year's books, not before charged	3	6	0
The like for binding 1,200 copies of "The Irish Narratives"	48	0	0
The like for binding 1,200 copies of each of the three books published for this year	153	12	0
Paid for delivery and transmission of 1,200 copies of the "Irish Narratives," and of each of the three works for the present year —at 2*d.* per book, with paper for wrappers, expense of parcels, &c.	36	16	6
Paid for lithographic fac-simile, and printing paper for the same	5	4	0
Paid for transcripts and other expenses of a like kind, connected with works published and in progress	40	10	10
Paid for printing Reports, Lists of Members, Prospectuses, Circulars and other miscellaneous printing	32	5	0
Paid expenses of last general meeting........................	2	13	0
One quarter of a year's payment for keeping the Accounts and General Correspondence of the Society.....................	13	2	6
Paid for stationery, postage, and various petty cash expenses....	15	3	9
Cash balance, viz. Sums remaining in hand for Compositions.......£ 30 0 0			
— From Subscriptions and other receipts.. 381 12 0	411	12	0
	£1,494	16	10

The Treasurer has also reported to us that the Secretary and himself have made arrangements by which they hope, during the ensuing year, almost, if not altogether, to get rid of all arrear of outstanding subscriptions. We trust that the Members will assist them in this very desirable object; and especially that Members resident in the country will transmit their subscriptions at once to the Treasurer by Post Office orders. The adoption of this course has been suggested by several of the Local Secretaries; and it is obvious that it will greatly lessen the troublesome and not very agreeable duties, which are thrown upon those officers by the present practice, will lessen the number of mistakes, and will greatly promote the prosperity of the Society.

Dated the 30th April, 1842.

(Signed) LANCELOT SHARPE.
B. CORNEY.

LAWS OF THE CAMDEN SOCIETY,

ADOPTED AT THE GENERAL MEETING, MAY 2, 1842.

I. THAT the Society shall be entitled "THE CAMDEN SOCIETY, for the Publication of Early Historical and Literary Remains."

II. That the objects of the Society shall be, First, the publication of inedited Manuscripts; Second, the reprinting of Works of sufficient rarity and importance to make Reprints desirable; and Third, the publication of Translations of Historical Works not previously rendered into English.

III. That the Society shall consist of One Thousand Two Hundred Members, being Subscribers of One Pound annually; such Subscription to be paid in advance, on or before the first day of May in every year.

IV. That the management of the affairs of the Society shall be vested in a President and a Council consisting of fifteen Members, which President and Council shall be elected annually by the Society at large, at a General Meeting to be held on the 2nd day of May, being the Anniversary of Camden's birth; or on the Monday following, when the 2nd of May shall happen to fall upon a Sunday.

V. That the President and Council shall, from amongst their own body, elect a Director, who shall act as Chairman of the Council, in the absence of the President, and also a Treasurer, and a Secretary.

VI. That the Accompts of the Receipts and Expenditure of the Society shall be audited annually by three Auditors, to be elected at the General Meetings, and that the Report of the Auditors, with an Abstract of the Accompts, shall be published.

VII. That the names of Members proposed to be elected as President, Council, and Auditors, shall be transmitted by the proposers to the Secretary, one fortnight before the General Meeting, and that notice of the persons so proposed shall be forwarded by the Secretary one week before the General Meeting, to all the Members residing within the limits of the Twopenny Post, and to all other Members who shall, in writing, request to receive the same.

VIII. That no Member shall be entitled to vote at any General Meeting whose Subscription is in arrear.

IX. That in every year one-fifth in number of the Council of the year preceding shall be ineligible for re-election; and that in case any Member of the Council shall not attend more than one-third of the number of Meetings of the Council, such Member shall be considered to be one of the retiring Members.

X. That in the absence of the President and Director, the Council at their Meetings shall elect a Chairman, who shall have a casting vote in case of equality of numbers, and shall also retain his right to vote upon all questions submitted to the Council.

XI. That the Funds of the Society shall be disbursed in payment of necessary expenses incident to the production of the Works of the Society, and that all other expenses shall be avoided as much as possible.

XII. That, after the Members of the Society shall have reached One

Thousand Two Hundred, vacancies in that number shall be filled up by the Council, from time to time as they occur.

XIII. That every Member not in arrear of his Annual Subscription, shall be entitled to One Copy of every Work published by the Society during that year.

XIV. That the Members shall be invited to contribute or recommend Works for publication.

XV. That Editors of Works printed by the Society shall be entitled to Twenty Copies of the Works they edit.

XVI. That the Council shall determine what number of copies of each Work shall be printed, and that the copies over and above those required by the Members shall be sold in such manner, and at such prices, as shall be fixed by the Council, the proceeds being carried to the account of the Society.

XVII. That the Publications of the Society shall all form separate and distinct Works, without any other connexion than that which must necessarily exist between the volumes of such Works as consist of several Volumes.

XVIII. That any Member of the Society may at any time compound for his future Annual Subscriptions, by payment of £10 over and above his Subscription for the current year.

XIX. That every Member of the Society who shall intimate to the Council his desire to withdraw from the same, or who shall not pay his Subscription for the current year within three Months after his Election, or after such Subscription shall have become due, shall thereupon cease to be a Member of the Society.

XX. That the Council may appoint Local Secretaries in such places, and with such authorities as to them shall seem expedient; every Local Secretary being a Member of the Society.

XXI. That no alteration shall be made in these Laws, except at a General Meeting, nor then, unless One Month's notice of any alteration intended to be proposed at such Meeting shall have been given in writing to the Secretary.

MEMBERS OF THE CAMDEN SOCIETY,

FOR THE

FOURTH YEAR, ENDING 2ND MAY, 1842.

Those Members to whose names (c.) *is prefixed have compounded for their Annual Subscriptions. The Members whose names are printed in Capitals were on the Council of the year.*

THE RIGHT HON. LORD FRANCIS EGERTON, M.P. *President.*

H. R. H. THE DUKE OF SUSSEX, K.G., F.R.S. F.S.A.

THE MOST REV. AND RIGHT HON. THE LORD ARCHBISHOP OF CANTERBURY.

THE RIGHT HON. LORD LYNDHURST, LL.D. F.R.S., LORD HIGH CHANCELLOR.

THE MOST HON. THE MARQUESS OF NORTHAMPTON, D.C.L., PRES.R.S., F.S.A.

THE RIGHT HON. THE EARL OF ABERDEEN, PRES.S.A., F.R.S.

Arthur Abbot, Esq. Exeter.

Abraham Abell, Esq. Cork.

Joseph Ablett, Esq. Llanbedr Hall, Ruthen.

Right Hon. Lord Viscount Acheson, M.P.

(c.) Sir Robert Shafto Adair.

John Adams, jun. Esq. M. A. Christ Church, Oxford.

John Adamson, Esq. Secretary of the Society of Antiquaries of Newcastle. *Local Secretary at Newcastle.*

Rev. James Adcock, M.A. Lincoln.

John Adolphus, Esq. F.S.A.

Professor Dr. Adrian, Librarian of the University of Giessen (Hesse Darmstadt).

John Yonge Akerman, Esq. F.S.A. Sec. Num. Soc.

(c.) Edward Nelson Alexander, Esq. F.S.A. *Local Secretary at Halifax.*

Robert Alexander, Esq. Q.C., F.R.S. F.S.A.

Robert Henry Allan, Esq. F.S.A. Treasurer of the Surtees Society. *Local Secretary at Durham.*

George Edward Allen, Esq. Bath.

John Allen, Esq.

Mr. William Allen.

Richard Almack, Esq. F.S.A. Long Melford, Suffolk.

The Vicomte Louis d'Armaille, Paris.

Thomas Frederick Hill Alms, Esq.

George Henry Ames, Esq. Cote House, near Bristol.

Samuel Amory, Esq.

THOMAS AMYOT, Esq. F.R.S. Treas. S.A. *Director.*

A. P. Anderson, M.D.

Alexander Annand, Esq. F.S.A. Sutton, Surrey.

Thomas Chisholme Anstey, Esq.

Samuel Appleby, Esq. Gray's Inn.

George Appleyard, Esq.

Rev. Thomas Arnold, D.D. Head Master of Rugby School.

M. le Chevalier Artaud, Membre de l'Institut de France.

Robert John Ashton, Esq. F.L.S.

The Athenæum Club.

George James Aungier, Esq.

Benjamin Austen, Esq.

William Ayrton, Esq. F.R.S., F.S.A.

W. Scrope Ayrton, Esq. F.S.A. Barrister-at-Law.

James Bacon, Esq. Barrister-at-Law.

Thomas Bacon, Esq. Redlands, Reading.

Edward Badeley, Esq. F.S.A. Temple.

The Right Hon. Lord Bagot, LL.D., F.S.A.

James Evan Baillie, Esq.

George Baker, Esq. *Local Secretary at Northampton.*

Rev. Bulkeley Bandinel, D.D. Bodleian Librarian, Oxford.

George Banks, Esq. St. Catharine's, near Doncaster.

Rev. Richard H. Barham, B.A.

Benjamin Barnard, Esq.

John Barnard, Esq.

Alfred Brooke Barnes, Esq.

Keith Barnes, Esq.

Ralph Barnes, Esq. Exeter.

Charles Frederick Barnwell, Esq. M.A. F.R.S., F.S.A.

Rev. John Bartholomew, Morchant.

John Baron, Esq. M.D. F.R.S.

Mr. J. Bartlett, Blandford.

Rt. Rev. the Lord Bishop of Bath and Wells, F.R.S. and F.S.A.

R. R. Bayley, Esq.

Thomas Baylis, Esq, F.S.A. Prior's Bank, Fulham.

Rev. Thomas Vere Bayne, B.C.L. Warrington.

Edward Blake Beal, Esq.

Henry Ridley Beal, Esq.

Mr. Henry Mitchison Bealby.

John Beardmore, Esq.

Rev. Daniel Augustus Beaufort, A.M.

His Grace the Duke of Bedford.

Rev. Henry Bedford, Dunton Bassett.

The Bedford Permanent Library.

Alfred Beesley, Esq. Banbury.

James Bell, Esq.

Robert Bell, Esq. Advocate, Procurator for the Church of Scotland.

Thomas Bell, Esq. F.R.S. Professor of Zoology, King's College, Lond.

Charles Bellamy, Esq. D.C.L. Fellow of St. John's College, Oxford.

Samuel Beltz, Esq.

Mr. James Bennett, Tewkesbury.

Henry Bentley, Esq.

John Bentley, Esq. Birch House, near Bolton, Lancashire.

Michael Bentley, Esq.

Richard Bentley, Esq.

P. S. Benwell, Esq. Henley.

J. B. Bergne, Esq.

Samuel Berridge, Esq. Leicester.

(c.) The Rev. John Besly, D.C.L. Vicar of Benton, Northumberland.

J. Richard Best, Esq. Botley Grange, Southampton.

Sir William Betham, Ulster King at Arms, F.S.A. M. R. I. A., *Local Secretary at Dublin.*

Richard Bethell, Esq. M.P. Rise, near Beverley.

M. le Comte Arthur Beugnot, Membre de l'Institut de France.

John Bevan, Esq. Cowbridge.

La Bibliothèque du Roi, Paris.

Robert Bickersteth, Esq. Liverpool.

John Bidwell, Esq. F.S.A.

Leonard Shelford Bidwell, Esq. F.S.A. Thetford.

Rev. George Augustus Biedermann, Rector of Dauntsey, Wilts.

Rev. Edward T. Bigge, M.A. Fellow of Merton Coll. Oxford.

Arthur Biggs, Esq. Bristol.

Edw. Charles Bird, Esq. Southwold.

Thomas Birkbeck, Esq.

The Birmingham Public Library.

John Black, Esq.

William Black, Esq.

Alexander Blair, Esq. LL.D. Bristol.

Dr. Malachi Blake, Taunton.

Rev. W. Blakesley, M.A. Trin. Coll. Camb.

Michael Bland, Esq. F.R.S., F.S.A.

Rev. George Bland, M.A.

Francis Lawrence Bland, Esq.

William Bland, Esq. Place House, Hartlip.

Charles Blandy, Esq. Reading.

(c.) John Jackson Blandy, Esq. Reading.

William Blandy, Esq. Reading.

Octavian Blewitt, Esq. Secretary to the Literary Fund Society.

(c.) Rev. Philip Bliss, D.C.L., F.S.A. Registrar of the Univ. of Oxford. *Local Secretary at Oxford.*

Bindon Blood, Esq. F.R.S.E., F.S.A. Scot., M.R.I.A. Edinburgh.

Edward Blore, Esq. D.C.L., F.S.A.

B. Blundell, Esq. Temple.

Rev. Wm. Blunt, B.A. Under Master of Merchant-Taylors' School.

Miss Bockett, Southcote Lodge, Berks.

Henry G. Bohn, Esq.

Rev. J. A. Bolster, M.A., M.R.I.A. *Local Secretary at Cork.*

Edward A. Bond, Esq.

Mr. William Boone.

Mr. Lionel Booth.

Rt. Hon. Sir John Bernard Bosanquet, one of the Judges of the Common Pleas, M.A.

Rev. Joseph Bosworth, LL.D., F.R.S., F.S.A. *Local Secretary at Nottingham.*

William Fuller Boteler, Esq. M.A., Q.C.

(c.) Beriah Botfield, Esq. M.P., F.R.S., F.S.A. Norton Hall, Northamptonshire.

Rev. Thomas Bowdler, Sydenham.

Henry Bower, Esq. F.S.A. *Local Secretary at Doncaster.* [Died Feb. 25, 1842.]

Rev. Thomas Frere Bowerbank, M.A. Vicar of Chiswick.

Mark Boyd, Esq.

David Bradberry, Esq.

Robert Greene Bradley, Esq. Bencher of Gray's Inn.

Joseph Hoare Bradshaw, Esq.

George Weare Braikenridge, Esq. F.S.A. Brislington House, Som.

Edw. Henry Bramah, Esq. Reading.

Jonathan Brammall, Esq. Sheffield.

Rev. Thomas Brancker, M.A. Fellow of Wadham Coll. Oxford.

Right Hon. LORD BRAYBROOKE, F.S.A. Pres. Percy Society.

Edward Wedlake Brayley, Esq. F.S.A.

Henry Brice, Esq. Bristol.

Rev. Thomas Edward Bridges, D.D. President of Corpus Christi Coll. Oxford.

Benjamin Heywood Bright, Esq. Ham Green, near Bristol.

John Bright, Esq. M.D.

John Ruggles Brise, Esq. Spainshall, Finchingfield, Essex.

John Britton, Esq. F.S.A.

James Broadwood, Esq.

Thomas Broadwood, Esq.

William Brockedon, Esq. F.R.S.

John Trotter Brockett, Esq. F.S.A. Newcastle.

William Bromet, M.D., F.S.A. Surgeon 1st Life Guards.

(c.) Right Hon. Lord Brooke, St. John's College, Oxford.

Francis Capper Brooke, Esq. Ufford Place, Suffolk.

Charles Bros, Esq.

The Right Hon. Lord Brougham and Vaux, F.R.S. Pres. of Univ. College, London, and Member of the National Institute of France.

Rev. John Brown, M.A. Vice-Master of Trinity College, Camb.

Samuel Cowper Brown, Esq. F.S.A. Shillingford Cross, Devon.

W. H. Brown, Esq.

Rev. G. A. Browne, M.A. Fellow of Trin. Coll. Camb.

Rt. Hon. Sir Jas. Lewis Knight Bruce, Vice Chancellor, F.R.S., F.S.A.

JOHN BRUCE, Esq. F.S.A. *Treasurer.*

Thomas Bruce, Esq. Shenfield.

Mr. Leonard Bruton, Bristol.

Rev. Guy Bryan, M.A., F.S.A. Rector of Woodham Walter, Essex. *Local Secretary at Maldon.*

Mr. John Bryant.

Rev. George Buckeridge, M.A. Fellow of Worcester Coll. Oxford.

George Buckton, Esq. Oakfield.

Lieut.-Gen. Sir Henry Bunbury, K.C.B., F.S.A.

John Burder, Esq. F.S.A.

William Burge, Esq. Q.C. M.A., D.C.L.

John William Burgon, Esq. *Auditor.*

James Burn, Esq. W.S. Edinburgh.

Ven. Charles Parr Burney, D.D., F.R.S., F.S.A. Archdeacon of St. Alban's.

John Burrell, Esq. Durham.

Robert Burrell, Esq. Durham.

Edmund Burrow, Esq.

Decimus Burton, Esq. F.R.S., F.S.A.

John Hill Burton, Esq. Advocate, Edinburgh.

Septimus Burton, Esq.

Rev. Thomas Byrth, M.A., F.S.A., Rector of Wallasey, Cheshire.

Benjamin Bond Cabbell, Esq. F.R.S., F.S.A.

Frederick Caldwell, Esq.

Rev. Henry Calthrop, B.D. Fellow of Corpus Christi Coll. Camb.

Rt. Hon. Lord Campbell.

John Campbell, Esq.

Rt. Hon. the Earl of Camperdown.

Edward Capps, Esq.

Rev. Henry Card, D.D. F.S.A. Great Malvern.

J. S. Cardale, Esq. Leicester.

The Cardiff Institution.

(c.) The Rev. Edward Cardwell, D.D. CAMDEN'S Professor of Ancient History, Oxford.

(c.) Peter Stafford Carey, Esq. M.A.

Rt. Hon. the Earl of Carlisle, F.R.S.

Edward John Carlos, Esq.

A. N. Carmichael, Esq. Principal Classical Master at the Edinburgh Academy.

Rev. John Carr, M.A. Fellow of Balliol Coll. Oxford.

William Thomas Carr, Esq.

John Carter, Esq. Coventry.

George Alfred Carthew, Esq. East Dereham, Norfolk.

(c.) Cornelius Cartwright, Esq. Dudley.

Rev. W. Carus, M.A. Fellow of Trin. Coll. Camb.

The Rt. Hon. Earl Cawdor, F.R.S.

Mr. James Chaffin, Islington.

Thomas Chapman, Esq. F.S.A.

William Chapman, Esq. Richmond, Surrey.

William Chappell, Esq. F.S.A. Treasurer of the Percy and the Musical Antiq. Societies.

Mr. Emerson Charnley, Newcastle.

Sir William Chatterton, Bart.

J. M. G. Cheek, Esq. Evesham.

Rt. Rev. the Lord Bishop of Chichester.

(c.) John Walbanke Childers, Esq. M.P.

Francis Cholmeley, Esq. F.S.A.

Rev. Henry Christmas, M.A. F.R.S. F.S.A.

Henry Christy, Esq.

William Church, Esq. Streatley, Reading.

Rev. Thomas Townson Churton, M.A. Brazenose College, Oxford.

Rev. Francis Foreman Clark, B.A. Townfield House, near Newcastle, Staffordshire.

George Thomas Clark, Esq.

William Clark, M.D. Professor of Anatomy, Cambridge.

Charles Clark, Esq.

John Clarke, Esq. Southwark.

John Clarke, jun. Esq. Peatling Hall, Leicestershire.

Thomas Clarke, Esq. Knedlington, Yorkshire.

Thomas Clarke, Esq. F.S.A.

Rev. Piers C. Claughton, M.A. Fellow of Univ. Coll. Oxford.

Rev. Patrick Clason, D.D. Edinb.

Jacob Clements, Esq.

(c.) Rev. A. B. Clough, B.D., F.S.A. Jesus Coll. Oxford.

Charles Thornton Coathupe, Esq. Wraxhall, near Bristol.

James Cobb, Esq. Yarmouth.

J. Ingram Cobbin, Esq.

Sir William S. R. Cockburn, Bart. M.A., Bath.

William Colbourne, Esq. Chippenham.

Robert Cole, Esq.

Rev. Edward Coleridge, M.A.

Francis George Coleridge, Esq. Ottery St. Mary, Devon.

Henry Nelson Coleridge, Esq. M.A.

The Hon. Sir John Taylor Coleridge, one of the Judges of the Queen's Bench, M.A.

JOHN PAYNE COLLIER, Esq. F.S.A. Director of the Shakespeare Society.

Mr. Edwin Collings, Bath.

Edward Collins, Esq.

Thomas Combe, Esq. Oxford.

Rev. C. Comberbach, Stonor.

Mr. John Comport, Stroud.

(c.) Rev. John Connop, M.A. Bradfield Hall, Berkshire.

Edward Conroy, Esq. M.A., M.R.I.A.

Lord Albert Conyngham, F.S.A.

Philip Davies Cooke, Esq. Owston, Yorkshire.

W. H. Cooke, Esq. Temple.

Charles Henry Cooper, Esq. Coroner for Cambridge.

CHARLES PURTON COOPER, Esq. Q.C., D.C.L., F.R.S., F.S.A.

Rev. James Cooper, M.A. St. Paul's School.

Thomas Henry Cooper, Esq.

William Durrant Cooper, Esq. F.S.A.

Rev. William John Copeland, M.A. Fellow of Trinity College, Oxford.

James Copland, M.D., F.R.S.

The Lord Bishop of Cork, Cloyne, and Ross.

George Richard Corner, Esq. F.S.A.

(c.) Bolton Corney, Esq. Greenwich. *Auditor.*

Frederick Corrance, Esq. Loudham Hall, Suffolk.

Rev. Thomas Corser, Stand, Manchester.

Rev. G. E. Corrie, B.D. Fellow of Cath. Hall, and Norrisian Prof. of Div. in the Univ. of Cambridge.

Rt. Hon. Lord Cottenham.

Rev. William Charles Cotton, B.A. Student of Christ Ch. Oxford.

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